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# THE BULWARK

OR

## Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY  
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND  
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

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## THE BULWARK,

OR

## REFORMATION JOURNAL.

## OUR NINTH VOLUME.

## PRESENT ASPECT OF THE CONTROVERSY.

IN commencing the ninth volume of our journal—which we do with unfeigned thankfulness to God—it may be well to glance at the state of the great struggle in which we have been honoured to bear a humble but earnest and devoted part. Our first existence took date with what was called the great Papal aggression, by which the old Protestant spirit of the nation was aroused for a moment, only to sink again apparently into a more fatal and hopeless slumber. The real Papal aggression has been advancing ever since, although many of our watchmen on the walls of Zion have been obstinately blind to the fact, and although the mass of the people have acted like the children who tremble at the innocuous rumble of the thunder, but are not at all alarmed at the really dangerous flash of the lightning. Of all forms of combined ignorance and self-conceit, perhaps this is amongst the most pitiable.

Instead of the mere landing of a cardinal upon our shores, which caused so much just alarm, do we not now see that scarlet emissary of the Pope dictating terms to our statesmen, whilst all classes of politicians are now running a race of concession to secure his favour, and emptying the British treasury for the purpose of swelling the coffers of the Roman Antichrist? As we advance, moreover, in our infatuated and God-defying course, do we not see a growing tendency on the part of our leaders to silence, on the part of the pulpit and the press to ignore the whole subject, like the mariner whose vessel, having slipped from her moorings, is rushing towards the rapids, but who lies down to sleep in desperation, under the impression that to arrest its progress is impossible, and that he may as well madly resign himself to his inevitable fate?

Of course this will not be accepted as a faithful picture by our more callous and unfaithful Protestants. They will probably admit that Rome is making steady advances, and that they are doing nothing to arrest the evil, but they will perhaps satisfy themselves, or at least try to satisfy others, like desperate debtors hastening towards bankruptcy, and who dare not examine their books, with vague and general assertions that the danger is exaggerated, and that somehow or other—they cannot tell how—the whole experience of ages will be reversed in the case of Britain. But this is in reality the most appalling part of the picture. God seems to have given many of our most worthy Protestants over to strong delusion to believe a lie, thus blindfolding them, apparently that there may be few to stand in

## RELIGIOUS STRUGGLES IN BELGIUM.

EXTREMES meet; deep calleth unto deep! Nowhere in Europe are these proverbs so plainly confirmed by facts as in Belgium, because this country has preserved the freedom of worship, of instruction, of the press, and of association, of which other countries have been more or less deprived. The Belgians may openly express their thoughts, their jealousies and oppositions; and hence a violent conflict between Popery and Infidelity. We will sketch some of its principal features.

1. You can hardly form any idea, in America, of the gross superstitions of Romanism in Belgium. No regular religious instruction for the lower classes; some trifling catechetical lessons for children nine or ten years old; the Bible taken away from the people; festivals, pagan-like processions; Sunday spent in profane amusements, with the connivance of the clergy. I have under my eyes the programme of a public festival, celebrated in the city of Ath. The following is an abridged abstract:—"Sunday morning the great bell of the cathedral will announce the solemnities. The following will be the order of the procession; 1st, chariot carrying an Indian, in full costume; then will appear Samson and a giant; 2d, chariot with a Scottish Highlander, in costume; 3d, chariot containing the Emperor of China and his mandarins, followed by *various persons of sacred history*; 4th, chariot, in which will be seen *Venus, the Graces, and Cupids*, represented by *young girls*; 5th, chariot, representing the *Triumph of Faith*; groups of young girls, *emblems of the Church*, will sing the *praises of the Lord*." After this, popular games, rural balls, and other like amusements are announced for the same Sunday! What think you of this mingling of sacred things with the most inconsistent and grotesque exhibitions? The priest declaimed against the worship of the *goddess Reason*, devised by the Revolutionists of 1793; and they themselves make use of young girls to represent the church and faith! they themselves encourage the violation of all the laws of decency and modesty! They make their church bells announce a shameful masquerade, and sing the songs of their worship in miserable farces! They join the personages of the Old and New Testament with Venus, Cupid, and whatever is most shocking in pagan mythology! And this is the way the Popish clergy instruct the Belgians! Will they reply that they cannot prevent these shameful excesses? But what efforts have they made? When the circulation of the Bible is to be stopped, or the people stirred up against the opening of a Protestant chapel, you know well enough how to speak and to show zeal; but in view of this profanation of what is most sacred, in view of scenes only worthy of a tribe of Hottentots, you remain silent. Further, you encourage the people to continue these disgraceful customs! And then you say that you cannot help it!

2. This of itself would not have provoked the anger of intelligent infidels in Belgium. What has especially excited their discontent is the extravagant pretensions of the clerical party. The bishops and priests, after having obtained for themselves complete liberty in their internal organization and in their relations with Rome, have not respected the liberty of their adversaries. *All liberty for us, no liberty for those who are opposed to us*; such has been their constant motto. Thus, they have founded at Louvain a free university, where the absolutist doctrines of the middle age are taught; and when the liberals established on their side a free university at Brussels, these same priests sought in every way its destruction.—*Correspondent of the New York Observer*.

## CHARLES V. AS A MONK.

It is not often that real monkish life is truly exhibited. The vague assertions of interested polemics, or of sentimental novelists, are generally substituted for the stern reality of the actual monastery, and men willing to be deceived are left in ignorance in regard to the true effect of a system of forced retirement from the world, which is opposed alike to human instinct and Divine authority. Two things, however, are very obvious. Where no real Christian principle exists, mere solitude can produce no sanctification; whilst, on the contrary, an unsanctified spirit, retiring to a monkish cell, will only carry all its evil passions thither, and the fountain of corruption being still within, man may only become more degraded by solitude. "Out of the heart proceed evil thoughts, . . . and these defile the man."

In the case of the monastic life of Charles v., which has often been pointed to as a triumph of Romanism, these facts are strikingly illustrated. Recent events have brought into view a number of Spanish manuscripts, which have thrown a flood of light on the cloister life of the great Emperor, and if the life of every monk were written with equal minuteness and fidelity, it would certainly afford a curious illustration of the worthlessness of monasticism as a means of reforming mankind.

In a late edition of Robertson's Charles v.,\* there is a continuation of the life by the late Mr. Prescott, being "the Emperor's life after his abdication," from which we extract the following curious and instructive passages. They illustrate the danger of mere formalism, and prove that Rome cares nothing for a change of heart, provided only she can secure outward conformity to her ritual. Our first extract, however, will be in regard to the place selected by the Emperor for his monastic retreat:—

"How Charles came to choose this secluded spot in Estremadura as the place of his retreat is not very clear. There is no evidence that he had ever seen it. Yet, as he is known to have resided more than once in its neighbourhood, he may possibly have strayed over the beautiful *veva*, or at least have gathered such reports of it from those in the country as pleased his fancy. And certainly it was the place of all others best suited to his purpose. Nestling among the dark forests of oak and chestnut that clothed the sides and descended to the lower slopes of the sierra, the convent of Yuste looked down on the cultivated plain which stretched for some leagues in an unbroken expanse towards the city of Plasencia. In the depths of these sylvan solitudes the monarch might indulge in all the luxury of a life of quiet contemplation, while he would not be too far removed from means of intercourse with the world, with which, as we shall see hereafter, he was still, in his retirement, to maintain a lively sympathy.

"Charles had obtained a plan from two of the best architects in Spain for the construction of such a dwelling, to be attached to the convent, as should answer for the accommodation of himself and the few followers who were to accompany him to his retreat."

It would appear that, instead of leaving behind him the pomp and glories of the world, Charles carried into solitude an ample retinue:—

"The Emperor's household had been formed on the splendid model of the Burgundian Court. It had consisted of no less than 762 persons. From these he now selected 150 to attend him to Spain, of whom somewhat more than a third were to remain with him at Yuste. Among the number were his major-domo, his physician, his secretaries, his chamberlains, and other functionaries, intimating that, though he had chosen a monastery as the place of his residence, he had no intention of leading the life of a monk."

\* Routledge. London, 1857.

His personal habits also had little affinity to abstinence :—

“It was not altogether in the refined and intellectual pleasures of reading and social intercourse that Charles passed the time of his confinement. He had brought with him into retirement the same relish for the pleasures of the table which he had indulged through life. His appetite was excessive, rivalling that of Louis the Fourteenth or Frederic the Great, or any other royal *gourmand* whose feats are recorded in history. The pertinacity with which he gratified it under all circumstances amounts to a trait of character. A Venetian envoy at his court, in the latter part of Charles's reign, tells us that, before rising in the morning, potted eapon was usually served to him, prepared with sugar, milk, and spices ; after which he would turn to sleep again. At noon he dined on a variety of dishes. Soon after vespers he took another meal, and later in the evening supped heartily on anchovies, or some other gross and savoury food, of which he was particularly fond. The invention of his cooks was sorely puzzled how to devise rich and high-seasoned dishes to suit his palate ; and his *maître d'hôtel*, much perplexed, told his discontented master one day, knowing his passion for time-pieces, that ‘he really did not know what he could do, unless it were to serve up his Majesty a frieassee of watches.’ The reply had the effect of provoking a hearty laugh from the Emperor,—a circumstance of rare occurrence in the latter days of his reign.

“To wash down this extraordinary quantity of food, Charles drank in proportion. Iced beer was a favourite beverage with him, administered often the first thing on rising in the morning. When stronger potations were required, he had no objection to Rhenish wine. Roger Ascham, when in Germany, saw the Emperor on St. Andrew's day, sitting at dinner at the feast of the Golden Fleece. ‘He drank the best,’ says Ascham, ‘that I ever saw. He had his head in the glass five times as long as any of us, and never drank less than a good quart at once of Rhenish.’ It was in vain that his physician remonstrated, and that his confessor, Cardinal Loaysa, with an independence which did him credit, admonished him to desist from the pernicious practice of eating and drinking to excess, reminding him that his Creator had not sent him into the world to indulge in sensual delights, but by his diligent labours to save the Christian commonwealth. Charles gave as little heed to the warnings of the divine as to those of the doctor. Unfortunately, his position enabled him too easily to obtain a dispensation from those fasts of the Church which might otherwise have stood him in good stead. In the end came the usual heavy reckoning for such indulgence. He was tormented with indigestion, bile, gout, and various other maladies that flesh—especially when high-fed and over-fed—is heir to. The gout was the most formidable of his foes. Its attacks were incessant. The man who had followed the chase without fatigue among the roughest passes of the Alpujarras, who had kept the saddle day and night in his campaigns, and had been esteemed one of the best joust-ers in Europe, was obliged at length, whenever he travelled, to be borne in a litter, like a poor cripple. Care and excessive toil had combined with his intemperate way of life to break down a constitution naturally robust ; and, before he had reached the age of fifty, Charles was already an old man.

“The same mischievous propensities accompanied him to his monastic retreat. In the almost daily correspondence between Quixada, or Gaztelu, and the secretary of state at Valladolid, there is scarcely a letter that does not turn more or less on the Emperor's eating or his illness.”

The new monk also took care to secure an unusually ample wardrobe :—

“That Charles was not altogether unmindful of his wearing apparel in Yuste, may be inferred from the fact, that his wardrobe contained no less than sixteen robes of silk and velvet, lined with ermine, or eider-down, or the soft hair of the Barbary goat. As to the furniture and upholstery of his apartments, how little reliance is to be placed on the reports so carelessly circulated about these, may be gathered from a single glance at the inventory of his effects, prepared by Quixada and Gaztelu soon after their master's death. Among the items we find carpets from Turkey and Alearaz, canopies of velvet and other stuffs, hangings of fine black cloth, which, since his mother's death, he had always chosen for his own bedroom ; while the remaining apartments were provided with no less than twenty-five suits of tapestry, from the looms of Flanders, richly embroidered with figures of animals and with landscapes. Instead of the crazy seat that is spoken of, we find, besides a number of sofas and chairs of carved walnut, half a dozen arm-chairs covered with black velvet, and two others, of a more elaborate workmanship, for the Emperor's especial use. One of these was garnished with six cushions and a footstool, for the accommodation of his tender joints, and the other well stuffed and provided with handles, by which, without

annoyance to himself, he could be borne out upon the terrace, where, in fine weather, he often preferred to take his repasts. The accommodations of his sleeping apartment showed an equal attention to his personal comfort; for, besides two beds, of different dimensions, we find such an ample supply of bolsters, pillows, blankets, and bed-gear of all descriptions, as would have rejoiced the heart of the most ambitious housekeeper."

One can scarcely detect much resemblance to their ordinary ideas of a monk in the following description:—

"Once during his residence at Yuste he condescended to dine with the brethren in the refectory. He sat at a separate table, and Van Male acted as his carver. But Charles's dainty appetite had been too long accustomed to the savoury messes of his own kitchen to relish the simple fare of the convent. He had made but slender progress in the repast, when he suddenly rose and withdrew. Not to mortify his hosts, however, he told them, as he left, to set aside the untasted dishes for him, adding that 'he should not yet hold them quits.' But, for all this, he never dined with them again; still less did he ever return the compliment, by asking any of them to dine with him. The Jeronimites were not long in finding that, notwithstanding his late act of profession, Brother Charles was not a whit more of a monk than when he first took up his residence at Yuste. Their prior having died, they besought the Emperor to obtain from the general of the society permission for them to elect a new prior. But Charles testily answered, that 'he would not be pestered with their affairs, or with those of their order either.'"

It would appear, moreover, that Charles took as much interest as ever in secular affairs. The merchants of Spain withheld from the Government of his son and successor the use of their gold, which, in all fairness, they were entitled to do, but mark the following outburst from the distant cell at Yuste:—

"But Philip's indignation was light in comparison with the wrath of his father; or habit had enabled him to put a stronger curb on the indulgence of it. Charles regarded the transaction with the eye of a despotic prince, who sees only one side in a case where the government is a party; and he held the merchants who had thus taken possession of their property as so many knaves who had robbed the exchequer. The officers who had connived at it he held as offenders of a still deeper dye. 'Were it not for my infirmities,' he writes to Joanna, 'I would go to Seville myself, find out the authors of this villany, and bring them to a speedy reckoning.' In a letter to the secretary Vazquez, he says, 'The culprits should be arrested, put in irons, and removed, under a strong guard, to Simancas, where they should be thrown into a dungeon, and their effects sequestered, until the king's pleasure can be known.' 'Indeed,' writes his secretary, Gaztelu, in another letter of the same date, 'such is the emperor's indignation, and such are the violent and bloodthirsty expressions he commands me to use, that you will pardon me if my language is not so temperate as it might be.'"

The royal monk also is still immersed in all the ordinary business of a monarch:—

"Yuste now became the centre of political movement. Couriers were constantly passing between that place and the courts of Brussels and Valladolid. Envoys arrived at the convent, not only from those courts, but from foreign princes, to conduct negotiations with Charles in person. It came soon to be understood that the abdicated monarch was not immured in the cell of a monk, and that his will still exercised a potent influence on public affairs. Many were the pilgrimages now made to Yuste by suitors, who came to request his good offices in their behalf, or by parties who sought redress of grievances, or by the great lords, who came simply to pay their homage to their former master. Among the latter was the old Count of Ureña, who came with such a throng of servants and horses that Quixada found it no easy matter to provide for him. On the major-domo devolved all the duties of the commissariat, and, as no one lodged at Yuste, he was compelled to find accommodations for the visitors at Cuacos. 'I am obliged to play the landlord to every one who comes here,' he complains in one of his letters, 'and to act as the agent of every man in Spain.'"

Above all, in the true spirit of Rome, Charles breathes from his cell the

most fierce and bloody intolerance, and is still a true son of the mother of harlots, drunk with the blood of saints and martyrs of Jesus:—

“It was at this time that Charles received the alarming intelligence that the Protestant doctrines, which had been convulsing the neighbouring countries of Christendom, had at length found their way across the Pyrenees, and were secretly, but by no means slowly, sapping the foundations of the Church. The heretics had even been so audacious as to begin their operations in Valladolid, under the very eye of the regent. The cry was raised, and the bloodhounds of the Holy Office were already on the scent to ferret out the offenders, and drag them into day. Charles, whose life had been passed in battling against the heresy of Luther, was filled with horror at the idea of its even then infecting the atmosphere which he breathed. To get rid of the infection by the speediest way possible became now the engrossing subject of his thoughts. On the 3d of May, he wrote to his daughter Joanna: ‘Tell the grand inquisitor and his council from me, to be at their posts, and to lay the axe at the root of the evil before it spreads further. I rely on your zeal for bringing the guilty to trial, and for having them punished, without favour to any one, with all the severity that their crimes demand.’ In another letter, written three weeks later, he says: ‘If I had not entire confidence that you would do your duty, and arrest the evil at once, by chastising the guilty in good earnest, I know not how I could help leaving the monastery and taking the remedy into my own hands.’ He expressed a doubt whether it would not be well, in so black an affair, to dispense with the ordinary course of justice, and to show no mercy; ‘lest the criminal, if pardoned, should have the opportunity of repeating his crime.’ He recommended, as an example, his own mode of proceeding in the Netherlands, ‘where all who remained obstinate in their errors were burned alive, and those who were admitted to penitence were beheaded.’

“Not content with writing, Charles ordered Quixada to proceed to Valladolid, where he was to see the regent and the inquisitor-general, communicate to them more fully the Emperor’s views on the subject, and discuss the best mode of carrying them into effect. Charles then wrote to his son, informing him of what he had done; and, to give greater force to his injunctions, added a postscript with his own hand, in which he urged Philip to apply the sharpest and speediest remedy that could be devised for extirpating the seeds of the disease before it had spread over the whole system. His injunctions fell upon willing ears, as appears from the king’s memorandum indorsed on his father’s letter: ‘Thank him for the orders he has given, and request him to follow up the affair; telling him, at the same time, that we shall pursue the same course here, and acquainting him with what has been done already.’

“The Emperor’s letters from Yuste afford the strongest evidence of the intolerance of his disposition. The compromises and concessions wrenched from him by the German Protestants were so many sacrifices to policy, that must have done great violence to his nature. In his correspondence with his family we find the true sentiments of his heart, rendered, doubtless, more austere under the influence of declining health and the monastic life which separated him from the world. One cannot, without a shudder, see him thus fanning the flame of fanaticism in the bosoms of his children, to whose keeping were entrusted the destinies of the country.”

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## A SUDDEN SUSPENSION AT NEW YORK.

A ROMISH PRIEST DENOUNCING HIS BRETHREN: THE ARCHBISHOP SUSPENDS HIM: THE PRIEST’S REPLY AND DEFIANCE.

THE Roman Catholic community has been excited lately in this city by the suspension and denunciation from the altar of one of the priests, who had been officiating in the church of St. John the Evangelist. The *Herald*, in which paper the correspondence is published, states that the Rev. Mr. Dayman is well known here as the brother of Captain Dayman, of the British war steamer “Gorgon.” Since the archbishop has suspended him from exercising the functions of the priesthood in the diocese of New York, he has retired into the first friendly house that was open to receive him. It will, however, be seen that the faithful are forbidden to give him food, alms, or habitation; but notwithstanding this, the reverend gentleman expresses his



determination to continue his work of the ministry. Another clergyman, the Rev. Frederick Ferdinand Descamps, is also involved in the same trouble.

*"New York, March 18, 1859."*

"SIR,—On last Sunday week, I concluded, in the parish church of St. John the Evangelist, a series of discourses upon the Pains of Hell. I was speaking of the gradations of pain there, as we believe of the degrees of glory in heaven. I made use (trembling most of all for myself) of the oft-quoted expression of St. John Chrysostom, that 'hell is paved with the skulls of bad priests.' To that expression in particular, and to other allusions which I made to some of our many shortcomings, exception was made by the pastor of the above church. I continued that day to exercise as usual all the functions of my ministry, and the first thing I heard on the next morning, in the presence of two officers of the church, was, that I was discharged from all further duty in the parish, and that 'by preaching that sermon' I had brought it all on myself. On Tuesday I received the formal suspension of faculties from the Rev. Archbishop, a copy of which I subjoin. I bowed in submission, and retired without delay to the first house that was open to me, leaving my cause in the hands of the just Judge of all.

"On Sunday morning last, to my great surprise, I heard an interdict publicly announced by the pastor, in the name of the archbishop, from the very altar on which I had ministered the week before, against myself, and any others who should receive me, encourage me, or give me any alms. I had no monition of this; I have never once been cited to appear before the authority, to hear either the charge against me or the evidence in proof of it, or to give any reply to it. A copy of this document, which I had thought by all the laws of justice, should have been first delivered to the subject of it, I have tried hitherto in vain to obtain. I respected the sanctity of the place in which such free and unwarrantable use was made of my name, so far as not to disturb the devotions of the people within, but instantly on leaving the church, I protested against the edict as unjust, uncharitable, informal, and uncanonical. Since the prelate of this diocese has thus been the first to commit the case to the public (at the expense, I must add, of much regret and grief to myself and many others), I owe it to myself, to my people and to my sacred ministry—nay, to the whole Church at large—to make public the steps which I also have taken, or which I may think it necessary to take, in vindication.

"Jealous as I am of the independence of speech, and the liberties of the individual, and finding myself, as I do, so happily placed in the heart of a free country, I have now no hesitation in appealing to that press whose prerogative it is to watch over the inviolability of those interests so precious to every man of honour.

"It is to your equity, then, dear Mr. Editor, that I now commit my cause. I subjoin a copy of the first letter which I have written to the archbishop, and is now in his hands, and in which I speak in the name of all others who have suffered as I am suffering, and of the brother priest, suspended as I am myself, whose name is thereto attached, and I beg to subscribe myself, yours very faithfully,

ALFRED J. DAYMAN,

"Ex-Vice Pastor of St. John's the Evangelist."

COPY OF LETTER OF SUSPENSION.

*"New York, March 8, 1859."*

"REVEREND SIR,—When you arrived in this city, poorly supplied with documents of recommendation, with money or with clothing, I endeavoured, in the first place, to procure you an appointment in the diocese of Richmond, where I thought missionary priests were needed. That effort on my part having failed, I allowed you to officiate in my diocese *pro tem.*, not so much because I wanted a priest, as because you, being a priest, needed a home. Now, however, I understand that you are not satisfied with the position which you have had hitherto, and I signify to you that all faculties hitherto granted to you for the exercise of the holy ministry in the diocese of New York are hereby revoked and withdrawn.

"✠ JOHN, Archbishop of New York."

THE PRIEST TO THE ARCHBISHOP.

The suspended priest then addresses a letter to the archbishop opening with these passages:—

*"New York, Feast of St. Patrick, 1859."*

*"To the Most Reverend the Lord Archbishop of New York."*

"I, the undersigned, in behalf of myself, as also of each and all of those who are

groaning under thy inhospitable rule, advocating, moreover, as I do, the cause of Jesus Christ himself in His poor, will hereby invoke against the oft-abused exercise of thy most sacred authority over this church of New York, in the name of our Lord Jesus Christ, who is the power, the might, the eternal and irrefragable sanction of all right, those very laws which thou hast violated.

"We deny, then, in the name of the Holy Scriptures and of the Church of God, that thou hast the right or power to forbid hospitality to be shown to the faithful, and still less to deny it to priests, who may have been driven to thy diocese either by the distress of times or by the mercy of that God who may send others of His servants to do, instead of thee, that for His poor which thou neglectest thyself to do.

"We deny that thou hast the right publicly to defame our characters by arbitrarily suspending us from our priestly functions as thou hast done, when no canonical crime has been proven against us.

"We deny that thou hast any right or power to slander and calumniate us as thou hast most cruelly done, or to cause us to be slandered or calumniated by the tongues of the children of Belial as thou hast also done in mocking at my voluntary poverty, on Sunday last, and thus saying to your brother 'Raca,' and towards the Rev. Father Descamps, by attempting to destroy his influence with the people, charging him with 'being out of his mind,' and saying 'thou fool.' O cruel word!

"We deny that thou hast the right of declaring, as thou didst publicly, by thy own handwriting on Sunday last, in the church of St. John the Evangelist, *in facie ecclesiæ*, that it is a sin, and a 'sin reserved to thyself, yea more, to thy successor after thee,' for any of the faithful to receive into their house, to give or contribute aught to the support of our said brother; a good work—a work of gospel charity, and specially commended by St. John himself, the patron of the church—(Vide iii. verse 5).

"We deny that thou hast the right to imitate the bad example of the impious Diotrephes, whom St. John condemns in the same letter. See what he says—*Anathema Diotrophianis!*

"We deny that any official act of thine (such as the above) is valid, where the forms of Holy Writ, and those required by the canons of the church, *Urbis et Orbis*, handed down by the Holy See *perpetuis futuris temporibus*, have been violated and neglected.

"Lastly, we deny the validity and orthodoxy of whatever else thou hast done against Scripture right, canon right, civil right; yea, the natural right, and justice itself of brother towards brother, of friend to friend, and like to like.

"These scriptural, these canonical, these civil, these natural rights—thou hast denied them all to us; and thou hast evinced towards us an inhumanity such as is not among the heathens and heretics. Thou oughtest to have remembered that thou art not an omnipotent autocrat; that thou art not an infallible oracle; that thou art not irreprehensible justice; but that thou art a mortal, 'compassed with,' and compacted in infirmity; that thou mightest be a merciful and faithful high priest, 'who can have compassion on them that are ignorant and that err' (Hebrews v. 2), and on them also that suffer and that mourn.

"Are we heretics? (which God for ever forbid!) then, indeed, refuse to 'eat your bread with us,' by all means; but thou hast no right to take our bread from our mouths; no right to forbid the faithful to give us to eat and to drink and to take us in, when we would eat and drink separated from thee.

"*Ita omnes Scriptura.*

"How comes it to pass that thy wisdom doth not see, how comes it to pass that thy humanity doth not perceive, how is it that thy charity doth not persuade thee, that all Christians, but especially the bishops, should be 'given to hospitality,' and that it is lawful for no Christian ruler to interdict to any one, after the manner of the heathen, '*aqua and igni*'—fire and water? Why dost thou thus impiously, with hunger and defamation and evil report for thy cruel weapons, fight against thy own fellow-labourers and fellow-priests, whose crime it is to be thy poor brethren?

"Didst thou not 'put off' Jesus Christ when thou wert penning that horrible edict, a copy of which, though proclaimed on the altar of St. John's last Sunday in thy name, we have tried in vain to obtain?

"This edict against me, Alfred J. Dayman, is not the charity of a Christian bishop, is not the equity of a just judge, but a shameful imitation of Dacian at Saragossa, and of Humeric in Africa, against the martyrs; but a scandal and stumbling-block to the faithful; a joy to the devils, and a boast to our enemies, who are exulting over our public sins and our most disgraceful ignorance."

The letter is too long for us to copy entire, but it bears a spirit of stern defiance to the inhuman edict, and entitles the writer to the sympathies of all the friends of religious liberty.—*New York Observer.*

### THE MATCH BOY.

[THE following striking picture of actual life in Glasgow is fitted to teach a variety of important lessons, and especially the danger of leaving the lower classes of our population in such a degraded state. If such a population is not already under the dominion of superstition, it will fly to superstition as its readiest refuge in every season of alarm and trial. Hence Romanism finds one class of its most certain victims amongst the population, of which the following is a specimen.]

BEFORE us (a considerable distance west) stands a poor bareheaded, bare-footed boy—his noble brow overhanging a face wildly mixed with vice and intelligence. His clothes are in tatters, and his waistcoat, kept together with difficulty by three unequally-yoked buttons, hides his dirty little shirt. He implores us to “buy a bawbee worth o’ matches.” Curious to know his brief but apparently chequered history, we take him aside, when the following colloquy takes place:—

“Well, my poor boy, what keeps you out so late as this?”—“To sell my matches, sir.”

“What is your name?”—“Johnny ——.”

“How old are you?”—“Don’t know, but guess I’m seven or eight.”

“Is your father alive?”—“No, he’s dead, is Paddy ——.”

“How many brothers and sisters have you?”—“I’ve twa brithers and a sister.”

“What does your eldest brother do?”—“He gets auld papers and sells them.”

“What does your other brother do?”—“He sits in the hoose wi’ my mither; he’s wee’r than me.”

“And what does your sister do?”—“She sells sticks.”

“What is your mother’s religion?”—“She’s a Catholic.”

“Does the priest not give you any money?”—“No; he axes if we’re a’ weel; my mither says yes; then he bids us guid mornin’, and walks oot again.”

“Then how is your mother supported?”—“By us gaun oot.”

“What do you do going out?”—(shows a farthing)—“Gets a box o’ matches, sells it for a bawbee, and gangs on until I mak’ thrippence.”

“And when you get threepence, what do you do?”—“I gang hame wi’t.”

“Have you got that yet?”—“No.”

“When do you expect it?”—“In a wee; I mauna gang hame until I get it, for we daurna sell the morn.”

“What do you earn generally a-week?”—“Three shillings a-week.”

“How many of you live together?”—“Five; we a’ live thegither.”

“How many rooms or apartments have you?”—“One.”

“Where do you live?”—“Near —— Street.”

“Does the Protestant minister ever call upon you?”—“No.”

“Never?”—“Yes, ten months ago.”

“What did he do when he called?”—“He left us tickets.”

“Tickets for coals, or for soup?”—“Tickets to read.”

“Tracts, you mean?”—“Yes, tracts.”

“What were the tracts about?”—“We didna ken; nane o’ us could read them.”

“Are any of you ever sick?”—“Yes, when my faither was sick, we a’ took sick.”

“What was the matter with him?”—“The sma’-pox. He never had them when he was wee.”

“How did you all sleep in one room when he was ill? Did you sleep with him?”—“No; some o’ us stood up.”

“Did you never get to bed?”—“Yes, at four in the mornin’.”

“Then did you sleep with your father?”—“Yes; we took turn aboot o’ the bed.”

“Were any of you in bed with him when he died?”—“No, naebody at a’.”

“How did you sleep then?”—“Didna sleep at a’ that nicht.”

“How did you sleep next night?”—“We stood up that nicht baith. We had to wait to get a coffin.”

“Did you get to bed when you got a coffin?”—“Yes, when we lifted the body oot.”

“Did the parish at that time not allow you anything?”—“Yes, we got something aff the toon-house.”

“Do you get it constantly?”—“Yes, my mither gets 2s. a-month.”

We need hardly say that, after the recital of so painful a tale, it was a special pleasure to relieve the moderate necessities of this poor city Arab. O that a John Pounds could only have seen him, and secured him!—who knows what an ornament he might then have proved to society! We engaged him for the following Monday at a photographer’s, and he now stands before us, poor boy, with one hand hid among his torn garments, while with the other he holds his matches. A second engagement, with a view to connexion with a ragged school, was by accident unfortunately frustrated. The result is, the poor match-boy still runs wild about the city. A duplicate of his photograph being presented to him for his mother, we asked him the same day her opinion, when he said—“She thought it *owre true* ;” and well she might; for, as the benevolent founder of Ragged Schools would certainly have said, he was the “*worst of little blackguards!*”—*Midnight Scenes and Social Photographs*, pp. 108-111.\*

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### THE DUKE OF LEEDS.

THE death of this infatuated nobleman affords a lesson of melancholy instruction. He had been in the hands of the Tractarians, and drilled in their notions of the supreme virtue of a supposed apostolic succession. Looking for salvation to this rather than to the blood of Christ, in other words, to man rather than to the Son of God, it naturally struck him that he should make this point perfectly sure. Now the Tractarians ever glory to acknowledge the apostolic descent of the mother of harlots, and they make that the only basis of their own claim. The priests, on the other hand, however, do not reciprocate the compliment, but affirm that all Anglican, as well as other Protestant, ministers, are open usurpers, and deserve the fate of Korah, Dathan, and Abiram. The Duke of Leeds, therefore, on his deathbed,

\* Glasgow : Thomas Murray & Son.

having only this foundation of sand to rest upon, discarded the Tractarians, and flying to the priests of Rome, died in the arms of mystic Babylon. This illustrates at once the real tendency of Tractarianism, and the charm of Romanism to men who desire to substitute a refuge of lies for the truth of the living God.

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### SISTERHOODS.

THE vile system of forced celibacy, and of course of systematic pollution, under the name of religion, all for the purpose of advancing the crafty designs of a Romanizing priesthood, is making progress in England. A case at Oxford has just caused some sensation. The following is from the *Express*:—

“A young and gentle lady, whom nature and parental tenderness had striven to make a blessing to society, who was diffusing a grace through her father’s household, and was destined, in the expectation of two families, shortly to adorn a new and happy home, goes to Oxford, where she encounters some members of one of those sisterhoods without which, it seems, the designs of a certain section of Anglican Churchmen cannot be accomplished. . . . To a sisterhood of this character the young lady was introduced. What arguments were used we know not; but we know the result. The affectionate daughter, the wife in expectation, was induced to renounce her family engagements, and take a vow of perpetual virginity. Of course the influence by which this resolution was brought about was not exclusively feminine. A ‘spiritual adviser’ had been at work. ‘Direction’ is not unknown in the Church of England. This man, called to account by an indignant father, only answers—‘Peace, peace! The vow is beyond human question. Why fret yourself about that which is fixed and irrevocable?’ The father feels that he has been wronged and outraged by this intermeddling of a stranger in the affairs of his family. But what are his mere natural feelings or his assumed natural rights that they should be weighed against the ‘counsels of perfection’ of a spiritual adviser?”

“Are we always to live exposed to the machinations of traitors in the bosom of the National Church? For the conduct of this clergyman in advising a young Protestant lady to take the vow of virginity we are all more or less responsible. As long as the Church of England remains established, every Englishman is compromised by whatever is done by her authority or supervision. The nation provides the social position from which these ‘spiritual advisers’ carry on a war against society, and may therefore fairly demand that that position shall not be employed in a manner inimical to its interest. We have a right to insist that men who eat the bread of the English Church shall not, by their teaching, whether public or private, cast reflections upon the ‘honourable estate’ in which our mothers lived chastely according to a Divine ordinance.”

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### PROOFS OF CLERICAL APATHY.

THE following is only one of many letters which we receive from the country, in proof of the profound apathy of many of the clergy, in reference to the present aggressions of Rome, and their own duties as watchmen on the walls of Zion:—

“1st June 1859.

“DEAR SIR,—Would you be kind enough to forward to me as soon as convenient, seventy copies of the *Bulwark*? We find some difficulty in getting any of the clergymen to assist us; I do not know the cause, but they appear to know nothing of the objects of the Scottish Reformation Society. We have called on the greatest number of them in reference to a public meeting, but not one would consent. We intend sending them each a copy of the *Bulwark*, and also the Report, hoping to have the parcel soon.—I am, yours, &c.”



### VALUE OF THE BIBLE.

FROM INCIDENTS FROM THE GREAT REVIVAL.

A GENTLEMAN said he had a little incident to tell, and it would not take more than two minutes to tell it.

A young lady of this city (New York) went about a certain neighbourhood distributing Bibles to a very poor class of French Roman Catholics. To as many as would receive it, she gave a Bible in French. Some received it, and among the rest one poor woman.

Some days after, her brother was out on the same errand as that of the young lady,—the distribution of the Bible in French,—and it so happened that he went into the house of this same French woman. After being seated, she was inquired of by the young man whether she had a Bible. She looked at her visitor very attentively, and finally said—“Why do you ask me if I have a Bible?”

“I only wanted to know,” said he, “if you would like to have one.”

“Then you are not a Roman Catholic, are you?”

“No! I am not a Roman Catholic; I am a Protestant; and I came to inquire if it would be agreeable to you to receive a Bible.”

“Oh, sir!” said she, “I was afraid you were a Roman Catholic, and was afraid to answer.”

And pulling a little Bible out of her *pocket*, she said, “That little Bible was given me by a young lady. You will not take it from me, will you?—for it has told me I am a sinner, and led me to feel that I must have a Saviour.”

And then, seeming to lose confidence, she burst forth with the imploring entreaty, "You will not take it from me, sir; you will not tell any of the Roman Catholics that I have it. Don't tell them; I cannot give up my Bible, for it tells me how to come to Christ. Don't tell the priest that I have the Bible." And with that she hid it again in her pocket.—*New Brunswick Paper.*

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#### DR. CULLEN ON SARDINIA AND THE WAR.

THE following passage is peculiarly significant and instructive. It betrays the true spirit of the Vatican in reference to the present struggle, and the momentous issues to Rome which may hang upon its results. The deep sympathies of all the true emissaries of the Pope are, of course, on the side of Austria and of European despotism.

The *Dublin Morning News* publishes a pastoral just issued by Dr. Cullen to the clergy of the diocese of Dublin. In it he says:—"Italy, the cradle of European civilisation, the hallowed residence of Christ's Vicar on earth, the birthplace of innumerable saints and Christian heroes, appears doomed to pass through the furnace of affliction; many of her proud monuments of art will be destroyed, her cities perhaps laid waste, and her beautiful and fertile fields reduced to a desolate wilderness. Perhaps, also, she may become a prey to moral evils infinitely worse than physical sufferings. Piedmont has been for many years the den and refuge of revolutionists, and of disturbers and enemies of the peace of the world. The men who have had the power of that country in their hands have displayed the greatest hostility against the Catholic religion, to which the people of that country are devotedly attached. They have persecuted and banished some most venerable bishops, and subjected the Church to an irksome slavery. Convents and monasteries have been suppressed, and their pious inmates treated with the greatest harshness. Church property had been confiscated, public education has been rendered dangerous, and, in some cases, open enemies of religion have been placed at the head of universities and intrusted with the instruction of youth. In fine, under the hypocritical pretence of introducing liberty, a system of the direst persecution has been established. If the principles of a handful of men, who have inflicted such evils on their own country, and have outraged the feelings of its inhabitants, shall be propagated by war, not only religion, but human society will sustain the greatest loss, and other states will have to undergo the same sad ordeal to which the unhappy inhabitants of Piedmont have been subjected during the last ten years. While such dangers are impending, there is one state to which all Catholics must turn their eyes with peculiar interest—I mean Rome and its territory, whose tranquillity is so necessary for the administration of the affairs of the universal Church. Promises have been made of a most decided character, that the Pope's States shall not be interfered with; but, even if they be disturbed by the enemies of the Holy See, we may rest assured that God, who watches over His Church, though He may allow her ministers to suffer trials and persecutions, will turn all such sufferings to His greater honour and glory, and to the advantage of religion."

## THE DUMFRIES ASYLUM.\*

A PERSEVERING attempt has been made by the Romanists to get up a cry of intolerance in connexion with the withdrawal of Mrs. Thomson's appointment as matron to the Dumfries Asylum, on the ground of her perversion to the Church of Rome. Intelligent men will easily understand the whole question, and especially the inconsistency implied in Romanists seeking to be regarded as champions of liberality. But in the letter before us by Dr. Stevenson of Leith, as representing the eminent remonstrants against such an indefensible appointment, the whole subject is explained with great calmness and cogency, and the arguments of Mr. Maxwell are entirely met and answered. The following letter from Dr. Connolly, probably the highest medical authority on such a subject, is also given, and ought to settle the question. We recommend the pamphlet to the perusal of our readers:—

“THE LAWN HOUSE, HANWELL, MIDDLESEX, W.

“I have been much and distressingly engaged, or I should sooner have had the pleasure of answering your letter of the 14th.

“I fear that the appointment of a Roman Catholic matron to a Protestant institution for the Insane would be fatal to it. Much of the moral treatment (at least of female patients) must rest with the matron. Many of the patients are sure to be disposed to fanatical or superstitious views, and, however conscientious the matron, it would always be thought that she considered the conversion of the patients to her own faith a spiritual duty. A matron must always be, by her position, the chief depository of the temporal or spiritual griefs of the female patients, and their adviser, next to the clergyman, and perhaps more influential over them than the clergyman.

“I have myself no violent religious prejudices, and I have some valued friends, and even some relatives, who are Roman Catholics. But I should not think myself justified in placing young and curable Protestant ladies in an institution of which the matron was a Roman Catholic.—Yours very faithfully,

(Signed) “J. CONNOLLY.”

## MR. SPURGEON ON POPYRY.

THE Rev. C. H. Spurgeon made the following Declaration in regard to Popery and Tractarianism, in his Sermon delivered on Sabbath morning, May 1, in the Surrey Gardens:—

“Go forth, then, believer, and cry against sin with all thy might. And even so must we cry against *error*. It is the preacher's business, Sabbath after Sabbath, and week-day after week-day, to preach the whole gospel of God, and to vindicate the truth as it is in Jesus from the opposition of man. Thousands are the heresies which now beset the Church. O children of God! fight the Lord's battles for truth. I am astonished, and yet more astonished when I come to turn it over, at the want of earnestness that there is in the Protestantism of the present age. How do you imagine that Cardinal Wiseman pays for all his splendours, and that the Romish Church is supported? Fools and slow of heart, ye find them much of their wealth. If he is to preach in any place, who is it that crowds the chapel full, and pays for admission? The Protestants; and the Protestantism of England is the paymaster of the Pope. I am ashamed that sons of the Reformers, who have Smithfield still in their midst unbuilt upon, should bow themselves before the beast, and give so much as a single farthing to the shrine of the devil's first-born son. Take heed to yourselves, ye Protestants, lest ye be partakers of her plagues; touch her not, lest ye be defiled. Give a drachm to her, or a grain of incense to her

\* *A Letter to the Hon. Marmaduke C. Maxwell, in reply to a Pamphlet entitled “Religious Intolerance,” etc.* By the Rev. WILLIAM STEVENSON, D.D., one of the ministers of South Leith. Edinburgh: Paton and Ritchie. 1859.



censers, and ye shall be partakers of her adulteries and partakers of her plagues. Every time you pass the house of Popery, let a curse light upon her head. Thus saith the Lord: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.' Rev. xviii. 4-8. How soft some men's minds are growing! how effeminate in the battle! I hear them speaking of Puseyism,—and what is that but Popery made worse than it was before by being more despicable and deceivable than even Popery itself? Do ye not hear men talk of the Puseyites in these days and say, 'Ah! well, they differ a little from us?' Do not the Evangelical party in the Church of England seem at the present moment to make common cause and party with the Puseyite? Else how is it that the great preachings have been alternately conducted by High and Low Church? It is all very well with that Church when she separated from her heretical sons, and a great gulf fixed; but all that helps to bridge that gulf must mar her glory and destroy her power. We must have no truce, no treaty with Rome."

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#### PRIEST ROBERTS—ROMISH KIDNAPPING.

WHEN we called the attention of our readers to the Mortara case, some scouted the idea of a similar attempt being made on English children. The process, however, has begun in London, but thanks to the vigorous exertions of the Protestant Alliance, it has been triumphantly resisted. The following is a statement of the facts as given in the *Monthly Letter*, dated June 8th:—

A condensed account of the M'Donnell case, of attempted child-stealing by a Romish priest, is given as a record of an important duty successfully prosecuted by the Protestant Alliance. The absolute necessity of the existence of such a body is made very evident by this transaction. A Mr. J. M'Donnell applied to the Committee for advice respecting the detention of his child by a Romish priest. After investigating the case, the Committee, at the request of the father, and on his behalf, applied for a writ of *habeas corpus*. The following is a brief outline of the case:—

"The child was sent to the school in connexion with the Westminster Independent Chapel, in Castle Lane, Westminster; but instead of going there, she went to the school in York Street, under the management of the Rev. William Walter Roberts; and that when Mrs. M'Donnell, stepmother of the child, went, on the 5th of April, to fetch her home at a little after eleven o'clock, the Rev. Mr. Roberts refused to give the child up, and ordered Mrs. M'Donnell to leave the place. The father also went to the school soon after, but, though he searched the school and adjoining apartments, the child was nowhere to be found; and when he applied to the defendant for information, he told him he did not know where the child was, and, if he did, he would not tell. When he applied to Mrs. M'Carthy, the schoolmistress, she also told him that she did not know where the child was, but, wherever she was, she was well taken care of. From that time he heard nothing of the child till the 28th of April, when he received a letter, which he believed to be in her handwriting, but not her composition, the purport of which was that she was very comfortable where she was, that she was being brought up in the Roman Catholic religion, which she said was 'the only true religion;' and exhorting her father to turn to the true religion, and bring up her brothers and sisters in the same faith, the faith of their deceased mother, and not to let them be ruined. The letter concluded by advising her father thus:—'And do not listen to anything their mother that now is may say, for you may master her if you like.' The Court made the writ returnable before a Judge at

Chambers, and on the 16th of May the parties appeared before Mr. Justice Erle, and produced a return, which in substance stated that the child went to the said school of her own accord, without having been taken there by the defendants or either of them; that she left the said school 'at about half-past twelve, or rather later,' of her own accord, and that neither of the defendants hindered or persuaded her from returning home; 'and that the said Mary Ann M'Donnell was not at any time, after she so left the said school as aforesaid, nor was she at the time either of the issuing or of the serving of the said writ, nor has she been at any time since, nor is she now, in any manner detained by, or in the custody, power, or possession, or under the care, control, or authority either of the said W. W. Roberts or of the said Mary M'Carthy, or of any person employed by them or either of them, or acting under the control or authority of them or either of them,' &c. On this return being read, Mr. Justice Erle suggested that nothing should be done as to the return, but that the defendants should give the child's address. The defendants' counsel undertook to do this by the following day; but instead of that the defendants' solicitor, Mr. F. R. Ward, on the 17th ult., wrote a letter to Messrs. Graham and Lyde (the solicitors for the prosecution), informing them that 'neither Mr. Roberts nor Mrs. M'Carthy knew either the place where or the person with whom Mary Ann M'Donnell is residing.' The defendants were then summoned before Mr. Justice Erle for a contempt of the Court of Queen's Bench in disobeying the writ of *habeas corpus*; for that the return made thereto was insufficient, false, and evasive. The proceedings were instituted under the second section of the 56th of George III. cap. 100; and when the parties appeared before Mr. Justice Erle on the 20th ult., his Lordship proceeded, under the third section, to inquire into the truth of the return. Affidavits were produced on both sides, and in the result his Lordship was of opinion that the return was insufficient and evasive; but he suggested that, as it was a matter of great importance, it should be referred to the full Court. This was accordingly done, and the defendant having appeared in Court, pursuant to his undertaking, on the first day of the present term, the 26th ult., further affidavits were produced by the defendant, to show that the act of Mary Ann M'Donnell, in refusing to return home, was her own voluntary act, and owing to a severe beating which her father had given her, and not the result either of force or persuasion exercised over her by the defendant.

"Mr. Lush, Q.C., and Mr. Cook Evans, appeared for the prosecution; Mr. Serjeant Shree and Mr. Archibald for the defendant.

"The Court having heard the case fully argued,

"Lord Campbell said he was of opinion that an attachment ought to issue. The proceedings had taken place under a most valuable Act of Parliament (the 56th of George III. cap. 100), which was a great improvement on the Habeas Corpus Act, which passed in the reign of Charles II., for it applied to all cases of imprisonment, whether under a criminal charge or not; and it also gave a remedy which the Habeas Corpus Act did not, for, even if the return should be good on its face, instead of being put to bring an action for a false return, the applicant could institute proceedings before a judge, who had the power to examine into the truth of the facts set forth in the return, and do what might be necessary thereon. In this case an application had been made to the Court by the father to obtain the custody of his child. In the case of Alicia Race the Court had had occasion, about two years ago, to lay down solemnly that from the remotest times, by the law of England, the father was entitled to the custody of his child during the age of nurture, which did not expire till the age of fourteen years, in order that he might attend to its education. That was solemnly settled to be the law in the reign of Edward IV., and had always been recognised and acted on. In the case of Alicia Race this Court had ordered that a child should be taken from a Protestant school, at which the child wished to remain, and that it should be delivered up to a Roman Catholic mother, although she had declared that it was her intention to send it to a Roman Catholic seminary. Sitting in this Court, the Judges would not look at the religion of the parties. The father of this child was now a Protestant, and he sought to have the custody of his child; and having been deprived of the custody of his child, it so happened that he could not have it, and did not even know where it was—a state of things which was not creditable to a civilized country. The duty of the Court, therefore, was to see whether the Rev. Mr. Roberts was answerable for the child. The father had made an affidavit which he (Lord Campbell) and all the Judges thought was amply sufficient to call on Mr. Roberts to say whether he had the child in his custody, and had the means of restoring the child to her father. His Lordship, with great emphasis, said that his opinion was that the answer made by Mr. Roberts was evasive, illegal, and untrue. Instead of following the usual language

used by those who wished to make an honest return, he employed expressions of a double interpretation, such as the law would not endure where the liberty of the subject was in peril. When a writ of *habeas corpus* was granted, the language of the return should be precise and free from prevarication; and where the language was found to admit of a double interpretation, the return was held to be bad. Even if it had been good upon its face, his (Lord Campbell's) opinion was that it was untrue in substance. He (Lord Campbell) had not the smallest doubt that Mr. Roberts was of opinion, from conscientious motives, that it would be best for the child, both in this world and the next, that it should be brought up in the Roman Catholic religion, and had brought himself to the belief that the end justified the means. 'I believe,' said his Lordship, with great emphasis, 'Mr. Roberts now knows where that child is. He knows where it was on the 5th of April, and from that time down to the present hour. I have no doubt that he does know it, and that he gives an evasive answer in his return. He does not venture to say he does not know it. He stops short where he ought to proceed, and, if this had been a *bona fide* return, he would have disclosed the custody of the child, and so have enabled the father to obtain that custody of her which was given to him both by the law of the land and the law of God.' His Lordship proceeded to say that, as a man of honour, the defendant was bound to give that information, for he could not say that he was ignorant of where the child was; and, if he were so disposed, he could now be instrumental in restoring the child to her parent. His Lordship said his opinion was that the return was an untrue and evasive return, and that an attachment ought to issue. The defendant would then be examined upon interrogatories as to the charge brought against him. The attachment would, therefore, go; and the defendant would enter into recognizances, with sureties, to be examined; and, after the examination, the Court would say what sentence ought to be pronounced.

"The other Judges gave similar judgments. As Mr. Roberts did not find the requisite sureties, he was given into custody on Friday, the 27th ult., until the Monday following, when he restored the child to her father. The Court ordered him to pay the costs of the father, which amounted to £53, 18s."\*

The Committee have this case still under anxious consideration.

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### POPERY SPEAKING OUT.

IN the *Tablet* of May 14, Father Oakeley writes, expressing his satisfaction at the support given to Lord Derby by Roman Catholics, and among other reasons states, that—

"1. It proves that the (Roman) Catholic Church is getting to feel its true dignity and right position in this country. What we of course aim at, in God's good time and way, is to be, as we have once been, the dominant Church of England; and whenever we are once more this, we shall naturally and always tend to the side of Conservatism.

"2. It proves that we are getting to regard the spiritual wellbeing of our poor as an object of infinitely greater importance than the advancement of our merely political importance.

"I am truly thankful for all this. No man knows better than Lord Derby the 'weak side' of the parties he desired to conciliate, and I rejoice that he considers our 'weak side' to be, not the desire of magistracies, commissionerships, judgeships, clerkships, and the like, but the *exercise* of our spiritual power in jails and workhouses."

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### POPIISH TEMPERANCE SOCIETIES.

A BEAUTIFUL little red book has recently been published, setting forth the constitution of, and rules for organizing, Popish Temperance Societies. It is a curiosity in its way. Its exact title is (Roman) "Catholic Association for

\* See full reports in the *Times*, and other daily papers, of May 13, 17, 19, 21, 27, 31, and June 1. A report of the above case, in a neat form, may be had on applying to the Secretary of the Society. 3s. per 100, post free.

the Suppression of Drunkenness, under the "protection of our blessed Lady of the Immaculate Conception," and on the fly-leaf is a representation of the Virgin, having under it the words, "*Regina sine labe originali concepta ora pro nobis*,"—then follows the "warmest approbation" of a Popish bishop.

As this title would indicate, such organizations are designed ostensibly for the "suppression of drunkenness;" but a perusal of the book itself will convince any one who knows the tactics of Popery, that its real object is something altogether apart from this. Following up the usual course of Rome, the rules pander to the tastes of its members, even in the very matter it seeks to suppress. The president must be the priest, and it is left to the president to allow what quantity of intoxicating liquor "he thinks good for any member," "as it is impossible to legislate for every case." Then special rules are laid down, such as the following:—"When at work not to exceed two pints of malt liquor in the day, or the value of the same in any other kind of liquor. When not working, Sundays, &c., not to exceed one pint of malt liquor in the day, or the value of the same in any other kind of liquor, and at such times not on any account in a public-house." And "women and young persons under nineteen only half that quantity." And then, in order to counterbalance the rule about not drinking in a public-house, it is provided, that (Roman) "Catholic publicans joining this association shall" "receive the patronage of the members, who will be recommended to deal with them in preference to any others:" and "on club nights the members of any club may take the club allowance, if taken in the club-room, but not to exceed one pint."

Such are the chief regulations about indulging in intoxicating drinks, all qualified, of course, by the free and easy general rule, that the priest "can allow what he thinks good for any member." And hence the opinion of the priest will vary and become just as elastic as policy may direct.

We now come to the terms of admission. "Any [Roman] Catholic at any age can be admitted, at any time convenient to the president," *i.e.*, the priest; and the Church of Rome is so liberal in this matter, that it is provided, that "even well-disposed persons who are not [Roman] Catholics (may be admitted), provided they do not hold the false principle that it is *sinful* [the italics are not ours] to drink intoxicating liquor!" Then each member must have been at confession, or at least must have promised to be so soon, must pay for a medal and card, and shall kneel at the altar (if possible our Lady's) and receive the medal of the first year blessed and indulgenced," and, "besides many other indulgences, may gain a plenary indulgence at the hour of death." Should the members keep the rules for a year, a larger medal is given, and other marks of distinction.

Then as to the officers of this remarkable organization, it is provided that "the president should be a priest, and have the entire management of the association; he can dismiss and appoint officers;" "the *secretary*, where necessary, may be appointed by the president;" "there should be two stewards to about every hundred members," "selected annually from the members by vote, and approved by the president;" and "the stewards," having to watch over the members, and to fine defaulters, "are expected to approach the sacrament once a month, or resign."

Such is a short outline of this new Popish organization; and it will not fail to be observed that its real design is to withdraw all the members of Rome from the influence they may be expected to receive from being members of general temperance societies; also, that through such organizations the priests may have a thorough hold of the Popish community, as every-

thing is to be managed and approved of by the priests. Nay, we cannot help thinking that the real object of Rome goes still deeper, that such organizations ought to operate as a serious warning to Protestants, and to the subjects of the Queen and lovers of the Constitution; for it is distinctly stated in the preface of this little book, that "all who have any confidence in the intercession of the mother of God are invited to enrol themselves in this association, to join the ranks of this little band of soldiers who are prepared to fight for their religion [the italics are our own], their God, and their salvation, under the banner of the immaculate Virgin."

But there is something additional still to be attached to these Popish temperance associations,—“A Penny Savings’ Bank,” with the president, *i.e.*, the priest, as “*ex-officio* treasurer,” who “shall transact all business with the [general] bank, and no money shall be withdrawn without his signature.” The depositors may lodge “any amount from a penny to a hundred pounds,” but “for the first year of depositing nothing can be withdrawn except in case of extreme necessity, to be decided by” *the priest*; and when any sum, even after the first year, is required to be drawn, amounting to more than ten shillings, the depositor must have the consent of the priest.

Now, it does seem strange that any person enjoying the freedom and independence of a British subject in this country should so degrade himself as to come under such conditions in respect to his money; and the matter would be inexplicable were the rules not made by Popish priests for a Popish people.

But again, the drawing or depositing of money is called a “charity,” in order to pave the way for the following rule:—“It will often happen that Sunday afternoon will be the most convenient for this work of charity.” Thus destroying the sanctity of the Sabbath, the Lord’s holy day of rest, and making it, as the Church of Rome universally does when it has the power, a day of pleasure and merchandise.

This organization is to have also a musical band, and even in the managing of it the priest is supreme. For example, new members are to be admitted by ballot, “but the members shall not vote for any one unless he be approved by the president,” *i.e.*, the priest, thus making the vote by ballot a nonentity.

We recommend the whole matter, not only to Protestants generally, but also, in particular, to our temperance reformers, as we are convinced such organizations are designed to collect and organize all the forces of the Church of Rome in this country into an exclusive and compact body against Protestantism, and their tendencies are assuredly to pander to the drinking tastes of the people, and to eat out the very core of morals.

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#### ROMAN CATHOLIC CHARITABLE TRUSTS IN ENGLAND AND WALES.

THIS subject ought to engage our immediate and earnest attention. The Charitable Trusts in connexion with the Church of Rome in England and Wales, continue to be exempted from the salutary operation of the law which regulates other charitable trusts. The matter may be shortly stated as follows:—

An Act, entitled the “Charitable Trust Act,” was passed on 20th August 1853.\* Its object is to “provide means for securing the due administration of Charitable Trusts, and for the more beneficial application of charitable funds

\* 16 and 17 Vict., cap. 137.

*in certain cases.*" A Board is formed, with a staff of commissioners, secretary, inspectors, clerks, and messengers. These officials having to perform work of great importance and magnitude, salaries are fixed, of which the following are samples:—Chief Commissioner, £1500 per annum, and the other Commissioners, £1200 each. The Secretary, £600, and each of the Inspectors £800, besides travelling expenses.

The Board has discretionary powers to examine and inquire into all or any charities in *England or Wales*, into their nature or objects, administration, management, and results, and the value, condition, management, and application of the estates, funds, and property, and income of such charities. Parties having such charities intrusted to them have the privilege of consulting the Board in the case of any difficulty that may present itself. In short, the object of the Board is to prevent any abuse that might arise in connexion with charitable trusts of a permanent nature.

The Act has a curious exemption clause, however, in which the following words occur:—"Nor shall this Act, for the period of *two* years from the passing thereof, extend or be in any manner applied to charities or institutions, the funds or income of which are applicable exclusively for the benefit of persons of the Roman Catholic persuasion, and which are under the superintendence or control of persons of that persuasion."

When the end of the said two years arrived (*i.e.*, in 1855), certain amendments were made on the original Act, and, to boot, the exemption to the Roman Catholic persuasion is continued for another year,\* *viz.*, to 1st September 1856. Following the course of the Act for another year, an Act dated 29th July 1856,† receives the Royal assent expressly to continue the exemption to the Roman Catholic persuasion for another year. This brings us down till the 1st of September 1857; but on 25th August 1857, another Act‡ receives the Royal assent, continuing the exemption for another additional year, that is, down to 1st September 1858.

In the Session of 1858, the matter was brought before the House of Commons. The Popish party again brought in a bill to continue the exemption for another year, that is, till September 1859; and accordingly an Act was passed on 23d July 1858,§ by the Government of that time consenting, on the express understanding that no farther exemption would be allowed, and that a bill should be prepared on the subject by Mr. Bowyer, and submitted to the Government by the end of last Session. This bill has not been forthcoming, and, as the exemption expires in September first, we have no doubt the Popish party will in a few weeks endeavour, unless stoutly resisted, to get a bill passed to continue the exemption still farther.

It will thus be observed that this exemption has continued for *six* years instead of two. And undoubtedly it is the object of the Popish party to get the exemption continued year after year, until either they get a favourable opportunity for getting an absolute and permanent exemption, or until they can claim that it be made permanent through use and wont.

The following extract from Dr. Wiseman's organ, the *Weekly Register*, of this year, openly confesses the reason why the Church of Rome is so anxious to get their trusts exempted from the law:—"The reason and principle of that exemption are notorious. Under the laws against the [Roman] Catholic religion, [Roman] *Catholic charities, if not concealed, would be confiscated to the Crown.*"

But the Roman Catholic Charitable Trusts in *Ireland* come under the law

\* 18 and 19 Viet., cap. 124.  
20 and 21 Viet., cap. 76.

† 19 and 20 Viet., cap. 76.  
§ 21 and 22 Viet., cap. 51.

by the Act passed in August 1844,\* and it is incomprehensible why such trusts in *England* should not also come under the law, especially as the Popish organ, as above quoted, gives a clamant reason why such an exemption should no longer be tolerated, much less sanctioned by the British Legislature.

Such a procedure is derogatory to the Parliament of Great Britain. Such continued exemption is a contempt of the law, and is an act of injustice to the trustees themselves, for they are thus, if dissatisfied with the management of such trusts, precluded from taking the advice of the Board of Charity Commissioners whom the country has provided, and is paying for this very purpose. And such an exemption is unfair to the beneficiaries who are excluded from the salutary protection of the law. History tells us that Roman Catholic Charitable Trusts, above all others, absolutely require the salutary supervision of just laws.

We trust, therefore, that Members of Parliament and the country will not allow such a state of matters to continue, but will watch and resist any movement that may be made by the Popish party to get the existing unfair exemption continued under any pretext whatever.†

### POPISH SCHOOLS IN IRELAND.

#### I.

TABLE showing in Counties and Provinces the number of Pupils on the Rolls of Popish Schools under the Irish National System, for the quarter ending 31st March 1858, according to Parliamentary Return (Mr. Monsell's) 22d March 1859 :—

	Pupils.	Total.		Pupils.	Total.
<b>I. ULSTER.</b>			Brought forward,	6,760	261,391
1. Antrim, . . .	12,107		2. Dublin, . . .	29,927	
2. Armagh, . . .	9,474		3. Kildare, . . .	8,701	
3. Cavan, . . .	15,467		4. Kilkenny, . . .	16,806	
4. Donegal, . . .	13,549		5. Kings, . . .	8,789	
5. Down, . . .	11,119		6. Longford, . . .	6,949	
6. Fermanagh, . . .	7,280		7. Louth, . . .	9,847	
7. Londonderry, . . .	7,941		8. Meath, . . .	12,360	
8. Monaghan, . . .	10,901		9. Queen's, . . .	9,270	
9. Tyrone, . . .	15,713		10. Westmeath, . . .	9,165	
		109,551	11. Wexford, . . .	11,901	
<b>II. MUNSTER.</b>			12. Wicklow, . . .	6,318	
1. Clare, . . .	18,390				136,793
2. Cork, . . .	52,103		<b>IV. CONNAUGHT.</b>		
3. Kerry, . . .	20,897		1. Galway, . . .	19,772	
4. Limerick, . . .	22,546		2. Leitrim, . . .	13,442	
5. Tipperary, . . .	27,101		3. Mayo, . . .	22,121	
6. Waterford, . . .	10,803		4. Roscommon, . . .	14,701	
		151,840‡	5. Sligo, . . .	12,944	
<b>III. LEINSTER.</b>					82,980
1. Carlow, . . .	6,760		Total number of Pupils in } Popish Schools in Ireland, }		481,164‡
Carry forward,		261,391			

\* 7 & 8 Vic. cap. 97.

† Since the above was in type, we find the Hon. Arthur Kinnaird, the member for Perth, who has been most active in opposing the continuance of the exemption, has given notice that, on an early day, he will ask "the Secretary of State for the Home Department, Whether the Government propose again to renew the temporary Act exempting Roman Catholic Charities from the operations of the Charitable Trusts Act, or what course they propose to adopt regarding them."—(10th June 1859.)

‡ The Parliamentary Return is inaccurate. These are the correct summations.

The number of Pupils in the Irish National Schools of other denominations are as follows :—

1. Established Church, . . . . .	29,130
2. Presbyterian, . . . . .	57,018
3. Other Protestant Dissenters, . . . . .	2,216
4. Denomination not known, . . . . .	117
	<hr/>
	88,481

Thus the proportion of Pupils attending the Popish Schools under the National System stand to the other Schools upwards of as 5 to 1.

## II.

TABLE showing the number of the Teachers at the said Popish Schools, with the Salaries paid to them during the year ending 31st March 1858 :—

	No. of Teachers.	Amount of Salaries.
1. Principal and Agricultural Teachers, . . . . .	4,941	
2. Assistants, . . . . .	613	
3. Paid Monitors, Senior and Junior, . . . . .	1,302	
4. Work Mistresses, . . . . .	435	
5. Pupil Teachers, . . . . .	112	
	<hr/>	
Total, . . . . .	7,403	£114,139 12 0

The number of said Teachers in the other National Schools is as follows :—

1. Established, . . . . .	578
2. Presbyterian, . . . . .	1,142
3. Dissenters, . . . . .	79
4. Unknown, . . . . .	35
	<hr/>
	1,834

Who received, during the same year, Salaries to the amount of £28,777, 9s. 3d. Thus the proportion of Teachers, and amount paid to them in Popish Schools, to those in other Schools, is as 4 to 1.

## III.

TABLE showing number of Popish Schools and Popish Managers :—

	Number of separate individual Managers.	Number of Schools.
1. Clerical, . . . . .	1,073	3,385
2. Lay, . . . . .	204	298
	<hr/>	<hr/>
Total, . . . . .	1,277	3,683

This is exclusive of 217 Schools connected with poor's-houses and jails, of which the Commissioners are patrons, and of 124 Schools under joint management. The total number of Schools of all kinds, under the National System, is 5335; and the Popish Schools are to the other Schools nearly as 3 to 1.

Contrasting the Managers of Popish Schools with those of the other Schools, the following results are arrived at, viz. :—

1. Number of Managers, lay and clerical, of Popish Schools, to the total number of such Schools, is about 34 per cent.
2. Number of Managers, lay and clerical, of the other Schools, is about 57 per cent.

Thus showing that Popish Schools, as might have been anticipated, are more



exclusive in their management, which will be seen still farther when we contrast the relative proportion of *Clerical* and Lay Schools:—

1. The proportion of Popish clerical to Popish lay Schools, is nearly as 12 to 1.
2. The proportion of clerical to lay, of the other Schools, is nearly as 1 to 1.

Thus, while with Protestants the clerical Schools are even *below* the number of the lay Schools, being 650 to 661, with Romanists the clerical are very nearly *twelve* times greater than the lay, being 3385 to 298; and we arrive at this other pregnant fact, that *sixty-seven per cent.* of the whole number of Schools under the Irish National System are *clerical* Schools of the Church of Rome;—some of them, indeed, under monks and Jesuits.

We shall return to the further consideration of this subject in next Number.

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### THE PROTESTANT ASSOCIATION.

THIS Association has held its twenty-fourth annual meeting, when Mr. Lord, the honorary secretary, read the report for the past year; and among other well known friends of the Protestant cause in London, Thomas Chambers, Esq., in seconding the adoption of the report, made the following remarks in regard to the death-like torpor of Protestants, which are well worthy of the best consideration of all the friends of truth in the country. After referring to the object of the Protestant Association and of the Protestant Alliance, he said,—

“These societies were established on the assumption that England was a Protestant country, and that Protestantism had something to do with the position we occupied in the world and the position we were likely to maintain in the world, and that Protestantism was being betrayed and lost. One of these assumptions appeared to be quietly dropping out of our creed, and it was no longer assumed that England was a Protestant country, or, at all events, England, in all its public acts, was contradicting that assumption. But it yet remained true, both that England was Protestant in its institutions and character, and that its prosperity and position depended upon its Protestantism, and that that Protestantism was imperilled on every hand; and because of that he rejoiced in the continuance of this institution, which continued its protest, although with very inadequate support on the part of the people of this country. Protestantism had been betrayed alike by both political parties in the State, and Conservative and Liberal might congratulate each other that, although they had used Protestantism as a means of promoting their ends, they had abandoned it when it could not promote those ends. Since the passing of the Roman Catholic Emancipation Act, he defied any one to point out any one party that had stood up in the Senate honestly to defend Protestantism. On the contrary, whoever had been in power, Downing Street had been diligently visited by Roman Catholic priests, Roman Catholic prelates, and Roman Catholic members of Parliament, as much when the Conservatives were in power as when the Liberals were in office; and both parties had made as many promises as the necessity of their party seemed to demand, and had fulfilled those promises as far as the Protestant temper of the people of England would allow them to do; and the Romanists would continue to receive the same number of pledges from so-called Protestant lips, and as great an amount of performance as the temper of the English people would endure. It depended entirely upon the Protestant people whether we were to continue in the enjoyment of our Protestant institutions or not, and he believed they were not at this moment at all aware of the peril in which those institutions were placed. If a narrative of what had been done against Protestantism socially and politically, and what had been done in favour of Popery socially and politically, within the last twenty-five years, could be read quietly in the ears of any man who valued Protestantism, he would begin to think it high time to set to work and inquire what all these things meant. The present meeting was a proof of the want of interest felt in the matter. Out of one thousand ministers of the Church of England and other bodies in the metropolis, he did not see more than ten present. Was Protestantism a thing

of no value to them? It was of immense value, and every clergyman would admit the fact. But it was because they did not see the need of maintaining the Protestant Association, that they did not flock to its meetings as they did to the meetings of other societies. He believed they would attend, if they believed the necessity had arisen. And had it not arisen? We were at this moment in imminent peril of having side by side with our Protestant establishment a Roman Catholic establishment, paid and endowed by the State, in the form of chaplains in our workhouses, chaplains in our penitentiaries, chaplains in our jails, chaplains in our army, chaplains in our navy; in the form of endowed scholarships and masterships throughout the country, paid for out of the funds placed at the disposal of the Committee of Privy Council for Education. We were in imminent danger of having the promise performed of a grant of a charter for a Roman Catholic University. Our Liberal politicians were in the habit of arguing, 'Oh, it's religious freedom we want; there are certain shackles remaining;' and they seemed to think that every blow that had been struck had broken some shackle, whilst it had, in point of fact, been forging a fetter for religious freedom. Religious freedom and Popery dominant in England, were two things utterly and eternally irreconcilable. Auricular confession and social and personal freedom in England were totally incompatible. A slavery worse than any despotism that ever cursed mankind was the necessary result of priestly absolution upon auricular confession, and all the purity and enjoyment of our domestic and social life depended upon this—whether or no the institutions of Popery should ever prevail amongst us. The Roman Catholics claimed as their right every baptized man, and this gave a significance to the Papal aggression in 1851, under which they claimed a priestly jurisdiction over every baptized person, and they exercised that control: for there was not a month in the year in which some child or other was not entrapped into some Romish school. Only two days ago an application was made to the Court of Queen's Bench for the rescue of a child. Mr. Baddeley, who always appeared on such occasions, defended the proceedings. The Judge said, 'At least let the parent know where the child is.' At least! let an English parent know where his own child has been taken to by somebody who had no authority for its removal! Lord John Russell had said that a writ of *habeas corpus* was complete for everything. But at the door of a Roman Catholic institution the English law stood helpless. At the door of a Roman Catholic convent or monastery, or any other Roman Catholic institution which it was the interest of the Romanists to keep closed, British law was absolutely helpless, and for the purposes of the British Constitution the ground inclosed within the outer walls of such building was as absolutely secluded from all the benefits of the British Constitution as if it existed in Turkey, with this addition, that the radiance which shone around was a great aggravation of the darkness that was inflicted upon the inmates. The truth of this was proved every day. Did the escape of any hapless nun ever end in the elucidation of the matter? The attempt never ended in enlightenment, but rather in total darkness. There certainly was the case of Miss Talbot, with a fortune of £80,000, and there, by the exertion of great influence, and from the fear of a great scandal, the lady was rescued. But with regard to persons possessing less influence, the only thing ever heard of them was their having gone to the south of France. It was formerly thought that the multiplication of convents and monasteries was injurious to the country, and every nation on the continent had acted on that assumption, either forbidding the existence of such institutions, or placing them under the most stringent regulations, and subjecting them to civil visitation. But what were we now doing in England? When the Roman Catholic Relief Act passed, convents were not specially named, and there were not more than thirteen or fourteen in England. The establishment of monasteries was expressly forbidden. That was the security given to Protestants. But what had taken place? There had been an immense increase in the number of convents, and a large increase in the number of monasteries, and the law was openly defied. Every day perpetual vows were taken. In the time of Queen Elizabeth the Jesuits were hanged if they showed themselves in the country—not because they held particular religious tenets, but because they were held, and rightly held, to be dangerous persons in the realm—dangerous to its peace and stability. He did not say one word against allowing the utmost freedom of religious worship; but the constitution of this country had always protested against the multiplication of that class of institutions which had nothing to do with religion, and were socially and politically dangerous. Every one knew that Lord John Russell's Act had become a dead letter; and a dead letter on the Statute-book was much worse than nugatory. Here was an Act which was broken every day, the penalties of which were scorned, the provisions of which were

never enforced, and which was a standing libel on the country. It encouraged men to defy the law, and it would be infinitely better openly to remove that law from the Statute-book than to allow it to remain a dead letter, proving the extreme effrontery of those who set it at defiance, and the extreme want of moral courage of those who did not care to enforce it. Were we to go on spending our money for the purpose of lighting a candle to show the Gospel to the Roman Catholics, and quietly sit down whilst the State put an extinguisher upon that light? Were we to be as openly apostate to Protestantism in England and Ireland, as we were openly apostate to Christianity in India? Could we go on holding in one hand the Word of Life and in the other the *Garden of the Soul*, and other books of that discipline, and offering both with the sanction of the State to the people of a Protestant country, and not give up our name as Protestants? It was time for us to understand the error and delusion under which we had too long laboured. If Protestantism and liberty were connected together—if our commercial and every other form of improvement was connected with Protestantism and Protestant institutions—let us at all events stand by them, and not allow them to be betrayed and destroyed in our presence and with our help, without a loud and energetic protest for our Christian Protestantism.”

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### THE JESUITS IN ENGLAND.

IN a recent work on *Popery and Jesuitism at Rome in the Nineteenth Century*, by Dr. De Sanctis, formerly censor of the Inquisition, but now a Protestant minister in Italy, we find the following statement:—“In countries which do not recognise the Order (of Jesuits) the general perhaps possesses even greater influence. The Jesuits, in these circumstances, occupy the position of missionaries, or are disguised under some other name. To such a land the general despatches his most astute agents, to carry on his designs by every kind of pretext; and though they dare not declare themselves Jesuits, they procure persons to associate voluntarily in these designs, who know nothing of the company. My confessor, of whom you have frequently heard, one day, when he was in a more cordial vein than usual, disclosed to me incredible facts concerning Jesuitism in England. For example, that despite all the persecution they have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society; in Parliament; among the English clergy; among the Protestant laity even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my confessor silenced my scruples by telling me *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign to be a Protestant for the conversion of Protestants. But pay attention, I entreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism.”

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INCIDENTS IN THE LIFE OF AN ITALIAN  
PRIEST, SOLDIER, AND REFUGEE.  
By J. Bianchi. London: James  
Nisbet & Co., 21, Berners Street.

THIS is a most interesting volume, and gives a vivid picture both of Italian life and of the actual state of Romanism in its own native soil, as

contrasted with the light and liberty of Britain. We shall return to the work and make some extracts; but, meantime, the circulation of such a volume, written by an Italian priest, now converted, and resident amongst ourselves, cannot fail, by the Divine blessing, to do much good.

SUGGESTIONS FOR A REVISION OF THE PRAYER-BOOK, &c. London: Hamilton, Adams, & Co.

WE cannot doubt that the true way to meet the Tractarians is to revise the Prayer-Book, and to cut out such expressions as form a plausible ground for their Romish innovations. This ought to be done promptly and without hesitation, inasmuch as if the innovators acquire a little more power it may be impossible to do it at all. The Scripture says, "Where no wood is, the fire goeth out;" and we are confident that this would be found true of the flame in the Church of England kindled by Jesuits, so soon as the Prayer-Book was purged of certain expressions which at present form their stock in trade. The pamphlet before us is a very able and valuable one, containing a mass of interesting documents on this subject, with opinions by dignitaries of the Church of England and others in favour of the proposed alterations.

PAUL THE PREACHER; OR, A POPULAR AND PRACTICAL EXPOSITION OF HIS DISCOURSES AND SPEECHES. By John Eadie, D.D., LL.D., Professor of Biblical Literature to the United Presbyterian Church. London and Glasgow: Richard Griffin & Co.

THIS is an excellent volume of discourses by an able and accomplished man. Speaking of the name "Christian," he gives the following picture of Jesuitism:—

"May we not anticipate the time when names assumed from leaders, or taken from forms of government and ritual, or drawn from points of history or from local origin and predominance, shall merge in this grand catholic designation?"

"Yet strange it is that the other name of the Redeemer should give title to a class of men whose history has been notorious for audacious intrigue and villany; that those who have named themselves from Jesus, should have been distinguished by unparalleled chicanery

and the most subtle and delusive casuistry, so that Christians called after Christ shrink from Jesuits who have so vilely appropriated the name of Jesus; nay, who style themselves the Society of Jesus, as if they were bound to him by a closer tie, or were self-devoted by a deeper consecration. Strange it is to use this pure and loving name as identified with men whose arts and ambition have so often troubled Europe; who have wielded the highest and most dangerous power without being suspected; whose versatile genius has had innumerable modes of action and forms of diplomacy; sometimes editing learned tomes, and sometimes compiling disgusting and prurient directories; equally at home in drawing a will and penning an erudite and ponderous preface; as well skilled in negotiating an expedient marriage as in contriving an opportune death; holding the royal stirrup while they are grasping and giving away the crown; creeping when they dare not walk; now the wriggle of the snake, and now the spring of the panther; ready at any moment to obey orders to betake themselves to any region, no matter how distant, and carry out any policy, no matter what peril and labour it involve; drudging in the kitchen when they may not discourse in the library; assuming the livery of a menial, if it is not convenient to wear the robe of a confessor; making a wife their tool or a concubine their decoy; controlling education with a witching devotedness to youth; outwitting the sharpest and defeating the boldest; spreading a net whose invisible meshes catch and hold the stoutest and most wary; most charming when they are most malignant; smiling the most serenely when their purpose is most deadly; 'which devour widows' houses, and for a pretence make long prayers;' banished from every country and yet found at home in each of them; persecuted, and still thriving when to all appearance extinct; detected, but never disconcerted; often counterworked, though always in the end un baffled; permitting a defeat in one quarter, to secure a greater triumph in another; furnished with a hundred eyes, and putting forth a hundred arms; all things to all men; possessed, in short, of a craft and might which kings could not cope with, and before which popes themselves have helplessly trembled. Luther and Loyola represent progress and check, action and reaction, in the same epoch of the ecclesiastical world."

## THE AWAKENING IN IRELAND.

ONE of the most delightful things in connexion with the present aspect of events, is the omnipotent manifestation of the Spirit of God in the conversion of sinners and the quickening of saints. This great and glorious work, after appearing with striking results in America, has at length visited our own land. In some parts of Wales and Scotland the Divine Spirit has been graciously manifested, but in the north of Ireland a work of sovereign grace has been proceeding, unequalled by anything that has been manifested in modern times. If it advances over the entire kingdom—as we pray and trust it may—we shall have the best security for the overthrow of that dead formalism in which so many have begun to trust, and which forms such a barrier in the way of all spiritual progress.

Satan is evidently unusually busy at the present moment, and his two great instruments, infidelity and superstition, never had greater influence than at present in keeping men from God, and in raising obstacles in the way of hearty zeal in opposition to sin and error. The effect of this movement in Ireland has been, in the case of all who have come under the Holy Spirit's power, to break down all these barriers at once, and not only to put an end to open sin, but to give the clearest views of the danger of superstition and idolatry. A great many Arians have come under this influence, and they have at once abandoned their Arianism, and proclaimed their belief and trust in Jesus as the Son of God. A number of Romanists also in several districts have been awakened by Divine power, and in every instance they have seen at once, as by intuition, the sin and folly of all creature-worship—have turned at once with horror from priests and the Virgin Mary to the alone Saviour of sinners. The writer of this lately visited Ireland and authenticated these facts beyond denial. In one instance a poor woman, awakened under the power of the Divine Spirit, said, "O Virgin Mary!" but suddenly corrected herself with apparent horror, and said, "No Virgin! No Virgin! O blessed Jesus, have mercy upon me!" In a considerable town the leading Romanist has been converted, and is now most zealous in opposition to the delusions in which he previously trusted. Who can tell what the blessed result may be if the awakening continues to spread over Ireland and the United Kingdom? A new and more glorious Reformation than that in the days of Luther, Latimer, and Knox may gladden the Church of God and defeat the devices of Satan. Let this be a matter of earnest and persevering prayer amongst all true Christians. "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour out a blessing so that there shall be no room to receive it."

## REVIVALS AND ROMANISM.

EXTRACTS FROM PRESIDENT EDWARDS' NARRATIVE OF THE REVIVAL OF 1735,  
IN NEW ENGLAND.

It was then a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons were intent upon was to escape for their lives and to fly from wrath to come. . . .

The work of conversion was carried on in a most astonishing manner, and  
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increased more and more ; souls did, as it were, come by flocks to Jesus Christ. From day to day, for many mouths together, might be seen evident instances of sinners brought out of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouth. . . .

Our public praises were then greatly enlivened ; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has scarce been any part of Divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. Our congregation excelled all that ever I knew in the external part of the duty before, the men generally carrying regularly and well, three parts of music, and the women a part by themselves ; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed. . . .

While God was so remarkably present amongst us by his Spirit, there was no book so delightful as the Bible, especially the Book of Psalms, the Prophecy of Isaiah, and the New Testament. Some, by reason of their love to God's word, at times have been wonderfully delighted and affected at the sight of a Bible ; and then, also, there was no time so prized as the Lord's Day, and no place in this world so desired as God's house. . . .

It is worthy to be remarked, that some persons, by their conversion, seem to be greatly helped as to their doctrinal notions of religion. It was particularly remarkable in one who, having been taken captive in his childhood, was trained up in Canada in the Popish religion. Some years since he returned to this his native place, and was in a measure brought off from Popery, but seemed very awkward and dull in receiving any clear notion of the Protestant scheme till he was converted, and then he was remarkably altered in this respect.

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## THE REFORMATION THE PARENT OF CIVIL LIBERTY.

### No. III.

THE cause of the Reformation was embraced and advocated by the most enlightened and eloquent men of the age. Melancthon in Germany, Zuinglius in Switzerland, Calvin in France, and Knox in Scotland, with a host of other eminently pious and talented men, devoted themselves to its interests, and laboured for its advancement ; nor had many years gone past from the period of its commencement, till, in every part of Christendom, multitudes had withdrawn from the communion, and rejected the authority of the Roman Church, while in not a few of the states of Europe the Papal supremacy was formally and publicly disclaimed.

Now, it is true that the Revolution, at whose initiatory history we have glanced, did, in the first place, operate on religion ; and the effect which it produced on the religious state of Europe was of immense importance. To have rescued the one-half of Europe entirely, and the other partially, from the spiritual jurisdiction of the Roman Pontiff, was a great achievement—an achievement to which may be traced all the triumphs that genuine religion has since obtained throughout the world. But the Reformation did more. It annihilated throughout Europe the secular power of the Roman See ; and, when we mention this, we record a triumph which the progress of literature never could have gained. Only in one point was the system

vulnerable, and upon that point literature was not calculated to bear. The foundation of the great fabric was laid deep in those religious opinions which, even from infancy, were assiduously instilled into the popular mind, and there any impression which was intended to be effectual and permanent behoved to be made. There, accordingly, the Reformation did make an impression, and that impression was both effectual and permanent. Long had mystical Babylon, proud as her predecessor of the ancient world, sat secure in her own greatness, and scornfully smiled at all her foes. The winds and the tempests of many generations had assailed her in vain; she seemed to gain strength from opposition, and to outbrave even the vengeance of heaven; but the time of retribution was come; touched by that word which is "the breath" of the Most High, as if lightning from the skies had undermined her base, she fell; and left to the view of posterity the melancholy wrecks of that grandeur which, in the preceding ages, astonished and awed the kingdoms of the earth.

The endurance which the pontifical domination had experienced during so many hundreds of years, was owing to the influence of religious belief on the credulous minds of the superstitious multitude. The right of the Pontiffs to sovereign power was acknowledged generally throughout Christendom, and, as the gift of heaven, was held inviolable. But the light of reformation that burst forth upon the world put to flight the darkness and delusions of a thousand years. Utterly at variance with the will of Heaven as the existing *ecclesiastical* supremacy was found to be, still more monstrous, if possible, seemed that *secular* dominion, wherewith it had been long associated. On the latter, therefore, descended the vengeance that visited the former. England, Scotland, Holland, Denmark, Sweden, the half of Germany, and more than half of Switzerland, disclaiming the authority of the Pontifical Court, withdrew the tribute which had been the badge of their slavery, and spurned away from them those degrading laws, to which, during the ages of darkness, their homage had been paid.

Nor was it only in the nations which, from that period, were called Protestant, that the Reformation affected the secular power of the Court of Rome. This was the case even in Papal countries. In most of them the power of the Pope was gradually circumscribed, and a very considerable abatement took place in the veneration with which his authority was regarded. Many times since then has the head of the Church been treated, even by Popish princes, as an object of extreme insignificance; and many times has he been employed as the wretched tool of their ambition. The Popes have been aware of this abatement of respect for their authority, and have yielded, with sullen reluctance, to the dire necessity of the times. The spirit of their system has not been less intolerant and fierce, but it has been compelled to endure severe repression. They have not relinquished their pretensions to universal power; but they have asserted them more sparingly, and with diminished confidence. Times without number, since the Reformation, have they interfered in the affairs of kings and kingdoms, and too often they have not interfered in vain; yet has not their interference experienced, even from her own children, the profound veneration which, in the ages before Luther, it was accustomed to receive. "From that time the appearance of respect has been only vain ceremony. It was too well known that the Vatican was only a volcano exhausted. What issued spontaneously from Rome was impotent and unavailing, whilst a single courier despatched from Paris, from Vienna, or Lisbon, towards that ancient capital of the world, extorted from

it—sometimes a bull for the extinction of a religious order, sometimes a regulation—so many proofs of submission given by the feeble successor of so many haughty pontiffs, who only purchased his precarious existence at the price of all the compliances exacted from him.”

The surprising events which took place in the political world about the commencement of the present century, seemed to indicate that the period was at hand when the nations were to enjoy an entire riddance from the oppressions of that unholy power, which has trampled so long on their dearest interests, and the prospect of such a deliverance was cheering to the hearts of the friends of liberty and of mankind. In this sanguine language did one of these friends of humanity declare his anticipations:—“The French Revolution has been peculiarly instrumental in bringing the Pope to the last stage of degradation; his territories overrun and pillaged again and again; he himself compelled to every species of submission; and the holy chair itself kept empty till it suited the convenience of the republican and atheistical chiefs to place in it a vicar of Jesus Christ. The temporal power of the Pope is completely destroyed by the republic, and he is one of the meanest of the vassals of Buonaparte. This is not only seen and felt by the princes of Europe; there is hardly a monk or a peasant in the darkest papal corner of Europe who is not sensible of it. It is now visible to every votary of the Holy See that the Pope has nothing to give. His vast patronage stimulated the zeal of those votaries in former times; and we may now expect to see speedy changes in the state of Romanism wherever it exists.”

Unhappily, subsequent events have placed these desirable changes at a greater distance than was anticipated. The settlement which was made of the affairs of Europe, posterior to the final overthrow of him whom Divine Providence raised up to be her most dreadful scourge, is of a complexion altogether hostile to the interests of freedom; and, surely, the Protestant princes, when they lent their assistance to the re-establishment of that power which delights to trample on the most sacred privileges of man, acted in another spirit than that of the Reformation. But we confidently hope that its re-establishment will be for a short period; that efforts to repair the crumbling walls of that fabric which the Reformation greatly demolished will be all in vain; that the tendency toward an improved state of society, which, in the sixteenth century, was imparted to the current of human affairs, will not now be successfully opposed; and that, in short, the contest which the foes of their species are waging, for the recovery of their lost ascendancy, will prove to be their expiring struggle, and will usher in the final triumph of omnipotent truth.

There is ground for the indulgence of these cheering hopes. There are events taking place in the religious world by which they are more than sanctioned. Protestantism is “the cause of man,” and its basis is the Bible. Aware of this, the friends of the Reformation and of their species have roused their energies to the task of disseminating the Scriptures among their fellow-men, and, more than all their predecessors, are Christians of this age distinguished for their exertions in this enterprise of beneficence. It has not been the only object of these best friends of their race to send the book of God into the negro’s hut, and abroad over the dreary wilds of heathenism; the millions of their unhappy brethren whom the genius of Popery holds in bondage have come within the range of their compassionate regard; and we trust that the progress—we will not say of reason and philosophy, the cant phrase of some speculators about human improvement, but—of the Bible and



Christianity, will ere long eradicate the last remains of that atrocious system, which, during so many ages, has triumphed over the weakness of humanity, and will blot out its remembrance from that world which it has too long polluted.

It was not long till the destructive blow, which had been given to the power of Rome, began to affect most materially the political governments of the nations of Europe. The possession, on the part of the Pontifical Court, of its spiritual and temporal power, was accompanied with this aggravation, that that power was the guardian of all the other modes of tyranny which existed among the nations of Western Europe. Their princes and their subjects were alike devoted, in soul and body, to the interests of the Church, and, for the support which the former yielded to its arrogant claims, they were invested with absolute authority over the lives and fortunes of the latter; whilst these, believing—as they were taught by those to whose teaching they listened with implicit deference—that the power of their monarchs was divinely communicated, esteemed their persons sacred, and were prepared tamely to acquiesce in all their measures. It was thus that the preposterous maxim—that kings are possessed of a Divine right to govern, independently of the will of their subjects, derived its origin—a principle so utterly hostile to rational liberty, that it could have been introduced only in those ages in which men, ceasing to reason, had given themselves up, bound hand and foot, to be the slaves of a cruel and lying priesthood. Of this state of proud domination on the one hand, and deep humiliation on the other, the Church was the protectress, and out of it mankind could be delivered only by the previous overthrow of *her* power. That overthrow the Reformation accomplished. Letting in on the minds of the people the light of Divine truth, and exhibiting from the Holy Scriptures the baselessness of the existing system of religion, it inspired them with contempt for the authority of the Church by which that religion was sanctioned, and effected in some nations the total, in others the partial, overthrow of her domination. Nor, when once the fetters forged and imposed by the Church were broken and cast away, and men felt themselves emancipated from her thralldom, was it long till the political governments of the world began, in a similar manner, to experience the meliorating influence of the Reformation. The controversy which was carried on respecting religious freedom, and the investigation which it originated, elicited not a few of the principles of civil liberty, and threw considerable light on the subject of political government. “The authority of the Church being, in some places, strictly conjoined with the authority of the State, and in others altogether confounded with it, it was impossible to examine and discuss the rights of the one, without extending the investigation also to the rights of the other. Men inquired by what right the popes pretended to raise up and cast down kings. When the respective rights of the Church and State were discussed, it was difficult, from this important topic, not to turn sometimes to the rights of the people. It was most natural to conclude that the community, as a political association, had a right to elect its own magistrates, and to form its own constitution. The emperor opposed the new religious creed. Men then inquired if, in matters of faith, they ought to obey the emperor. In 1531, the Faculties of Law and Theology in the University of Wittemberg answered unanimously in the negative. From that time all discussion turned only on the *limits* of that obedience which is due to sovereigns, and of that resistance which may be opposed to them.”

The writings of the Reformers merit to be regarded as the principal source of the brilliant light which, in modern times, has been poured on this interesting subject. They were the first persons in the modern world who wrote on it with freedom, and in a strain of manly eloquence that forms a pleasing and dignified contrast to all that prostration of sentiment and feeling which impresses such disgusting features on the productions of preceding times. Indeed, although it were true that, on the subject of political government, the writings of the Reformers contained nothing worthy of being remembered, the very fact that they did write on that subject, and that they wrote on it with freedom—a phenomenon which, during many ages, the world had not beheld—would entitle them to be esteemed the liberators of Europe. They held forth a glorious example to the world—they opened up the way which many have since successfully trod, and are entitled to the praise of having done an immensely important service to the interests of freedom.

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### MORE TAMPERING WITH CHILDREN.

THE following is surely a proof of the growing recklessness of the adherents of Rome, but we rejoice also that it affords evidence of a growing determination on the part of our Judges to prevent the Romanists from setting the law at defiance with impunity:—

ROLLS COURT.—DUBLIN, WEDNESDAY, JUNE 1.

Before Sir T. B. C. SMITH, Master of the Rolls.

IMPORTANT CASE.

*Ex parte Purcell in re Purcell, Minors.*

Mr. Sullivan, Q.C., applied on behalf of the petitioners, Richard H. Purcell, and Margaret his wife, John Powell Longfield, and Louisa his wife, for an order that the minors, Eliza and Matthew Purcell, should be brought up in the Protestant religion, and that, if necessary, it be referred to the master to adopt the best mode of carrying out that object. The petition stated that Mr. John Purcell, the father of the minors, who were aged respectively eight and seven years, was a Protestant gentleman residing in the county of Cork, who, in 1850, was married to a Miss Dempsey, a Roman Catholic lady. He died in 1853, and his two children were made wards of Court on the application of the mother, who was appointed their guardian. The petitioners, Mrs. Purcell and Mrs. Longfield, were sisters of the deceased. The petition stated that the minor, Eliza Purcell, had been baptized by a Protestant clergyman in the lifetime of her father, and that arrangements were made for the baptism, according to the ritual of the Protestant Church, of the minor, Matthew Purcell, who was born shortly before the illness of their father, but that they were not carried out in consequence of the death of Mr. Purcell. The petition alleged that previously to the death of Mr. Purcell, Mrs. Purcell had that minor, Matthew Purcell, privately baptized in the Roman Catholic Church of Churehtown, county Cork, and that the minor, Eliza Purcell, had, since the death of her father, been baptized in the Roman Catholic Church. The petitioners charged that the father of the minors had frequently expressed in his lifetime his intention to bring up his children Protestants, but that they had not, nevertheless, been taken since his death to any place of Protestant worship, or received instruction in the Protestant religion. The petition then went on to say that the Rev. Mr. Stephenson, the Protestant clergyman of the parish in which the minors with their mother resided, wrote to Mrs. Purcell at the request of Mr. Longfield, one of the petitioners, asking an interview and an explanation in reference to the minors from Mrs. Purcell, who, in reply, said, that, as their mother and guardian, she felt herself entitled to ask by whom Mr. Stephenson had been called on to interfere in the matter, for that, while the children were under the control of the Court of Chancery, she was only responsible to that Court for their care and education, which, she said, with God's help, she felt fully competent to attend to when the proper time came. She, therefore, begged to be excused from naming any time to confer with Mr. Stephenson. That gentleman

again, at the request of Mr. Longfield, wrote to Mrs. Purcell, stating that he could not gather from her letter whether she refused him altogether to give religious instruction to the children, expressly ordered by the Chancellor, or whether she meant to say that they were too young at present. The Rev. gentleman then went on to say that, as minister of the parish, he was bound to ask Mrs. Purcell the following questions:—Whether any of the children had received any of the elements of education in the Protestant religion?—whether she was prepared to commit them to his spiritual care immediately?—or, whether she denied his claim altogether, and intended, as far as rested with her, to prevent the children from being brought up Protestants? In reply to this epistle, Mrs. Purcell wrote to say, “She did not know by what authority Mr. Stephenson had any right to question her with reference to her children, who were wards of Court, and that she, therefore, declined to answer any questions.” The petition charged that Mrs. Purcell was a zealous Roman Catholic, and was much influenced by the Roman Catholic priests of her parish, and that the minors were being instructed in the doctrines of the Roman Catholic Church under the care of a Roman Catholic governess. It was alleged, in proof of this latter statement, that a niece of Mr. Purcell, who resided with him during his lifetime, and who now lived with Mrs. Purcell, had changed her religion from Protestant to that of Roman Catholic since the death of Mr. Purcell. Affidavits were read from the Rev. Mr. Stephenson, and the Rev. Mr. Gibbings, in support of the allegations contained in the petition. Counsel stated that since the filing of the petition, Mrs. Purcell had removed the minors to France.

The Master of the Rolls—Is that verified?

Mr. Sullivan—No, my Lord, we were unable.

Mr. Sherlock (counsel for Mrs. Purcell)—I believe it is the fact. I am not prepared to deny it.

Mr. Sullivan asked for a decision of his Lordship on the principle always acted on in that Court, that where the father of children indicated clearly his intentions respecting their religious education it was not competent for their mother to contravene them, except under special circumstances. Mr. Purcell died intestate, and was the son of a Protestant clergyman. His marriage with Mrs. Purcell was celebrated according to the rites of the Protestant Church only, in St. Anne’s Church, Dublin. The learned counsel submitted that the letters of Mrs. Purcell were evasive, and that the conduct she had been guilty of was unwarrantable.

Mr. Sherlock, Q.C., said he appeared for Mrs. Purcell. He had no affidavit controverting the facts stated; and, therefore, he assumed them to be true. Neither of the children had ever been brought to church previous to the father’s death in 1853.

The Master of the Rolls—It is not usual to bring children to church at two years old.

The Master of the Rolls said, that where the intentions of the father of the children had been clearly indicated, they should be carried out. If Mrs. Purcell had removed with her children from the country, she had been guilty of a distinct breach of the order of the Lord Chancellor, which stated that the guardians should not permit the minors to leave Ireland without the permission of the Court; and if the fact alleged were verified by a proper affidavit, he would grant a conditional order for an attachment. The order of the Court was, substantially, that the children should be brought up Protestants, and that, if necessary, it should be referred to the master to inquire as to the best means of carrying out that object. The Court did not wish to exercise any harsh proceeding towards Mrs. Purcell, but he thought it right to state that he would not only grant the attachment, but would forthwith stop the allowance of £250 a year if defiance of the Court were persisted in.

Mr. Sullivan asked if the petitioners were to have their costs.

The Master of the Rolls—No doubt. They only performed a duty in bringing the matter before the Court.

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#### NOTES OF THE MONTH.

THE NEW MINISTRY.—Amidst all changes of government the Romanists are making steady progress. All governments seem now to compete with each other in bestowing favours on the mystic Babylon.

THE PEACE AND THE POPE.—The rapid turn of events on the Continent is very startling. The extension of the Sardinian kingdom, if it is still con-

ducted on principles of liberty, is good ; but what shall we say of the new position of the Pope ? Let us hope that it is only the beginning of the end. The scenes of the drama shift rapidly, and there is apparently more work to be done by the French Emperor. The dread of an invasion of Britain is not unnatural, and we fear that our great national sins, and contempt for the authority of God, may lead to some signal punishment, and a punishment of such a nature as shall remind us of our guilt.

ROMAN CATHOLIC RELIEF AMENDMENT BILL.—The following circular, issued by the *Protestant Alliance*, explains the intention of this Bill :—

“ The object of the above Bill is ostensibly to remove only a certain restriction imposed by the Roman Catholic Relief Act, whereby a Roman Catholic is precluded from filling the office of Lord High Chancellor of England or Ireland

“ No grievance is alleged, nor is any necessity shown in the preamble for the Bill.”

It has been urged that the functions of the Lord High Chancellor are purely civil and legal. But this is a great mistake. In the first place, the Lord High Chancellor of Ireland is the adviser of the Crown ; and whilst by the Act of Settlement, the Crown must be Protestant, surely there is nothing more inconsistent than to have a Popish adviser to Her Majesty. Again, the Lord Chancellor of Ireland has to exercise, in the absence of the Lord Lieutenant, regal power in Ireland. Besides, should an Ecclesiastical Commission require to be named on discipline or doctrine in the Church of Ireland, the Chancellor must name the delegates, and in certain cases he becomes the judge. The present movement tends directly to alter the succession of the Crown.

ROMAN CATHOLIC OATH.—Mr. Maguire has asked the Government “ whether it is intended to introduce, on the part of the Government, any measure for the repeal or modification of the oath now taken by (Roman) Catholic members of Parliament ; and if so, when will they be prepared to lay such measure on the table ? ” And it is very curious to see another Popish member, Mr. Fitzgerald, the Attorney-General for Ireland, answering the question. He said, “ It was not the intention of the Government to introduce any measure on the subject during the present session of Parliament.” “ He might state that a measure would be unquestionably considered by the Government during the recess, and he had reason to expect that in the next session a modification of the oath would be brought under the consideration of the House.” We trust the country will watch this movement, and oppose it with vigour.

POPISH CHAPLAINS.—The Popish party, both in Parliament and out of it, are using every effort to obtain Popish chaplains to the navy, on the same footing as the recently appointed chaplains to the army. And they are determined that we should open all our workhouses, jails, &c., to the priests, and pay for them as officers of the State. They will obtain all their demands unless the Protestants of the country speak out. Mr. Fleming, the new Secretary of the Poor Law Board for England and Wales, is a Roman Catholic. This is ominous in connexion with the present efforts.

ROMAN CATHOLIC CHARITABLE TRUSTS.—The Scottish Reformation Society has forwarded a petition to Parliament against the existing unfair exemption of Romish Trusts from the operation of law. The Hon. Arthur Kinnaird asked, in the House of Commons, the following question :—“ On what plea the Government has postponed the introduction of a Bill (promised so far back as 1853) to place Roman Catholic Charities under the superintendence of the Charity Commissioners, from whose control they are now especially exempt ;

and what course they propose to adopt regarding them?" And Sir C. Lewis, on the part of the Government, said in answer, he "was unable to give the reason why the Bill in question was postponed last year, or in the first session of the present Parliament. The present Government, during their short period of office, had not had it in their power to propose any measure on this subject. The question was, however, under their consideration, and they desired to propose a measure to cure the defects which were admitted to exist, and which were now met by an annual Act of Parliament. If it were impossible to carry a permanent measure during the present session, he should be compelled to propose a renewal of the Annual Bill."

Now we cannot understand why the Government should be so unfair to Roman Catholic Trusts as to exclude them from the general law. The law itself is a most salutary one; and surely what is just for Protestant Trusts must likewise be just for Roman Catholic Trusts. The Government has nothing to do with preparing a Bill. If there be any peculiarity about Roman Catholic Trusts, why should not some of the Popish Members propose a measure, and let the country see what is the real nature of the peculiarity? Indeed, Mr. Bowyer promised to bring in a Bill long before now, but he has not done so. The Government last year gave the country to understand, that if a measure was not brought in this year, they would not consent to another Annual Bill. The proper course is simply to allow the general Act to take its course, and for the country to demand that no Annual Bill shall be passed. We trust, therefore, the Protestants of the country will forward petitions without delay; and, should the proposed Bill pass the Commons, let them strenuously follow up their opposition in the Lords, by forwarding petitions against the measure.

**ROMISH PROCESSIONS.**—Sir Andrew Agnew has given notice, in the House of Commons, of the following resolution regarding saluting religious processions. The *Protestant Alliance* have issued a circular on the subject.

"That this House, considering that no military honours are accorded in any manner to the Churches by law established in the United Kingdom, is of opinion that, from a due regard to the feelings and convictions of all ranks of the British Army, it is desirable that, for the future, soldiers under arms or on duty shall not be required to salute any religious procession whatever, in any of her Majesty's possessions."

**"GRIEVE'S DISABILITIES BILL."**—The object of this Bill was to remove the legal impediments to the Rev. W. T. Grieve, a clergyman of the Scottish Episcopal Church, holding office in the Church of England. Mr. Stewart, in opposing the bill, stated that Mr. Grieve had identified himself with the party which had upheld the erroneous doctrines for which Mr. Cheyne had been suspended. We are glad the Bill was thrown out, on its second reading, by a majority of 232 to 84; and we trust the sound men in England will watch the plots and plans of the Scotch Tractarians, who are anxious to be admitted wholesale into the English Church, but who would form a very bad and dangerous element. We are astonished to see English Bishops of sound principles acting as if ignorant of this manifest danger.

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#### AN INTERESTING INCIDENT IN CORK.

The following is extracted from the *Irish Congregational Home Mission Report* for the past year. It is taken from the Journal of the Scripture Reader, who labours in Cork in connexion with that mission. The Report itself is

a very interesting one, and contains many proofs of the incurably evil nature of Romanism, and of the amount of good which is being done among the Roman Catholics in Ireland, by this as well as other scriptural agencies.

“Had a conversation with D——, who related to me his history. While in a chapel on his knees, he was repeating at the ordinary of the mass, in company with others, the following prayer,—‘We beseech thee, O Lord, by the merits of the saint whose relics are here, that thou wouldst vouchsafe to forgive me all my sins.’ Some time previous to this he had read that verse, ‘The blood of Jesus Christ his Son, cleanseth us from all sin.’ At that moment it flashed like lightning across his mind, and he said to himself, ‘If Christ’s blood cleanseth from all sin, what need for the assistance of saints?’ So bewildered was he that he unconsciously remained on his knees a much longer time than he should. As soon as Mass was finished, he ran home, and called down a friend of his, who was lodging up stairs, and said to him, ‘I think we are all in the wrong.’ ‘How so?’ said his friend; ‘what is up with you now?’ So he told him all. ‘Oh,’ said his friend, ‘you had better banish these sinful thoughts from your mind, and have nothing to do with Protestants.’ ‘It will not do,’ said the first, ‘I must know more about it.’ So one takes the Protestant Bible, and the other the Douay, and they read together until six o’clock next morning. They continued to read at intervals for fifteen months. At the end of this time, D—— had occasion to send his boy for nails to a nailor’s shop. The boy returned, bringing with him a leaf of the New Testament rolled about the nails. It happened to be the first chapter of Paul’s Epistle to the Romans. The first thing that caught the father’s eye was, ‘The just shall live by faith.’ He immediately put down his work, and took the Douay Bible, and read the whole of the Epistle to the Romans before he stopped, understanding it as he had never done before. When he reached the end it was dark, and about the time his old friend was in the habit of calling on him to have a reading together. Just as he laid down the book, a tap was heard at the door; it was his friend coming to read. D—— accosted him at once, saying, ‘Do you know what I have been doing all day?’ ‘No,’ said the other. ‘Why, reading the Epistle to the Romans; and, as I live, Paul was a Protestant!’ ‘Strange enough,’ said his friend; ‘and still more strange that I have been similarly engaged. I have read through Peter’s two epistles, and the First Epistle of John; and as sure as I must die, both Peter and John were Protestants!’ After this meeting, they never went to mass again. The priest came to hear it, and of course without delay called on them; but, instead of convincing them of their errors, only confirmed them the more in their new opinions.”

#### LIFE OF AN ITALIAN PRIEST.\*

In our last Number we called attention to an admirable book, viz., the autobiography of Luigi Bianchi, and promised in this to give some extracts from it. This promise we now fulfil, at the same time premising that the whole volume is well worthy of being read. The following has reference to the studies of Mr. Bianchi as a Romish student of theology:—

“At length I became a student of ‘The Moralities;’ but what morals are there displayed? The works put into the hands of young men set forth, under the name of instruction in morals, every form of licentiousness; vicious suggestions are expounded with the most shameless arguments; descriptions of fearful and debasing crimes, and sins the most unnatural, are presented in these holy books—horrors that the most dissolute might seek in vain in works written for the worst class in a profane world. Our object in the study was not profane; the wrong lies with the Church herself, who, under the specious veil of a holy desire to save souls from the committal of sin by shewing all its avenues, really teaches licentiousness; and such works, because dignified by the title of ‘Theological Morals,’ are prescribed by all bishops in their schools of theology, as the peculiar study of those intended for the sacerdotal profession. The utmost reverence for the authors of these books is inculcated by the bishops, as zealous and devout men, who have been in many instances canonized in consequence of a well-earned reputation for piety, like Alphonso di Liguori. Being a son of Adam, I could not fail to see the vileness of these works, and thus found myself engaged in a continual conflict, from the conviction that my

\* *Incidents in the Life of an Italian.* London: J. Nisbet & Co. 1859.

mind ought to remain insensible to this dangerous reading, and the human sentiments it excited in my breast. At times I shrank in horror from myself, because I detested and mistrusted the books, and at others I shrank from them. Sometimes I cried aloud to God, that He would deliver me from this temptation; then a doubt would arise, that it was impious to deny the truth of such works, remembering that the Holy Church only put them into my hands to teach me to detest sin, that I might more strongly enforce the same detestation on others: for in the confessional, every priest is compelled to put questions revolting even to fallen human nature; and many a youthful mind may trace its first temptations to questions asked by the priests in confessing them."

Being duly trained, he is installed as a priest, and performs mass for the first time:—

"Being under the legal age, I was obliged to obtain from the Pope a dispensation for eighteen months, entitling me to act as a priest; and this is the highest favour permitted by the canonical law, and, be it understood, cost me a large sum of money; for the reader must know the Court of Rome is all-powerful or utterly paralyzed according as money is applied in these cases. At the age of twenty-two and six months I was finally ordained, and entered on my functions with a fervent zeal, good faith, and devotion, not to be expressed or forgotten. I then believed, and am still sure, that no celebrant can, for the first time, perform mass without a profound sense of the high honour derived from his office, and deep humility and repentance in regard to himself; for he sees himself not merely a participant, but the actual worker in producing the tremendous mystery of transubstantiation. I did believe that the few solemn words pronounced by me for the first time in very deed changed the bread and wine in my hands into the flesh, blood, soul, and entire divinity of our Lord and Saviour, as the Romish dogma sets forth; and with this persuasion, the depth and earnestness of my feelings, during the ceremonies of my first mass, may be conceived. After a first mass, it is considered by the Church a meritorious act to kiss with reverence the palms of the hands of the new celebrant, who is placed in an arm-chair before the altar, with his open hands resting on the arms of his seat to be kissed by every man, woman, and child present, in succession. Afterwards felicitations and gifts are showered on him, accompanied by words of the most tender spiritual consolation from the seniors. As is usual, I was the object of a fête given by my family to conclude the solemnities of the day, when a magnificent banquet, prepared in honour of me, connected me again with a world I had been renouncing in profession."

Here is a description of the Carnival at Rome, and of the part taken in it by priests, monks, and nuns:—

"The reader will permit me to give a short description of the Carnival:—Every species of amusement and dissipation is permitted to the Roman Catholic world; gluttony, debauchery, intrigues, and amusements, which too often occasion every form of vice, are authorized by custom. Very few, if any, even remember religion; dinners, plays, concerts, engage all minds, and the very air resounds with songs, music, and joyous cries. The churches are deserted at this period, no one confesses, and few hear mass, and these are only bigots, who get priests to gabble over the service quickly, that all may return to their diversion. Having so little to do, the priests enjoy their Carnival too; the soul is entirely forgotten, all, all being bent on pleasure, and indulging to the utmost in the license of the season, which is like a general intoxication in the mad desire for diversion.

"No wonder the priests are seized with the universal malady, when, by putting on masks and changing their dress, they can partake in the revelry; leaving behind the staff of the shepherd, they act the part of the wolf, and enter into the spirit of the scene, by going to gaming-houses, public banquets, theatres, and even into scenes of still coarser debauchery. It is enough that, though their sin may be public, their sacred character be not recognised, to render every indulgence in excess safe for them. I must be understood as speaking only of the worldly priests; but, alas! the small number of pious men in this class affords but an insignificant exception to my description. Even the few moderate and well-disposed of them contract a portion of the infection of the Carnival, and, profiting by the season, enter into the quieter and more modest amusements; but even these prove too often the beginning of evil, and many a man may date his ruin from a gay Carnival. But the laws of the Church sanction this amusement and variety to all, and custom adds her warrant.

"Can there be anything beyond this? Yes, for the friars themselves hold Carnival in their convents. They also dance, sing, and divert themselves, assuming the

dress of nuns, of women of the world, laymen, and soldiers, and enacting all the scenes presented in the world they have quitted, always surrounded by bottles of generous wines, of which they freely partake, without regard to the piety they profess. But how is it possible to speak of these unhappy women shut up in convents, under the rule of some gross priest or friar? but even they, poor things, enjoy their Carnival, have masquerades, in which they disguise themselves as men of the world, priests, friars, or soldiers, while others wear the dress of ladies in society, and, masked, they are thus free to take part in the general madness."

Mr. Bianchi gives the following account of his conversion from the delusions of Rome:—

"On the 15th of August, the day consecrated to the celebration of the Ascension of the Virgin Mary, I was to pronounce the panegyric at noon, and therefore performed the first mass, that I might break my fast early, in preparation for the discourse. I went into the sacristy and put on the sacred vestments, and then went to say mass at the altar, where many communicants already knelt. After the preliminary ceremonies, I turned towards the kneeling penitents, and then opened the tabernacle to take out the *pisside*, containing the wafers which were consecrated, and therefore no longer flour, according to Rome, but God in person. On approaching the circle to administer the communion, I opened the *pisside*, and, to my horror, beheld nothing but corruption: the Host was corrupted, and the people had been adoring this as God! Filled with disgust and horror, I closed the *pisside*, and excused myself to the people as I best could, by saying the wafers were exhausted, and that the penitents should communicate when the next celebrant had consecrated fresh wafers; for it is only during mass the priest consecrates. I quitted the church hastily, and ran, full of angry confusion, to describe this horrid occurrence to the parish priest. He saw at a glance that his careless neglect, in omitting to change the wafers within the prescribed period, had put him entirely in my power, as a complaint from me to his bishop would have brought him to disgrace; and, judging me by himself, he imagined me capable of so base an act. He was a man of advanced years, and, like all priests, cunning and sophistical; for when a man's life is passed in maintaining falsehood, he must have recourse to cunning sophistries. The disgraceful scene of the morning had sunk him in my esteem, and his first words destroyed any remnant of respect; for they were these—'Oh, you mistake; the enemy has gained power over you and deluded your eyes, so that you saw what has no existence; the wafers were fresh, and you have been the subject of a diabolical illusion.' I did not think it prudent to urge the matter further, and he departed, taking with him new wafers, to be consecrated during the mass he was about to perform, that the penitents I had left might communicate. Is not such a scene as this calculated to give a darker shade to the guilt of the Roman Church and her ministers, in regard to the Eucharist, than anything hitherto disclosed in this narrative? The effect on my mind was stronger than the most lengthened and acute argument could have produced. In consequence of a priest's negligence, instances may be continually occurring of devotees, in agonies of contrite worship before putrid wafers, believing all the while that they are blessed in adoring God present in body as well as spirit. The priest even is deluded into worshipping the unclean. The veil fell at once and for ever from my eyes, and I abandoned all idea that the words of a man could bring the Divinity into a form subjecting Him to such unheard-of degradation, and detested thenceforth the dogma which thus abased my God, as the most hideous blasphemy."

May God in his mercy soon open the eyes of many more who are now enveloped in the darkness of Romish error, and hasten the time when the Man of Sin shall be consumed with the spirit of Christ's mouth, and the brightness of his coming!

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#### THE PROTESTANT ALLIANCE.

WE have received the Annual Report of the Protestant Alliance. It is a truly gratifying document, as indicating steady and persevering zeal on the part of the committee of that important institution, whilst the state of the funds proves that the labours of the Alliance are being more justly appreciated by the Christian people. We trust that our excellent friends will not



only be encouraged to persevere, but that, with dangers thickening around, they will increase their efforts until, by the blessing of God, the face of the battle be entirely changed. A few more good and true men in Parliament would be of immense service.

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### JESUITS IN EDINBURGH.

The *Caledonian Mercury*, of July 13th, contains the following passage :—

“Several ecclesiastics of the Order of the Jesuits have arrived in Edinburgh, with the view of establishing a new place of worship for the Roman Catholic population of the Grassmarket, West Port, and other places in that vicinity. It would seem that the zealous efforts of the Protestant missionaries among the ignorant, poverty-stricken Romanists in these localities, have excited the alarm of the Roman Catholic clergymen regularly stationed here, and has induced them to use their best efforts to stem the progress of Protestant proselytism among the poor of the neighbourhood. The Jesuits, in consequence, have determined to lend their assistance in the struggle, and at the expense of the common funds of their Order, to establish a church and school there. They appear to be going quietly and unostentatiously to work, and the foundation stone of their new church—the site of which is opposite the church formerly occupied by the congregation of the Rev. Mr. Croom—has already been laid by an architect who belongs to the same Order, and who has accompanied his clerical brethren to Edinburgh for the purpose. The site has been bought, and the cost of building the new church is to be defrayed from the funds of the Society of Jesus.”

This is only another proof of the ceaseless activity of the emissaries of Rome, and we trust it may tend to rouse the zeal of the Protestants of Edinburgh, and help forward the accomplishment of the Protestant Institute.

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### THE “ECLECTIC REVIEW” AND ROMANISM.

The *Eclectic Review* for July contains two admirable articles on the Popish question. The first of these, entitled “Roman Catholicism in Great Britain and Ireland,” we especially commend to the attention of our readers. It is evidently written by a man who thoroughly understands the Romish controversy, and has been a close observer of recent events. The startling view which he gives of the recent progress of Rome in Britain, and of the evident aims of the Papacy, we believe to be entirely correct, and we are extremely glad to find the circulation of such truths amongst the readers of the *Eclectic*. The Dissenters of England have, with some noble exceptions, been sunk in deep fatuity in regard to the present struggle, and we should hail with delight any symptom of their general return to the practical views of Owen and Baxter in regard to the Romish controversy. We know also that this is the earnest wish and prayer of some amongst their own ranks.

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### PRIESTLY ABSOLUTION.

Does it not seem absurd that a *fellow-sinner* should assume to pardon sins against God? It is as if of *two* debtors one should play the creditor and forgive the other his debt. A strange way of getting rid of debts! I have always thought, that he to whom the debt is due has a voice in the matter of remitting it; and when the real creditor makes his demand, it will be but a poor excuse for me to say that my fellow-debtor forgave me the debt. I expect that a good deal which the *priest forgives* will be punished notwithstanding.



### LUTHER DISGUISED AS A KNIGHT.

AFTER he fairly saw, therefore, that the danger was real, he made up his mind to quit his shelter in the Wartburg, come what will, and resume the direction of affairs at his old post.

He re-entered Wittenberg on the 7th of March 1522. In the course of his journey thither, he tarried a night at Jena, and a very interesting account has been preserved of his interview with two students on their way to Wittenberg to see him. The little parlour in the Black Bear, with the reformer in his knightly disguise—red mantle, trunk hose, doublet and riding whip, seated at table, his right hand resting on the pommel of his sword, while his eye was directed intently to a book which turned out to be the Hebrew Psalter; the respectful demeanour of the students before the supposed knight, and their gradually opening familiarity as he offered them seats at the table and a glass of beer; their communication to him of their intention to proceed to Wittenberg to see Martin Luther, and his pleasant fence with them on the subject; the entry of two merchants, and the free opinion which they express of Luther; the landlord's hints and the disclosure—all present a vivid sketch of the frank, manly bearing, genuine heartiness, and humorous kindly ease of the great Augustine, that is worth a hundred descriptions.—*Leaders of the Reformation*, p. 46.

### POWER AND GROWTH OF POPERY.

WE wish to direct the attention of our readers to the position of Popery, at the present time, throughout the whole of the United Kingdom of Great

Britain and Ireland. They have looked at the Church of Rome chiefly as she exists in Britain; but it is only right to look also at the power of Rome in Ireland, seeing that the whole forces of that Church are also directed against the Protestantism of this country, and that she is taking advantage of every opportunity to get herself established by the British Government throughout the entire kingdom; using, at the same time, every effort in England, Scotland, and Ireland, to put down all that is distinctive in our Protestant institutions. It is, therefore, the duty of Protestants to take a somewhat wider view of the Popish institutions that exist throughout the whole kingdom; and we beg, accordingly, to submit the following summary:—

I.—CHAPELS.

Number of Chapels in England and Wales, . . . . .	749
Do. in Scotland, . . . . .	177
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In all, in Great Britain, . . . . .	926*
Do. in Ireland, . . . . .	2,284*
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In all, in Great Britain and Ireland, . . . . .	3,210

II.—PRIESTS.

Number of Priests in Great Britain, including Bishops and Priests un- attached, . . . . .	1,222*
Do. in Ireland, do., . . . . .	2,925*
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In Great Britain and Ireland, . . . . .	4,147

III.—SCHOOLS.

Number of Schools in Great Britain receiving grants from Government, . . . . .	272†
Do. in Ireland, do., (of which 117 are managed exclusively by monks and 6 by nuns), . . . . .	4,251+
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In all, exclusive of Private Schools, . . . . .	4,523

IV.—TEACHERS.

	Male.	Female.	Total.
Number of Teachers in Schools in Great Britain receiv- ing grants from Government, . . . . .	307	543	850
Do. in Ireland, . . . . .	3,616	2,432	6,048
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In all, exclusive of those in Private Schools, Convents, &c., . . . . .	3,923	2,975	6,898

V.—COLLEGES.

Number of Colleges in Great Britain, . . . . .	11
Do. in Ireland, . . . . .	31
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In all, . . . . .	42‡

VI.—CONVENTS AND NUNNERIES.

Number of Convents and Nunneries in Great Britain, . . . . .	110‡
Do. do. in Ireland, . . . . .	220‡
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	330

\* See (Roman) Catholic Directory, 1859, and Battersby's do.

† See Minutes of Privy Council on Education, 1857-8, and XXIII. Report Irish National Education.

‡ See Popish Directories, *ut supra*.

## VII.—MONASTERIES.

Number of Monasteries (the very existence of which is a violation of the law) in Great Britain,	84*
Do. in Ireland,	111*
In all,	195

## VIII.—CHAPLAINS.

Number of Chaplains in the Army in Great Britain,	73
Do. do. in Ireland,	36
Add do. in Poor-Law Unions in Ireland, estimated at	109†
Do. in County Prisons in do.,	130
Do. in City and Convict, do.,	32
Do. in Lunatic Asylums, do.,	12
	12
Making in all, exclusive of those abroad,	295

With this vast machinery of chapels, colleges, schools, convents, monasteries, directed by a cardinal, bishops, archbishops, priests, monks, nuns, Jesuits, and other Popish teachers and emissaries, Rome is wielding, at the present moment, a most powerful and baneful influence upon the British nation. She is sending out, week after week, and from month to month, avowedly and in disguise, emissaries and publications for disseminating her own doctrines, or diluting and undermining the great principles which form the very essence of Protestant truth and of our national strength. She is organizing all classes of her people, with the view of checking the influence of Protestantism, and of establishing more firmly her own principles. But this is not all. She is making steady progress amongst our statesmen and people at all points, and taking every advantage of our apathy and indifference. She is laying hold of the false liberalism of the times to rear up, side by side with the institutions of this country, establishments endowed by the nation for the propagation of Popery, and for the ultimate establishment of Romish despotism.

The following is a short statement of the endowments she is annually receiving from the British Government:—

1. For Schools in Great Britain (1857-8),	£36,314	7	3‡
2. For do. in Ireland (1856-7),	102,842	18	9‡
3. For College of Maynooth,	30,000	0	0
4. For Chaplains in the Army, at home and abroad (1858),	7,229	0	0‡
5. For do. in Workhouses, Prisons, &c., in Ireland, say 186 at £50,	9,300	0	0
6. For 6075 Douay Bibles to the Army,	451	10	2‡
7. For 700 Popish Prayer-Books ( <i>The Garden of the Soul</i> ),	27	13	0‡
Making in all,	£186,165	9	2

This is exclusive of other Popish grants in India, the colonies, and at home, the amount of which cannot as yet be ascertained.

Unless the present state of progress be checked, we shall very soon have chaplains appointed to the navy, and to the jails and poorhouses of England and Scotland. In short, we shall have a Popish Church Establishment, and the total abolition of the Revolution Settlement of 1688.

\* See Popish Directories, *ut supra*.

† See detailed statistics published by the Scottish Reformation Society, and kindly given to be circulated with this Report.

‡ See detailed statistics published by the Scottish Reformation Society, *ut supra*.

§ See Parliamentary Return, 14th April 1859.

## POPISH TACTICS.

*(From our Parliamentary Correspondent.)*

LONDON, July 1859.

THE new Session has hardly begun, the new Ministers have hardly had time to take their places, when we find our Romish friends at their task of agitation again. They are determined to lose no time.

They work both in and out of port; but all their working is directed to one end, and, unfortunately, the state of parties is such, that governments of all descriptions, finding their support necessary to turn the balance between contending politicians, court their alliance, and commit themselves by promises. The Romanists, again, are wise in their generation. They do not ask for too much at once, as that would be to rouse popular indignation, and subject them to a round refusal. They ask something, then, which ministers will give rather than break with them, because it is a trifle; but no sooner is it granted than they make it the stepping-stone to demand something else. Thus in the case of the naval grievances, to which I shall return presently, they urge upon Government their own concessions in the shape of Roman Catholic chaplains for soldiers, and they ask, Is a sailor's soul of less consequence than a soldier's? and if not, why should not the sailor have a chaplain as well as a soldier? So the wedge is, by little and little, but constantly, driven home.

But to proceed in order. Your readers will remember that, a few weeks ago, the Romanists held a meeting to set forth the grievances to which their paupers and criminals are exposed in English jails and workhouses. The state of the case is, that the inmates of those edifices may have a Romish priest to see them at all reasonable hours, on expressing a wish to that effect—the grievance is that the priest is not paid or recognised in the same way as a Protestant chaplain, so that he may walk in uninvited, and ask the inmates whether they would like to see him or not. Well, a deputation having this object in view waited yesterday on the Prime Minister. They were not very likely to extract a definite promise from such a wily statesman as Lord Palmerston, but it is worth notice that the noble Lord—at least if he be correctly reported—took very unusual liberties with men whose characters are as dear to them as his can be to him. He stated, that some years ago, when he was before in power, he proposed to appoint Romish chaplains with salaries to the Government jails, but that Mr. Newdegate and Mr. Spooner succeeded in getting the vote struck out of the estimates; but now, he said, those gentlemen had repented of their conduct, and were as eager to gratify the Romanists as he had ever been. It is very possible that this is a misrepresentation by the reporter of his Lordship's words, for it must be understood that professional reporters are not allowed, except in special cases which relate to the whole public interest, to attend meetings of deputations; and any reports of them that appear on the deputations must be drawn up by some zealous member of the deputation. It is very likely, therefore, that Lord Palmerston only meant to say, that the Conservative leaders had been courting the Romanists and promising them great advantages; but it ought to be distinctly understood, that there is no change in the views of Messrs. Spooner and Newdegate, or if there is, they have kept it marvellously close; no sign of it has appeared in their public conduct, and I have no doubt whatever, that the paragraph was inserted by the Romanists to give annoyance to men whom they feel to be among the most consistent of their opponents.

Let us now return to their Parliamentary views for the session. There are four points on which they have set their hearts to extort concessions, four which I have no doubt will be agitated during the session, and which, therefore, it behoves good Protestants to make themselves masters of in time. These four are, first, the granting of a royal charter, with power to confer degrees, to the Roman Catholic College in Dublin; the alteration of the Roman Catholic oath; the recognition of the right of Romish priests to enter English workhouses and jails; and some concessions with regard to Roman Catholic sailors on board royal navy. With regard to the Dublin College, I have written to you before. It was started some years ago with great pomp and parade, to crush the Irish colleges which the late Sir Robert Peel established, and Dr. Newman is at its head. But somehow the scheme has turned out a failure; Dr. Newman, though a very able man, is an Englishman, and even though a Romanist and a convert, he is barely tolerated; and the Irish colleges thrive in spite of this institution. There is not, I believe, any difficulty whatever in the students of the college obtaining degrees, but then they must be examined by a board on which some of the hated Protestants are to be found, and this is gall and wormwood to this intolerant race. Even in England, we find the heads of the Roman Catholic colleges picking a quarrel with the mode of granting degrees by the London University: how much stronger will the feeling be in Ireland! But to grant a charter with the power of giving degrees to one sect, would be to run counter to all the policy that, for the last thirty years, has been pursued in the country, which is to bring all religious denominations together as much as possible, in matters purely secular. The course of the Romanists, however, in this matter, is curious, and well worth stating. They were never weary of condemning the bigotry and intolerance which made Trinity College, Dublin, an exclusively Protestant institution. Mixed education was then their cry; well, to please them, Trinity College has been thrown open to them in everything but its theological branches. And so, no sooner have they got their finger into that college, than they turn round, and not only found a rival institution which is ten times more exclusive than Trinity ever was—which, after all, they have a perfect right to do with their own money—but they have the assurance to insist that the sovereign, who has abandoned exclusiveness in a Protestant college for their sakes, shall give her sanction to the very same, or rather a much more strict exclusiveness, in a Romanist one.

The alteration in the Parliamentary oath to be taken by Roman Catholics I have written about in former letters, and I see I shall have to do so in others yet to come. I need only mention here, that last session, when the Liberals were in opposition, the agitation of the question was conducted by Mr. John D. Fitzgerald. He is now Irish Attorney-General. If left to himself, I daresay he would be very glad to drop the subject, at least till he is in opposition again; but every man cannot have his mouth stopped with a place, and as soon as he returns to his seat in the House, he is to be questioned whether he will again take up the subject. If he does, we may be sure that the Government are agreed to support him; if not, it will be taken up by some one else. It is a mistake to suppose that there is anything in the oath itself which galls them. There is just so much—such as being called to abjure all attempts to reverse King James the Second's confiscation schemes—which gives them a pretext to complain; but the point on which their heart is set, is to have one oath for both Protestant and Romanist. Well, and why not? Why, because the Protestant abjures the Pope's supremacy. Now, the Ro-

manist, of course, will not do that, but then he hopes by continual complaints and irritations to persuade the Protestant to give up abjuring that supremacy. Once gained, that would be a great triumph. It would be a removal of one of those *protests* that makes the nation *Protestant*, and would, no doubt, be received with a shout of triumph by Rome, as if England were wavering in her faith; besides, that it might be used with great effect in controversy with weak-minded and ill-informed Protestants.

I have already adverted to the question of the workhouses, and may therefore pass it over, and come at once to the condition of the royal navy. A question was asked upon this subject by a Mr. Hennessy last night, and was answered by Sir John Pakington so far as the late Government was concerned. But it was remarkable that both the querist and the respondent left the House in ignorance of what it was that the Romanist complained, or also of how much the late Government intended to concede. It may be worth while, however, to consider what has already been done for them. For every one of our naval ports a Roman Catholic chaplain has been appointed and paid by the State, and a ship has been moored in the harbour, and fitted up as a Roman Catholic chapel. This was done by the late Government, and was very ingeniously defended by Sir Charles Wood. Formerly, he said, the Roman Catholic sailors were allowed to go ashore to attend Divine service, when the authorities became surprised at the number of Roman Catholics in the navy. At last it was suspected that the profession of the religion was only an ingenious device of Jack to get ashore: a Romanist chapel was, therefore, moored out at sea, and immediately the number of Roman Catholics fell off by 100 per cent. Well, what can the Roman Catholics want more except that a priest shall be sent to sea with every ship that leaves our harbours? Only fancy the confusion that would make on board a man-of-war, with a Protestant and a Roman Catholic chaplain both on board. I should doubt if there are, on an average, a dozen Romanists on board our men-of-war, and a priest would therefore have nothing to do, but to carry on proselytizing schemes, which, of course, the Protestant would have to resist, and the poor captain's life would be worried out of him. Still it is not wise to trust to the Government even for resisting this barefaced scheme; it would be well to ascertain all the particulars about this new demand.

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#### DUBLIN PROTESTANT ASSOCIATION AND THE LATE LORD CHANCELLOR.

THE following correspondence has taken place between the Secretary of this Association and the late Lord Chancellor. His Lordship's answer, as will be seen by our readers, is entirely unsatisfactory.

" June 4, 1859.

" MY LORD,—I am directed to enclose to you a resolution passed by the Committee of the Dublin Protestant Association with reference to a speech reported to have been delivered by your Lordship, in which you were made to recommend to Protestants and Roman Catholics an interchange of subscriptions towards the building and establishing of 'Reformatories.' The Committee feel that there must be some mistake on the subject, knowing so well how fully acquainted with the character of Rome's teaching, and the results of the same, as evidenced in the debased morality of Roman Catholic communities, your Lordship is. The Committee feel that it is quite needless to point out to your Lordship the *d*eformatory character of Romish teaching, and how ineffective to reform Rome has ever been, or to show to your Lordship

how much Romanism would be the gainer, and Protestantism be at a loss, were the recommendation attributed to your Lordship followed out, the wealth of the country being chiefly Protestant, and the amount of Romish subscriptions, wherever they were so interchanged, being sure to be in an inverse ratio to those of Protestants. The Committee therefore respectfully and confidently hope that such explanation may be afforded by your Lordship as may set the Protestant mind, which has been agitated hereby, and the Protestant press, which has taken it up, at ease on this (as it appears to them) vital subject.—I am, my Lord, with much respect, yours most faithfully,

“SAMUEL GEORGE POTTER, V.P. and Hon. Sec.,  
Dublin Protestant Association.”

The following was the Resolution:—Proposed by Colonel Boyes, and seconded by A. Denny, Esq., and resolved,—

“That we have read with astonishment and intense pain the report of a speech attributed to the Right Hon. the Lord Chancellor of Ireland, in which he recommends Roman Catholic Reformatories, not only as institutions worthy the recognition and support of the State, but deserving the countenance and support of individual Protestants; that the suggestion of the Lord Chancellor, that Protestants should subscribe to Roman Catholic Reformatories, and Roman Catholics subscribe to Protestant Reformatories, involves the idea of an amalgamation of truth and error, Christianity and idolatry, and is recommendative of a junction of interests abnegative of the national religion, subversive of Protestant principles, and in its nature ruinous to the souls of men. That we cannot forget that the name of the Right Hon. J. Napier still stands on the list of our Vice-Presidents; and as we are unwilling to interpret the words of the Lord Chancellor in a light inconsistent with his antecedents as a senator and a Protestant, we hereby request the Rev. S. G. Potter, as one of our vice-presidents, to communicate with his Lordship on the subject.”

The Lord Chancellor's reply:—

“DEAR MR. POTTER,—I have to acknowledge the receipt of your letter and the enclosure. On the occasion to which you refer I did not allude to the duty of the State, nor did I dictate to any person whatsoever. I adverted to the reformatory system in connexion with the social improvement of Ireland; and as the Legislature has placed this system on the same footing as the common jail, in reference to religious freedom, I carefully abstained from any controversial topic—it is the introduction of such that causes all the misconstruction; but I am willing to bear it, as I have no doubt that, with common candour and more careful reflection, my motives will not be misunderstood in the end by any of my old constituents.—Believe me, most sincerely, J. NAPIER, C.”—*Downshire Protestant*, July 1857.

### DUTY OF THE CHURCH TO THE STATE.\*

THE controversy, in modern times, which has probably been maintained with greatest earnestness amongst Protestants, is that which relates to the right and duty of the civil magistrate in reference to the Church of Christ. Upon that controversy we do not propose to enter. But there is a cognate question which seems to be entirely neglected, and yet it is of paramount importance, viz., the right and duty of the Church towards the State. It seems to be generally assumed by large classes of persons, that the Christian Church is bound to stand entirely aloof from all the operations of secular power, and that anything like direct interference in the way of solemn remonstrance, open rebuke, and active agitation against such arrangements of society as strike against the commands of God, and go to the roots of human virtue and social progress, is entirely beside the duty of Christian ministers. How such a monstrous and unscriptural idea could have arisen it is difficult to say, but such a notion is a formal realization of the Scripture image of the

\* God against Slavery, by George B. Cheever, D.D., Cincinnati.



salt losing its savour, of the light of truth being deliberately placed under a bushel, and it virtually leaves the greater portion of the field to Satan. No wonder that all classes of ungodly men are enamoured of such an idea, and that the reproach of the cross has virtually ceased under such an unscriptural system. But in the very same proportion the Church has become powerless for good, and every form of social evil is swelling into portentous magnitude.

Our neighbours on the other side of the Atlantic have also adopted this theory to a great extent, and with the same results. But some of their more earnest and able men are breaking through this restraint, and denouncing the theory as unscriptural and impious. We do not propose to enter here upon the general question of slavery in America. Our readers have abundant opportunities of studying that subject for themselves, but we reckon the able work just published by Dr. Cheever of New York, as of immense value for the masterly exposure which it contains of this dangerous theory of modern times. The Doctor deals with a current opinion in America, that the ministers of the gospel are not entitled to discuss the question of slavery in the pulpit, and that the action of the Church ought not to be brought to bear against that enormous evil. A similar opinion prevails in this country in regard to other forms of social and moral evil. Let us hear with what eloquence Dr. Cheever disposes of this childish and cowardly notion.

“ I tell you, no wonder that the modern pulpit has lost its power, when men are afraid of the application of that power, and tremble at the consequences. The gospel is not to be perverted as a political lullaby, and shall not be muzzled at the mandate of intriguing politicians and oppressors. There is nothing, from the beginning to the end of the alphabet, connected with moral issues, and bearing on men's duty, which may not, at the proper time, be made the subject of investigation in the pulpit, and the proper time for the consideration of any sin, is the very time, and the proper place the very place, where the sin is practised, where its lawfulness, expediency, and righteousness are maintained, and where its disastrous, demoralizing, destructive influence is felt, and not at the Antipodes, where sins are reigning of an entirely opposite character. The proper time and place for the consideration of idolatry is in the presence of the idol-worship, and in the community where such an abomination prevails, or where it is defended; and no matter what laws, or antique usages and authorities of state and custom sustain the iniquity, that makes no difference in the duty of the preacher. The application of the gospel must be made; nor is there any time to be lost; since the argument of possession, custom, and law, is every day growing stronger.

“ Just so with every dear, cherished, fashionable evil. If the probing of it occasions agitation, anger, strife, that very thing is proof of the necessity of so dealing with it; and if it is warmly contested not to be an evil nor a sin, that itself just clearly shows the danger and the ruin of letting it alone, and the pressing necessity of pouring the light of God's word upon it. If it be interwoven with the politics of the state and of society, so much the worse; so much the more hazardous to meddle with it, but so much the more necessary. Idolatry was thoroughly interwoven with the fixtures and statutes of the Roman empire, but the gospel was laid at its roots; and though the apostles might have preached Christ and him crucified, technically, orthodoxically, without saying one word against the worship of idols, yet they attacked it, and poured the light of the cross upon it, in the very heart of Athens, Corinth, Ephesus, and Rome, before the temples and the altars of Astarte, of Jupiter, of Diana, and the thirty thousand gods admitted by the indifference of Areopagus. Think of any man undertaking to tell Paul that he must not bring his religion into politics! It was only vagabond Jews, and that only of the lower sort, and Demetrius the silversmith, the maker of silver shrines for Diana, that cried out politics, and the turning of the world upside down with agitation, and sounded the alarm that the apostles were persuading men to worship God contrary to the law. That was the accusation; and where the law was all on the side of sin, death, and Satan, how could there but be incessant conflict and strife, till God's law got the uppermost?”

The following is a sublime view of the word of God, but we believe it is equally correct and salutary :—

“ Now it cannot be denied that in whatever age of the world any sinful practices or principles prevail, to the condemnation of which any part of the word of God is applicable, or for demonstration of the wickedness of which any part of the word of God can be used, that part of the word of God is meant for that age and that iniquity, was given in reference to it, was pre-arranged for such application, and is as directly revealed from God to that age, for the purpose of being proclaimed as his immediate message, as it was for the very first age, and the very first occasion. For this is the ever-living power and freshness of the word of God. When God revealed it first, he gave it for all times and places, through all generations up to the last day, and with a particular foresight of all phases of human society, all forms of human government, all customs and fashions among men, and all varieties of human wickedness, whether of philosophy or impiety, intellect or heart, in the church or out of it, rulers or ruled. It is the incorruptible, eternal word of God, which liveth and abideth for ever, while generation after generation, all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth for ever.

“ And God will have it applied; he gave it, he prepared it, he made it profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. God will have it applied by living preachers, according as men's conditions, dangers, miseries and sins, sins and miseries, require; will have it divided rightly, that every man, and every generation, and every community, may receive their portion in due season. Like the sun in the heavens, there is nothing hid from the heat thereof. And there is nothing in individual or national life, at the door of which, as at a forbidden or sacred citadel, any man, or government, or society, may stand and fend off, or expel, the word of God from entering and applying its judgment. It has the scrutiny and freedom of omniscience and omnipresence, breaking every seal and every spell of concealment, and flashing as God's eye into every secret recess and on every hidden thing. Whatever is morally wrong in all the ramifications, employments, and organizations of society, whatever in human business or luxury, whatever in art, commerce, manufactures, labour, learning, science, jurisprudence, civil, social, or domestic economy, on that the word of God falls, to search it out and rebuke it. Whatever there be in the laws or policy of nations, tainted with moral infection, under the condemnation of God's righteousness, or adapted, or designed, to lead men into, or protect them in pursuing courses of sin, on that the word of God comes down, to that it is to be applied, and that is the province over which it has indisputable dominion, and on which it is to be marched without fear or apology, without hindering or halting. If unrighteousness in law is carrying men in iniquity headlong, God's word is to be planted in the face of such law, in defiance of it, as a park of artillery to thunder against it, and shield the people from its dreadful sway. Of all partisan claims or theological hallucinations, the idea that the science of government, the conduct of rulers, the political creed and practices of men, the administration of parties and of nations, the whole domain, in fine, of what is called politics, is sacred from the application of God's word, and stands aloof on ground which the very nature of the preacher's vocation forbids him to invade, is the maddest. A greater absurdity could scarcely be broached, or a more impious one in its logic and its consequences, than that which, nevertheless, has been broached and widely insisted on, that politics are out of the supervision of piety, and that religion is out of its sphere in applying to the political doctrines and practices of a people the rules of God's righteousness, the light of God's word. The politics of a people comprise the whole scope of their laws and civil obligations, under which, if they be left to the dominion of the god of this world, given over to his undisputed sway, the whole nation will at length inevitably go down to perdition. The idea that men commissioned with the word of God are desecrating their office, or transcending its limits, when they undertake to bring the nation's laws and transgressions under the judgments of God's law; or that they are in any manner or degree going out of their own proper sphere as the teachers of God's word, is a creation only of pride and impiety; and for the ministers of that word themselves to echo such an opinion, is itself a desecration of their office and a treason against God.”

National responsibility and national punishment are subjects of great importance, and our own highly-favoured but sinful nation may well anticipate

the judgment of God, unless we repent and do our first works. Hear Dr. Cheever on that subject.

“ Nations have their time and scene of probation as well as individuals. They form character, habits, and fixed principles of conduct, that, in the end, however things may seem to move for a season, come out according to eternal justice. If that be violated by a nation, to secure a present seeming temporal prosperity or power, there will be a Divine vengeance and retribution. The course of crime strikes back, and that which was pleasure, luxury, and power in the forward career, is wretchedness, ruin, and death in the reaction. The time must come; it cannot wait for eternity; and whatever distance there may be between the actors of a present generation, whom the judgment for national crime overtakes, and those who began the crime, or set its causes in the national policy, the stroke of vengeance is not lightened, but falls with a renewed and accumulated, as well as original righteousness and force, the present actors having adopted for themselves the sins of their fathers, woven them in the life of the nation, and made that perpetual which might have been temporary. That upon you may come all the righteous blood, from that of Abel down to the last man murdered for his principles. It all comes, and comes righteously, for the last act challenges all the preceding, as adopted, legitimated; and the fate that, like the whirling of a sling, has been swinging round and round for generations, to gather force and swiftness, at length descends, as with the speed of lightning, in the consecrated fury of a vengeance long scouted and defied. Ages of expostulation and rebuke, of compassionate delay and warning, throw themselves into the blow. The spirits of retribution awake and hurry onward from a thousand quarters, where the moans of the injured have been going up to God.

“ When the time comes, when the books are open for settlement, as in the time of vengeance on the French monarchy for ages of oppression, every outraged principle, and every agonized class, presents its account. The universe seems but one uproar of wrath; seems to have taken fire for God and justice, and to rush upon the long-escaping and long-defying criminal with a rejoicing energy and strength. The race of men in Sodom, overwhelmed with the storm of fire from heaven, were perhaps no worse than the generation that preceded them; but the vengeance long delayed all came down upon *them*. The vengeance due for past crimes, which might have been prevented by repentance and humility, is condensed, pointed, and brought down by impenitence and hardness of heart, as when a lightning rod is lifted to the clouds. There is always a last drop of insolence and cruelty that fills up the measure of a nation's iniquities, and then the edict goes forth, *Actum est de te: periisti*. There was, in the case of Belshazzar and Babylon; there was, in the case of Israel; there was, in the case of Judah; there was, in the career of Jerusalem, when incarnate Deity, in person, warned and expostulated.

“ There are awful unseen junctures, unseen, because men choose to be blinded, and there are days of unknown visitation, unknown, because men scoff at the thought of being thus under the judgment of a present God. There are seasons of deliberate choice for ever, where two ways meet, and nations, as individuals, come to the point, decide, and from that step go steadily downward or upward, according to that decision.”

We shall only make one other quotation, but it is as applicable to our struggle for the Sabbath and for our Protestant privileges, as to the great emancipation struggle of America.

“ Heretofore the conscience-battle has been merely as a skirmish in a narrow mountain gorge, where not a thousandth part of the troops could be engaged. Now, at length, we are down in the plain, room enough for all the forces and for every evolution, and the whole world are gazing at us, as if they occupied the mountain sides, and suspended all their interests for the issue of this conflict. It is principle, battling by the word of God, that here must contend against policy, against the rulers of the darkness of this world, against spiritual wickedness in high places; must enter into policy, conquer it, guide it, shape it, inspire it, transform it. It is principle in the hearts of the people that must reclaim and govern the government, that must wrest it nightly from the possession of men who are subverting its fundamental laws and elements, and put it in the hands, and keep it in the hands, of men who will not do what God abhors.

“ There is but one way to accomplish this: God's truth, working by God's Spirit in the masses, in the common people, in the whole constituency. We must take pos-

session of the constituency for God, and so we get possession of the government for God. The opinions of the constituency in regard to politics must be formed under the light of God's word, a thing which in most nations has never yet been done, but religion has been kept as far away from politics, and politics as thoroughly on the watch against religion, as if politics were a peaceful, unpolluted Eden, and religious truth the prowling fiend, seeking to distract, divide, and fill it with mischief and desolation. The government of religion by politics has been very common. But now comes a time when everything must be brought into the light, and determined not by state or ecclesiastical power, as formerly, but by conscience, which God's truth first sets at work, and then arms with a might that is irresistible. Now, over all this domain, God's word has a park of mighty batteries to move, hitherto masked and silent, but now to be unmasked and thundering. There is a hidden fire, never yet revealed, but which is to break forth in triumphant majesty and power."

### POPERY SEIZING LONDON.

WE subjoin the following short abstract of an instructive document lately issued by Dr. Wiseman, illustrative not only of the aggressive spirit of Romanism, but of its remarkable progress in and around London. The paper strikingly confirms our theory in regard to the deliberate purpose of Rome to secure, if possible, the Metropolis.

On Sabbath, June 19th, a pastoral letter from Dr. Wiseman was read in the several Roman Catholic churches and chapels, in the district of Westminster, in aid of the fund for the increase and support of Romish churches, chapels, and schools. After expressing his regret that he is not able to announce to his "dearly beloved children" that some generous benefactor had notably relieved his wants, and that he was therefore, year after year, compelled to solicit alms of the "faithful," he proceeds to give the following statistics of the spread of Popery in and around London:—

"Looking over the annals of the past ten or eleven years, we find the following result:—

"1. In this period there have been established 19 complete missions, independent of any other, and, with one temporary exception, fully served, in places where none previously existed. Some of these are of considerable importance. The number of priests serving these additional missions is about 50 beyond the increase of clergy in previously existing missions.

"2. Six new missions have also been established, which, as yet, are necessarily dependent upon those from which they are offshoots.

"3. There have been opened for the benefit either of the public in general, or of considerable bodies of faithful (besides religious communities), 6 other churches or chapels without missionary district or work allotted to them. In all, we have had 31 new churches or chapels established, north of the Thames, in the last 10 years, of which 25 form new missions. We put this limit, because we omit all allusion to what was done beyond it during the period of union of this and the neighbouring dioceses under one administration.

"4. In the same period there have been built churches or chapels, which we classify as follows:—

"1. Larger and better churches, in place of miserable and insufficient chapels, 6.

"2. Quite new, where nothing existed before, 18, of which two were purchased ready built, but have been completely adapted for Catholic purposes; another is temporary, but going to be replaced; the other 15 have been built from their foundations on ground that has had to be purchased, with one exception.

"3. We have thus 24 churches, some very large and handsome structures, built entirely within the period fixed by us; and, if we add to these 5 more, that were built just previously, but opened soon after, we have 29 new churches opened in this diocese, where land and work are so much more expensive than anywhere else, in a comparatively short space of time.

"Of the increase of schools we do not intend to speak here, because we have not

space, nor have we the necessary *data* on hand. We feel no hesitation, however, in saying that their increase in number has been in full proportion to that of missionaries. Two or three facts we can communicate with perfect certainty on this subject.

" 1. The first is, that in this period, in addition to schools opened in temporary premises, more than 20 new schools at least have been built from their foundations, being in many cases double, for children of both sexes. In one, the schools built by the fathers of this oratory cost nearly £12,000.

" 2. At least in 11 schools, or sets of schools, for girls religious teachers have been introduced where they were not before—an advantage for the education of the poor which cannot be too highly appreciated.

" 3. By the official report lately presented to us by our ecclesiastical inspector, whose duty it is to examine yearly into the religious knowledge of our poor children, and allot them rewards for it, we find that in the course of a year, between two inspectors, the increase of children receiving education in our poor schools is exactly 1000.

" This will sufficiently move the zeal and activity of our clergy in extending the benefits of Catholic teaching and training among our poor Catholics, and encourage the charitable to co-operate with them by giving them generous support."

The pastoral letter then goes on to say, that "at least 15 communities of nuns have been founded in the diocese in this period, some contemplative, but most engaged in varied and important practical works of charity. About 8 communities of religious men, of which none formerly existed, have been formed, to share with our beloved clergy the great work of the vineyards; besides a congregation of secular priests, which after many years of earnest desires would have been able to unite, under the invocation and rule of the holy St. Charles, to carry on with us and their brethren our common works." The Cardinal concludes with an eloquent appeal for larger contributions.

It may give our readers a more distinct idea of the startling nature of this progress, if we subjoin the tabular statements which accompany the document which we have thus abridged. The whole are given in the *Weekly Register* (Dr. Wiseman's paper), June 25, 1859, and they prove conclusively that Rome is systematically surrounding and filling London, which in that same paper they justly call the "great heart of the British empire," with her emissaries, whilst Protestants are to a great extent asleep.

APPENDIX A.

I. NEW MISSIONS FULLY ESTABLISHED WHERE NONE EXISTED.	Priests.	II. NEW MISSIONS OPENED DEPENDENT ON OTHERS.
1. St. Joseph's, Bunhill Row, .....	2	1. Holloway (Islington).
2. St. Anne's, Spitalfields, .....	6	2. Notting Hill (Bayswater). The foundations are being laid.
3. St. Bridget's, Baldwin's Gardens, ..	2	3. Kensal New Town (Bayswater).
4. Holy Family, Saffron Hill, .....	2	4. Grays (Stratford).
5. Chapel of the Rosary, Winchester Row, .....	1	5. Barking (ditto).
6. St. Edward's, Pimlico, .....	1	6. Victoria Docks (ditto).
7. The Oratory, Brompton, .....	19	III. NEW CHURCHES WITHOUT MISSIONARY DISTRICTS.
8. St. Mary's, Turnham Green, ...	1	1. Church of the Immaculate Conception, Farm Street.
9. St. Augustine's, Hanwell (with), } 1		2. St. Mary's Training College, Brook Green.
10. St. John's, Brentford, .....	1	3. Reformatory Chapel, ditto.
11. St. Mary's, North Hyde, .....	1	4. Little Albany Street.
12. St. Mary's, Bayswater, .....	5	5. The Priory, Earl's Court.
13. St. Joseph's, the Hyde, .....	1	6. Little Sisters of the Poor, Hammer-smith.
14. St. Joseph's, Highgate, .....	6	IV. NEW EDIFICES.
15. St. Mary's, Barnet, .....	2	A.— <i>In place of old Chapels, Rooms, &amp;c.</i>
16. SS. Mary and Joseph, Kingsland, ..	2	1. St. Mary and Michael, Commercial Road.
17. St. Edward's, Romford, .....	1	
18. St. George's, Walthamstow, .....	1	
19. St. Mary's, Hertford, .....	1	
	—	
	53	

2. Good Shepherd, Hammersmith.
3. Immaculate Conception, Isleworth.
4. Our Lady of Help, Kentish Town.
5. SS. Mary and Joseph, Poplar.
6. Holy Family, Witham, Essex.

B.—*Quite New.*

1. St. Joseph's, Bunhill Row.
2. St. Anne's, Spitalfields.
3. Holy Family, Saffron Hill.
4. St. Edward's, Pimlico.
5. The Oratory, Brompton.
6. Holy Trinity, Hammersmith.
7. St. John's, Brentford (bought).
8. Chapel of the Rosary, Winchester Row.
9. St. Mary's, North Hyde.
10. St. Mary's, Bayswater.
11. St. Joseph's, Highgate.

12. St. Mary's, Barnet (unfurnished).
13. St. Edward's, Romford.
14. St. George's, Walthamstow.
15. St. Mary's, Hertford.
16. St. Mary's Training College, Brook Green.
17. Albany Street.
18. SS. Mary and Joseph, Kingsland (partially built).

C.—*Churches opened, but built previously.*

1. Church of the Immaculate Conception, Chelmsford.
2. St. Thomas of Canterbury, Fulham.
3. St. Edmund's College, Ware.
4. St. John the Baptist, Hackney.
5. Church of the Immaculate Conception, Farm Street.

## APPENDIX B.

B.—*New Schools erected.*

- |                    |                       |
|--------------------|-----------------------|
| 1. Moorfields.     | 13. Winchester Row.   |
| 2. Hackney.        | 14. Westminster.      |
| 3. Charles Street. | 15. Brook Green.      |
| 4. Albany Street.  | 16. Islesworth.       |
| 5. Vicarage Place. | 17. Kingsland.        |
| 6. Fulham.         | 18. Walthamstow.      |
| 7. Bayswater.      | 19. Witham.           |
| 8. Somers Town.    | 20. Romford.          |
| 9. Hertford.       | 21. Blandford Square. |
| 10. Brentwood.     | 22. Chelmsford.       |
| 11. Bunhill Row.   | 23. Kentish Town.     |
| 12. Spitalfields.  |                       |

## APPENDIX C.

C.—*Some of the most important New Institutions in London under Religious.*

- |   |   |
|---|---|
| 1. The Hospital served by Nuns.   | 7. Refuges, 2—<br>Good Shepherd (more than trebled).<br>Brompton.                                 |
| 2. Hospice for aged Poor (100).   | 8. House for Convalescents (Hanwell).   |
| 3. Reformatory for Boys.  | 9. Asylums for Converts, 2—<br>Brompton.<br>Another about to be opened.                           |
| 4. Training School.   | 10. Crèche, or Day Nursery for Infants<br>(under Sisters of St. Vincent of<br>Paul), Westminster. |
| 5. Orphanages, 4—<br>For Boys—North Hyde.<br>For Girls—Kensington.<br>Brompton.<br>(Norwood.) | 11. Perpetual Adoration of the Blessed<br>Sacrament, Brompton.                                    |
| 6. Houses of Mercy, 4—<br>Blandford Square.<br>Chelsea.<br>Westminster.<br>Charles Street.    |   |

## POPERY IN THE NORTH-EASTERN DISTRICT OF SCOTLAND.

## REPORT BY AN AGENT OF THE SCOTTISH REFORMATION SOCIETY.

IN calmly reviewing our progress for the last five or six months, I think we may safely say the tide of public opinion is turning somewhat in our favour. People are beginning to see that matters have assumed a serious aspect, and if we do not rise up to stem the current of Popish aggression, it may require a more terrible struggle at a later period. I am happy to say

that our lectures on Popery have been well attended. In some places we have had very crowded meetings, and a healthy disposition shown to hear statements and statistics. We have formed and re-organized Branch Associations in most of the towns we have visited; we have had a course of lectures in Dundee and in Stirling, in which some of the ministers in these respective towns joined by giving a lecture. We have had lectures in Bridge of Allan, Dunblane, Doune, Crieff, Auchterarder, Woodside, Blairgowrie, Tay Port, St. Andrews, Broughty-Ferry, Newport, Carnoustie, Montrose, &c. Although we have often good meetings, there is still a great apathy in regard to direct action, and this we must labour to remove by repeated lectures and repeated visits, knowing that no effort in a good cause can be lost. It was said of the father of the celebrated Hannibal, that he took his son when a mere boy to the altar, and there made him swear eternal enmity to the Romans; and that vow Hannibal kept. We, on the other hand, *do not* vow enmity to the Romanists, but to that system which makes them the blind dupes of a despotic priesthood, and stands between them and the simple truth as it is in Jesus. We meet with many who are continually preaching liberty and peace; by all means liberty and peace are inestimable boons, but both, we say, must have their limits. If liberty degenerate into unbridled license, it is no longer a blessing but a curse. Would we cry peace if our dwelling were being undermined? and shall we cry peace in face of a system which is stealthily sapping the foundations of our civil and religious liberties? No; *universal peace is impossible except where there is no sin*. We must never cease, then, contending for "the faith once delivered to the saints;" opposing this religion which is becoming arrogant amongst us—darkening our city streets with sisters of mercy—filling our land with priests and chapels, teachers and schools, and threatening to plant its iron hoof upon the very heart of our national prosperity and happiness.

What is the consequence of our indifference to Popery? Not only that it is silently taking advantage of our apathy, but we find many in our towns and country districts concluding therefrom that Popery must have undergone some momentous change; that it is not so dangerous and detestable as it was before the Reformation; that the poison has been partly exhaled. But if you charge them with change, you lay the axe to the root of their whole system; *THEY do not* admit of change, but boast of the infallible nature of their creed, and the unalterable nature of their religion—an infallible religion changed is a contradiction of terms. Let us then look at the system as it is, unchanged, and according to them unchangeable, and we shall see it is still the old system "opening its mouth in blasphemy against God to blaspheme his name and his tabernacle (or Church), and them that dwell in heaven." Rev. xiii.

We might ask the question, Why has God in his mysterious providence scattered so many Papists over this and other Protestant countries? Does it not seem that they have been brought to the very temple gates of Protestantism, in order to be benefited by its healing and soothing power; that the Church should in kindness and love stretch itself, like the prophet of old, on this dead child, that it may be warmed with Protestant life; *but* failing in our duty, allowing it to fester in our midst, it may become the scourge in God's hand for chastisement.

I cannot do better than ask you to look at Dundee, where we commenced operations. With a population of 90,000 to 100,000, there are from 25,000 to 30,000 Papists! that is, nearly one-third, or at least *one-fourth*, of Dundee are Papists! In the neighbourhood there is a very large training-school, and

rumour says we are soon to have a nunnery too. They are very active here. On the best authority I know of, one priest who has eighty Sabbath-school teachers, and if the other five or six priests have anything like this number, what a power they must be exercising over their youth, drawing every stray child into her keeping and training!

In the Overgate they have even got a "*Douay Bible Depository!*" which I visited the other day, but found that it was impossible to get a Bible for less than three shillings! and I am certain a better Protestant Bible, as regards binding, paper, and printing, could be bought for tenpence or a shilling. I am sorry the shopkeeper had to remove many pictures, &c., before a Bible in the window could be reached to show it; while all around on shelves were to be seen *in dozens*, copies of the *Garden of the Soul*, the *Missal*, the *Key of Heaven*, or a *Manual of Devotion*, &c. &c., with a painful profusion of crucifixes, beads, images, pictures, &c. &c., proving that it was far from being a Bible depository; that the sign-board was a flagrant misnomer. Ah! the beast hates the light of Bible truth, and prefers the darkness of ignorance and superstition, which throws a dim haziness of enchantment around her subtle forgeries and caricatures.

We have had a Popish lecturer on the "Immaculate Conception"—a Dr. S. W. Kuttner, who, Dr. Father Keenan said, was one of the most eminent Hebrew scholars now living. He was a Protestant missionary to the Jews, and relinquished a salary of £500 a year! One of our papers report said Doctor to have prefaced his lecture by reading a verse from the Song of Solomon, which he interpreted as applicable to the Virgin Mary; that the Immaculate Conception was true on these grounds:—1. That it seemed such a thing ought to be; 2. It was certain it COULD have been; and 3. *Therefore* it was reasonable *to conclude it HAD* been! This needs no comment to any thinking man; certainly this *logic* is a long way from being *immaculate*. Still this seems to be the very stuff that is palmed off (not in the mediæval ages), but in the middle of this nineteenth century of light and literature. Truly there is need for Protestants to be up and doing, when we consider all that is being done against Protestantism, and all that is being done to support and pamper Popery. Had Protestants one tithe of the Papist's zeal, we would not hear of her progress being so deadly and rapid, but unite as one man in resisting her pretensions in cabinet, in camp, and in country; put forth all our strength in shaking this "Mother of Harlots" from the skirts of our garments, and giving God no rest until He lifted up a standard against this enemy which is coming in like a flood.

W. G. FRASER.

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### THE LIBERTY OF PROTESTANTISM.

It is not incorrect to say that Luther has been the restorer of liberty in modern times. If he denied it in theory, he established in practice. If he did not create, he at least courageously affixed his signature to that great revolution, which rendered the right of examination lawful in Europe. And if we exercise in all its plenitude at this day his first privilege of human intelligence, it is to him we are mostly indebted for it; nor can we think, speak, or write without being made conscious at every step of the immense benefit of this intellectual enfranchisement. To whom do I owe the power of publishing what I am now inditing, except to the liberator of modern thought?—MICHELET'S *Life of Luther*.



## POPISH TACTICS IN PARLIAMENT.

*(From our Parliamentary Correspondent.)*

LONDON, August 1, 1859.

SUNDRY indications of the movements of Popery have occurred in the House of Commons of late, which, though not perhaps requiring separate notice, yet ought not to be altogether omitted in a chronicle of their doings.

The discussions which took place on the subject of Irish education deserve some attention, as they mark the farther movements of the Roman Catholics to the point of having separate grants bestowed upon them to carry out their own views on religion—a matter to which I have directed the attention of your readers more than once before. The matter is complicated, because they are aided, unconsciously or not, by a large portion of the Episcopal Church in Ireland, who, from conscientious scruples I doubt not, have refused to participate in the grants made to the National Schools. When these schools were first established they were hailed with delight by the Roman Catholic body generally, but of late years, and especially since the appearance of Dr. Cullen in Ireland, their aversion to them has been growing daily more marked; and, what is worse, the Government, with a view to conciliate them, have made one small concession after another, driving over such old friends of the system as Archbishop Whately. But conciliation has in this case had its usual effect, when those you wish to conciliate are determined against it. The more the Government conciliated, the more the Roman Catholics declare that their youth are in danger of being proselytized; and now it is understood they are on the point of declaring war against the system altogether. The Irish bishops are to hold a meeting to-morrow, at which it is anticipated there will be a general declaration of war against mixed education altogether. By way of preparing for this onslaught, Mr. Hennessy brought on a discussion in the House of Commons with a view to show that the system of mixed education had altogether failed in Ireland. The individual selected for this motion was well chosen. Mr. Hennessy is a young man, who only last year was a clerk in the office of the National Board of Education, where his talents attracted the attention of some members of the late government. Being naturally enough anxious to show that their government was not wholly repudiated by the Irish Roman Catholics, they encouraged as many as possible of that denomination as would support their government to come forward. Mr. Hennessy, an ultramontanist in religion, had no objection to declare himself a Conservative in politics; and thus, unless scandal is in this case a much more gross liar than usual, the Carlton Club provided him with the funds to stand a contest for King's County in Ireland, he having in the meantime thrown up his only other visible means of livelihood, his salary of £110 a year in the office of the National Board. In his statement he made out an apparently strong case both against the National Schools and the Queen's Colleges, the "godless Colleges," as the late Sir Robert Inglis called them. He could not, indeed, deny but that the schools were well attended, but he argued that the mixed education which was at first proposed is no longer carried out, that the schools have departed from their original constitution; while, as for the colleges, he says they have received no pupils at all. In this estimate, however, he was disingenuous enough to take account only of the graduates, though everybody knows that there are a great number of students in all

colleges who do not apply for honours. There is no doubt, however, that the numbers do not answer the expectations of those who proved them, nor do they in their present condition justify the expense that is lavished on them; and all that can be said on the other side is, that the college which was set up in rivalry to them, the Catholic University of Dublin, as they call it, is in a still worse condition, as there are hardly any pupils there at all. But I draw attention to the matter here, because it is one on which the Protestants of the country should as speedily as may be agree upon some course of united action. At present there are, as I have already hinted, many excellent Protestants in Ireland who have been opposed to those institutions from the first, and whose opposition rests on very different grounds from the Roman Catholics, who assure themselves that if they could once break up the united system, they would then get into their own hands a large amount of public money for the support of schools exclusively devoted to Romish purposes. The English system which would then be adopted requires that local parties shall put their hands into their own pockets to a considerable extent before they can call upon the State to help them; and if that system were adopted in Ireland, the wealth, and I believe I may add the patriotism, of the Protestant population would be more than a match for the spirit of proselytism of the priests. Still a very large sum would go directly to the encouragement and teaching of Popery, and then there would be the misery of a system of education founded upon all the bitterness of sectarian rancour. Some readers may be tempted to ask, why give money for the Popish schools? to which I reply, that, in present circumstances, there is, I fear, no alternative but either to continue the present system, improved as much as possible, or to have the bulk of the Irish youth trained in all the superstitions of Popery at the expense of the State. I do not think this would be regarded as a desirable state of things even by that portion of the population which takes no particular interest in these questions; to those who know what the Roman Catholic system of educating youth is, it would be still less palatable. The game of the Roman Catholics is palpable enough; they are resolved by a series of annoying and irritating complaints to endeavour to wear out the patience of the Government or the House of Commons, in the hope that they will at last concede to them all they ask. There would not be much difficulty, however, in baffling them, if all Protestants were united in their resolution to do so. It is the strong feeling on the part of the Protestants, to which I have alluded, that constitutes the difficulty; and therefore I repeat and urge the opinion that some common understanding on the point ought, if possible, to be come to, so as to secure unity of action.

The more recent discussions on the peace of Italy have also tended to throw some light upon the views of our Roman Catholic countrymen as to the progress of Popery on the Continent, and especially in Italy. The difficult question for discussion is, as your readers are aware, whether England shall take a share in the Congress that is proposed to be held for the settlement of those districts of Italy that have cast off their former rulers, and manifest no disposition to take them back. Among those districts are Tuscany, Modena, Parma, and the Legations, which have had the audacity to expel the representative of the Pope, and now declare they won't return to the Papal dominion. What is to be done with them? France appears to have made some declaration to our Government, that she will not employ force to restore the fugitive princes; and it is equally understood that Austria neither will nor can do so. In this dilemma, the unfailling remedy is the assembling of a

Congress of the European Powers, to whose behest all these petty States, it is supposed, will bow. Now it is a great question, and one hardly fitted for discussion in your columns, whether England ought to take any part in such a Congress at all. There are many good Englishmen who are of opinion that we should but maintain our own dignity by keeping aloof from the peace, as we have kept aloof from the war; and it appears that even the Ministers themselves, with every disposition to join in it, see so many difficulties in their way, that they hesitate to commit themselves in the matter. But in the midst of their doubts and hesitations, there is one class of our countrymen who clearly understand both that England ought not to join in the Congress, but they also understand the reason why. In the words of Mr. Gladstone, they are assured that England could do some good there. They even understand, that, if Italy is left to the management of the Italian powers, assisted by France, the liberal and anti-papal element in that country will have no chance whatever, and that the yoke of political and spiritual tyranny will be fixed down as tightly as ever; but that if England has a voice there at all, that voice will be raised on behalf of liberty, and especially on behalf of the emancipation of the Papal States from that wretched tyranny under which they groan, and which a large portion of them have succeeded for the present in throwing off. It is this that alarms the politicians of the Maguire and Bowyer school. For this reason it is that both these gentlemen pronounced such fulsome eulogies on the Papal Government, maintaining that it was the wisest, the most enlightened, the most progressive, the most beneficent, under the sun. Lord Palmerston only laughed at them; but a direct and knock-down blow was dealt at their whole system in the speech of Mr. Henry Drummond. It is difficult to say beforehand on any question what side that eminent member will espouse; but on Friday last his better genius had the mastery. In glowing and strong, but most temperate language, he laid down this position, and adduced irrefragable evidence to prove it, that Popery was incompatible with civil liberty, and that Popery was at this moment increasing all over the world. He too is opposed to our interfering in a Congress, and he may be right; but, right or wrong, the value of his speech did not lie there, but in the unsparing manner in which he tore away those masks in which political Papists in situation are wont to shroud themselves.

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#### SCOTTISH REFORMATION SOCIETY.

MR. PORTEOUS, who has just returned from Ireland, has gone to the North of Scotland, as agent of the Scottish Reformation Society, and is holding successful meetings, as the following paragraphs will indicate:—

“Mr. Porteous, one of the agents of the Scottish Reformation Society, delivered to a most attentive audience a very edifying and impressive address in the Free Church, Stromness, on the evening of Thursday last. He has been labouring for the last three months in aiding in the awakening services which have been so much blessed in the north of Ireland. From the deep interest felt in this work by the entire Christian community, a large attendance is confidently anticipated.”—*Orcadian*.

LERWICK.—“Mr. Porteous delivered an address in the Free Church here on Sunday evening. The church was crowded to excess, and many could not get in.”—*Northern Ensign*.

And we may add, that Mr. Porteous has delivered addresses in Wick and other places in the north to large audiences.

# GRANTS FOR POPISH SCHOOLS

IN

## ENGLAND, WALES, AND SCOTLAND.

*Compiled from Minutes of Privy Council on Education, 1858-9.*

\*.\* *The sums set opposite Reformatory and Industrial Schools do not include what is paid by the Home Secretary. For a Statement of these sums see next month's Bulwark.*

N. denotes New Schools during the year.

County, Place, & Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total amount given to Schools in each County, from 1833 to 1858.
<b>I. ENGLAND.</b>			
<b>CHESHIRE—</b>			
Birkenhead, St Werburgh's, £	209 10 0	55 7 0	
.. St Mary's, - -	1121 9 6	.....	
Chester, St Werburgh's, -	24 3 0	29 3 2	
Crewe, - - - -	118 7 4	39 8 1	
Hyde, St Paul's, N., - -	.....	22 13 0	
Liscard, St Alban's, - -	46 13 4½	18 7 10½	
Macclesfield, do., - -	215 15 11¼	.....	
Stockport, - - - -	729 14 11	131 10 0	
.. Night School, -	50 0 0	35 0 0	
	2515 14 0½	331 9 1½	
<b>CUMBERLAND—</b>			
Carlisle, St Patrick's, -	342 10 2	153 0 0	
Whitehaven, St Mary's, -	21 16 8½	.....	
Wigton, St Cuthbert's, -	89 1 4½	.....	
Workington, N., - -	.....	10 13 9	
	453 8 3¼	163 13 9	
<b>DERBYSHIRE—</b>			
Calver, N., - - - -	.....	7 10 8	
Derby, St Joseph's, - -	285 14 8	.....	
.. St Mary's, - - -	225 3 4	96 5 6¼	
.. Night, N., - - -	.....	8 0 0	
Haslop and Calver, N., -	.....	2 10 0½	
Spinkhill Mount, St Mary's,	205 11 2½	57 8 0	
	716 14 2½	171 14 3½	
<b>DEVONSHIRE—</b>			
Stonchouse, - - - -	37 15 0	47 8 0	
			333 8 5½
			85 3 0
<b>DURHAM—</b>			
Birtley, - - - -	1 16 0	2 0 7½	
Brooms, St Cuthbert's N.,	.....	4 19 10	
Darlington, St Augustine's, -	346 10 11	61 1 0	
Durham, St Cuthbert's, -	566 12 1	89 4 0	
Gateshead, Our Lady and St			
Wilfred's, - - - -	2 13 4	.....	
Hartlepool, St Hilda's, -	299 9 5	55 14 0	
.. Reformatory, St			
Bega's, - - - -	31 9 11	14 3 4	
Houghton-le-Spring, St			
Michael's, - - - -	130 1 5	4 15 0	
Carry forward, - £	1378 13 1	225 17 9¼	4457 16 8½

County, Place, & Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total Amount given to Schools in each County, from 1833 to 1858.
Brought forward, - - -	1378 13 1	225 17 9½	4437 16 8½
Stella, - - -	563 10 0	43 16 0	
Sunderland, St Mary's, - -	937 4 10½	122 13 0	
Thornley, St Godric's, - -	20 15 0	....	
	2900 2 11½	392 6 9½	
<b>GLOUCESTERSHIRE—</b>			3292 9 9
Bristol, Deighton Street, - -	93 13 4	114 17 0	
.. St Joseph's, - - -	309 2 8½	26 14 8	
.. St Mary's on the Quay, - -	93 11 2	77 18 8	
.. St Nicholas' Tolentine, - -	158 11 8½	75 11 8	
Cheltenham, St Gregory the Great, - - -	341 1 0½	58 12 0	
Clifton, Ch. of the Apostles, - -	143 10 6½	44 0 0	
Kemerton, St Bennett's, - -	55 0 0	3 0 0	
	1194 15 6½	400 14 0	
<b>HAMPSHIRE—</b>			1595 9 6½
Portsea, - - -	2 11 4	....	2 11 4
<b>KENT—</b>			
Deptford, - - -	85 17 6½	....	
Greenwich (Crown's Hill), St Ann's Reformatory, - - -	47 0 0	....	
Ramsgate, St Augustine's, N., - -	....	13 14 6	
Tunbridge Wells, St Augustine's, - - -	2 6 8	....	
Woolwich, - - -	2 13 4½	....	
	137 17 6½	13 14 6	
<b>LANCASHIRE—</b>			151 12 0½
Accrington, St Oswald's, - -	74 14 8½	63 17 8	
Appleton, St Bede's, - - -	6 9 0	....	
Ashton, - - -	159 8 4	121 10 0	
Barton-on-Irwell, All Saints, - -	12 1 8	15 0 0	
Blackburn, St Alban's, - -	420 5 0	....	
.. St Ann's, - - -	350 9 5½	61 8 0	
.. Mr Sparrow's, - - -	275 6 0½	108 6 4	
Bolton-le-Moors, St Peter and St Paul's, - - -	883 1 5½	205 0 8	
Bolton, St Mary's, N., - - -	....	15 11 10½	
Booth, - - -	11 14 0	....	
Brownedge, St Mary's, - - -	1 7 9	....	
Burnley, St Aloysius, - - -	21 10 0	47 11 10	
.. Night, N., - - -	....	10 0 0	
.. St Mary's, - - -	106 3 8	90 12 8½	
.. Night, N., - - -	....	10 0 0	
Burscough Hall, - - -	8 1 8½	....	
Bury, St Mary's, - - -	5 6 8	1 2 11½	
Chipping, - - -	6 8 8	....	
Chorley, St Mary's, - - -	832 12 2	169 2 9	
Clitheroe, - - -	4 0 8½	6 0 6½	
Cottam, N., - - -	....	2 10 0	
Cunsough, - - -	8 10 0	....	
Eccles, St Mary's, - - -	6 5 3	....	
Euxton, St Mary's, - - -	99 19 2½	59 15 10½	
Ferrihalgh, - - -	76 2 8½	31 8 11½	
Fleetwood, - - -	25 0 4	30 14 0	
Garstang, - - -	316 11 10½	494 17 6½	
Gillmoss, St Swithin's, - - -	54 16 4½	61 15 0	
Harwood, Gt. St Hubert's, N., - -	....	25 0 0	
Helen's, Saint (St Joseph's), - -	740 0 0	7 19 2	
.. (Lowe House), - - -	401 3 0	271 6 8	
Hurst Green, - - -	342 13 7	59 10 0	
Inch Blundell, - - -	198 4 6	17 10 0	
Carry forward, - - -	5358 7 10	1978 13 6½	9479 19 4½

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total amount given to Schools in each County, from 1833 to 1858.
Brought forward, - £	5358 7 10	1978 13 6½	9479 10 4½
Kirkham, The Willows, -	3 13 4	12 0 0	
Lancaster, - - - -	545 10 2	131 18 4	
Lea, - - - - -	1 0 10	...	
Litherland, - - -	298 7 6	60 5 0	
Liverpool, Mount Pleasant Female Training College, -	956 7 0½	1073 9 10½	
Liverpool, St Ann's, Edge Hill, -	...	27 18 8	
.. St Anthony's, -	1191 5 5	177 15 0	
.. St Augustine's, N., -	1582 2 8	346 19 1½	
.. St Elizabeth's Reformatory, -	132 13 4	155 12 8	
.. St Francis Xavier's, -	1162 16 2	724 5 8	
.. St Helen's, -	395 17 6	80 0 0	
.. Holy Cross, -	1721 18 0	331 8 9½	
.. Practising, N., -	....	6 13 4	
.. St Mary's, Raye St., -	1213 10 0½	1411 4 0	
.. St Nicholas', -	1119 16 7½	359 14 7½	
.. St Oswald's, -	381 2 9½	126 0 0	
.. St Peter's, -	329 10 6	234 19 1½	
.. St Thomas' and St William's, -	940 7 5	121 0 6½	
.. Everton Cres. Industrial, -	601 17 4	397 0 0	
.. St Thomas' Industrial, -	577 6 8	241 0 2	
.. St Thomas', Monnt Vernon Street, -	797 11 10	125 18 4½	
Lytham, St Peter's, -	21 19 4½	29 5 0	
Manchester, St Alphonsus', -	18 9 2	125 5 4	
.. St Chad's, Cheetham Hill, -	1232 13 4	79 10 0	
.. St Mary's, -	657 3 4	125 6 8	
.. St Patrick's, -	1085 18 11	222 2 8	
.. St Wilfred's, -	219 5 10½	213 13 4	
Orell, - - - - -	2 0 0	....	
Patricroft, Holy Cross, -	3 7 8	....	
Preseot, St Mary's, -	5 16 8	....	
Preston, St Augustine's, -	709 12 9½	180 0 0	
.. St Ignatius', -	917 4 7½	338 13 6	
.. The Talbot, -	337 10 6	187 7 1	
.. Night School, -	20 0 0	12 19 10	
.. Walker Street, -	487 16 0½	632 0 0	
.. St Wilfred's, Foxe Street, -	967 8 8½	145 2 4	
.. Night School, -	11 0 0	....	
Rainhill, - - - - -	207 3 3	49 14 1	
Richton, N., - - -	....	7 4 0	
Rochdale, St John's, -	2 3 4	....	
.. St Patrick's, -	5 0 0	....	
Salford, St John's, -	2 6 4	....	
Southport, St Mary's, -	1 0 0	....	
Sutton, St Ann's, -	8 14 4½	2 10 0	
.. St Joseph's, N., -	....	754 0 0	
Thurnham, - - - -	9 10 2½	....	
Towneley, - - - -	376 7 4	124 17 6½	
Warrington, St Alban's, -	131 10 10½	98 5 10½	
Wigan, St John's, -	1048 8 2	....	
.. Night School, -	20 0 0	....	
.. St Joseph's, -	148 12 4½	113 18 0	
.. St Mary's, -	149 15 8	114 16 0	
.. St Patrick's, -	64 0 2	982 6 0½	
	28,237 2 0½	12,662 13 5½	
LEICESTERSHIRE—			40,899 15 6½
Loughborough, St Marie's, -	10 16 8	54 6 8½	
Carry forward, - £	10 16 8	54 6 8½	50,379 14 10½

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total amount given to Schools in each county from 1833 to 1858.
Brought forward, - £	10 16 8	54 6 8½	50,379 14 10½
Mount St Bernard's Agricultural Colony, - -	773 4 5	851 5 6	
	784 1 1	905 12 2½	1689 13 3½
LINCOLNSHIRE—			3 6 0½
Granthams, St Mary's, -	3 6 0¾	....	
MIDDLESEX—			
Albany Street, St Ann's, -	75 16 8½	35 6 0	
Bayswater, N., - - -	....	3 15 0	
Blandford Square, - -	602 16 4	153 3 4	
.. Industrial Depart.,	273 10 0	242 0 0	
Brompton, Marlborough Sq.,	8 3 4½	43 6 0	
.. St Martha's Reformatory, -	123 7 10	220 9 0	
Bunhill Row, - - -	329 18 8	....	
Charles Street, Drury Lane, N.,	....	3000 0 0	
Chelsea, Chene Walk, - -	30 0 3	56 7 0	
.. St Joseph's, - - -	537 18 4	113 18 4½	
.. St Mary's Infants', N.,	....	4 16 8	
Clerkenwell, - - -	8 17 4	....	
Commercial Road, St Patrick's and St Augustine's, -	195 13 4	131 4 6	
Dufours Place, St Edward's, -	275 6 7½	155 18 11	
Fulham, St Thomas', - -	440 15 2	174 16 0	
Gate Street, Lincoln's Inn Fields, - - -	654 1 8	71 18 0	
George's Street in the East, Pell Street, - - -	139 3 4	134 19 8	
Giles, St., in the Fields, Refuge Boys' Reformatory, -	520 0 0	391 8 0	
Hammer-smith, Asylum of the Good Shepherd Reformatory	274 11 0	238 15 2¾	
.. St Mary's Practising School, - - -	575 5 0¾	57 8 0	
.. Male Training College, -	5076 1 8	838 5 0	
Ramstead, St Mary's, N., -	....	10 0 0	
Holborn, Dunn's Passage, -	28 15 0	169 15 8	
.. Industrial, - - -	54 19 8	297 15 0	
.. Night, N., - - -	....	7 8 0	
Isleworth, St Mary's, - -	62 16 8	33 2 4	
Islington, St John's, Evang, N., - - -	....	10 10 0	
John's, St., Wood, - - -	803 7 4¾	112 9 11½	
Kensington, Vicar Place, -	209 17 3¾	105 10 0	
London East, Johnson Street, .. 14, Red Lion Street, -	638 15 0	102 4 0	
.. Wapping, - - -	135 5 1	90 10 0	
Mary-le-bone, St James', -	557 12 11½	91 15 0	
Moore, St., Edgeware Road, -	32 6 8½	....	
Poplar, Wade Street, - -	436 5 10	93 9 1	
Soho, Greek Street, - - -	91 5 0	53 0 0	
.. St Patrick's, Tudor Pl., -	342 17 10½	71 14 0	
Spitalfields, Boys' Free, -	2 11 7	....	
.. Domestic Mission School, N., - - -	....	19 17 0	
.. Spicer Street, - - -	257 3 4	....	
.. St Ann's, Princess Street, - - -	27 11 2½	65 7 0	
Westminster, St Mary's, -	56 16 9½	1092 7 3	
.. St Edward's, N., - - -	....	16 4 2	
.. South Malton Lane, N., - - -	....	6 14 0	
	13,879 14 9½	8522 7 1½	22,402 1 10¾
Carry forward, - £			74,474 16 0½

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total Amount given to Schools in each county from 1833 to 1858.
Drought forward, - £			74,474 16 0½
<b>MOXMOUTHSHIRE—</b>			
Newport-on-Usk, St Mary's,	705 5 9½	253 12 8	
.. Infants, -	523 9 6	....	
	1228 15 3½	253 12 8	1482 7 11½
<b>NORTHUMBERLAND—</b>			
Alnwick, - - -	160 7 8	42 13 4¾	
Berwick-on-Tweed, - -	1 13 4½	7 11 0	
Hexham, St Mary's, - -	128 3 8	73 5 0	
Lowick, - - -	2 0 0½	....	
Newcastle, St Andrew's, -	2172 4 10¾	296 14 0	
.. St Mary's, - - -	12 3 3	55 0 8	
Shields, North, - - -	522 6 8	138 5 0	
Stanfordham, - - -	132 1 8	6 15 0	
	3131 1 2½	620 4 0¾	3751 5 3
<b>NOTTINGHAMSHIRE—</b>			
Nottingham, St Barnabas, -	363 16 9½	69 10 0	
.. St Mary's, - - -	1107 10 0½	256 13 8	
Worksop, St Mary's, - -	31 1 0	16 7 0	
	1505 7 9¾	342 10 8	1847 18 5¾
<b>OXFORDSHIRE—</b>			
Assendon, - - -	89 9 3¾	16 13 4	
Banbury, St John's, - -	191 12 4	85 11 0	
	281 1 7¾	102 4 4	383 5 11¾
<b>SHROPSHIRE—</b>			
Middleton, - - -	77 14 0	....	
Wellington, St Patrick's, -	12 16 4½	24 1 0	
	90 10 4½	24 1 0	114 11 4½
<b>SOMERSETSHIRE—</b>			
Bath, - - -	472 6 7	141 19 0	
Brislington, Arnos' Court Re- formatory, - - -	117 5 4¾	120 19 6	
Taunton, St George's, - -	1 9 11½	....	
	591 1 10¾	262 18 6	854 0 4¾
<b>STAFFORDSHIRE—</b>			
Alton, St John's, - - -	303 14 1½	50 5 0	
Ashton-in-Stone, St Michael's,	22 7 0½	....	
Bilston, St Joseph's, - -	555 14 19½	169 19 4	
Brewood, St Mary's, - - -	182 16 2	36 19 0	
Broomwich, West, - - -	1 17 1	....	
Cheadle, St Giles', - - -	548 6 10¾	18 3 0	
.. St Wilfred's, - - -	39 6 8	....	
Cobridge, St Peter's, - - -	373 3 6¾	136 4 1	
Cresswell, St Mary's, - -	250 19 5¾	40 5 0	
Haywood, St John the Baptist's,	314 11 4½	25 5 0	
Longton, - - -	90 11 0½	70 9 11	
Maryvale, Industrial, - -	88 16 8	....	
Rugeley, St Etheldreda's, -	82 5 0	....	
Stone, St Ann's, - - -	13 0 0½	....	
Walsalls, St Mary's, - - -	402 10 9	96 6 0	
Wolverhampton, St Mary's, -	107 13 10½	64 4 0	
.. St Patrick's and St George's (Girls), - - -	1051 1 4¾	170 17 0	
.. St Peter's & St Paul's,	338 11 10	58 6 0	
	4707 15 8	946 3 4	
<b>SURREY—</b>			
Bankside, Boys', - - -	47 17 6	42 16 4	
.. Great Guildford St.,	107 0 0	70 8 0	
Carry forward, - £	154 17 0	113 4 4	85,622 5 6½



County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total Amount given to Schools in each county from 1833 to 1858.
Brought forward, - £	154 17 0	113 4 4	88,622 5 6½
Clapham, St Mary's, -	110 8 8	11 6 5¼	
Mortlake, St Mary's, -	107 19 2	36 10 0	
Peckham, Newtown, St Francis', N., -	....	9 15 0	
Richmond, St Elizabeth's, -	75 4 2	10 0 0	
Southwark, St George's, -	2 18 0¾	50 0 0	
	451 7 0¾	230 15 9¾	
SUSSEX—			682 2 10½
Brighton, St John's, -	2 15 0¼	1 5 7½	
.. St Mary's, -	211 8 0¼	115 5 8	
Leonards, St, on-Sea, All Souls',	380 4 11	63 10 0	
Leonards Female Train. Coll.,	645 10 0	665 3 4	
	1239 18 0	845 4 7½	
WARWICKSHIRE—			2035 2 7½
Birmingham, Oratory, -	18 0 0	76 10 11	
.. St Anne's, Alcester Street, -	309 19 4	145 13 4	
.. St Chad's, -	1099 4 6¼	221 10 0	
.. St John's, -	219 9 0	52 10 0	
.. St Mary's, -	326 19 4¼	100 19 0	
.. St Nicholas', -	173 16 8	94 18 0	
.. St Patrick's, -	68 1 4	76 4 0	
.. St Peter's, -	818 13 11	104 8 8	
Coventry, St Osburg's, N.,	....	3 3 2½	
Erdington, -	52 11 0½	32 5 0	
Hampton-on-the-Hill, -	45 5 7	20 0 0	
Kenilworth, St Austin's, -	11 0 0	....	
Leamington, Priors', -	182 0 5¼	....	
Mount Carmel, -	1 0 0	....	
Sutton Colefield, -	243 5 8	....	
	3639 6 10¼	928 2 1½	
WORCESTERSHIRE—			4567 8 11½
Broadway, St Mary's, -	64 14 8	33 12 0	
Bromsgrove, Park Place, -	23 0 0	....	
Worcester, St George's, -	1 3 4	....	
	98 18 0	33 12 0	
YORKSHIRE—			132 10 0
Allerton, Maulverer, -	226 13 7¼	16 10 0	
Barnsley, Holyrood, -	405 11 10½	133 6 4	
Bradford, St Maric's, -	65 1 2	120 9 8	
Broughton, -	294 12 7¾	50 0 0	
Burton, Constable, -	1 1 4¼	....	
Carlton, -	34 11 8	....	
Clifford, St Edward's, -	49 18 5¼	....	
Doncaster, -	37 16 4	1 18 7	
Gargrave, St Mary's, -	0 18 8½	1 10 0	
Hazlewood, -	172 9 11	....	
Holne, -	1 6 8¾	....	
Hull, St Mary's, -	925 4 0	48 9 0	
.. Canning Street, -	803 13 0	201 10 10¼	
Knarcsborough, St Mary's, -	15 0 0	....	
Keighley, St Ann's, N., -	....	225 0 0	
Leeds, St Patrick's, -	451 9 2¼	101 3 0	
Pontefract, St Joseph's, -	46 9 4¾	58 8 0	
.. The Grange, St Mary's,	75 16 8¼	16 0 10½	
Sheffield, St Vincent of Paul,	1177 6 8	294 6 8	
.. Surrey Street, -	1151 7 1	373 9 0	
.. St Mary's, Sheaf Gardens, N., -	....	974 0 0	
Skipton, St Stephen's, -	11 2 4¼	....	
Townley, -	2 12 6¼	....	
Carry forward, - £	5950 3 5¼	2616 1 11¼	96,089 10 0¼

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total amount given to Schools in each county from 1833 to 1858.
Brought forward, - - - - - £	5950 3 5½	2616 1 11¾	96,089 10 0½
York, St Mary's, Boys', - - -	338 8 1	129 0 0	
.. .. Girls', - - -	612 11 2¾	142 0 0	
Yorkshire Reformatory, - - -	68 14 11	94 10 0	
	6969 17 8	2981 11 11¾	9951 9 7¾
GRAND TOTAL FOR ENGLAND,			£106,040 19 8*
<b>II. WALES.</b>			
CAERNARVONSHIRE—			
Bangor - - - - -	1 0 0¾	....	1 0 0¾
FLINTSHIRE--			
St Asaph - - - - -	73 2 4	23 9 2	
Holywell, St Winfreds', N.,	....	13 9 1½	
Pantasaph, N.,	....	17 13 4	
Talacre, - - - - -	114 10 0	33 15 0	
	187 12 4	88 6 7¼	
GLAMORGANSHIRE—			
Cardiff, - - - - -	784 10 1	98 18 4	
Dowlais, - - - - -	19 9 0	15 8 3	
Swansea, St David's, N., - -	....	19 5 0½	
	803 19 1	133 11 7½	275 18 11½
GRAND TOTAL FOR WALES,			£1214 9 8½*
<b>III. SCOTLAND.</b>			
ABERDEENSHIRE—			
Aberdeen, Constitution Street,	222 6 8	48 11 8	
St Peter's, - - - - -	1 0 9	..	
Bracmar, Inverey, - - -	1 5 9	....	
.. Achendryne, - - -	1 0 2	....	
Huntly, West Park Street,	....	....	
	225 13 4	48 11 8	
AYRSHIRE—			
Ayr, - - - - -	6 0 0	....	274 5 0
DUMBERTONSHIRE—			
Dumbarton, - - - - -	2 13 5	..	3 0 0
DUMFRIESSHIRE—			
Dumfries, St Andrew's, - -	170 18 4½	....	2 13 5
EDINBURGHSHIRE—			
Edinburgh, St Andrew's,	1013 17 11	192 10 0	
.. St Catherine's,	659 10 2½	133 10 0	
.. St Mary's, - - - - -	1268 10 6½	212 5 0	
.. St Patrick's, - - - - -	589 3 1¾	111 3 4	
Leith, - - - - -	394 18 4	....	
	3596 0 1½	649 8 4	
INVERNESS-SHIRE—			
Beauly, - - - - -	28 10 0	15 0 0	4545 8 5½
LANARKSHIRE—			
Aldrie, St Margaret's, - -	327 13 3½	150 3 4	43 10 0
Carry forward, - - - - - £	327 13 3½	150 3 4	5039 15

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1858.	Total amount given to Schools in each county from 1833 to 1858.
Brought forward, - £	327 13 3½	150 3 4	5039 15 3
Cambridge, St Patrick's, -	226 15 9	137 10 0	
Glasgow, Calton, St Mary's, -	843 6 8	219 3 4	
.. St Alphonsus', -	20 8 4	.....	
.. St Andrew's, -	177 16 6½	249 3 4	
.. St Joseph's, -	66 1 8	59 6 8	
.. St Mungo's, -	449 0 2	836 11 7½	
.. Gorbals, St John's Male, Female, & Night,	311 10 0½	146 13 4	
.. Springburn, -	2 0 0	.....	
	2424 12 5½	1798 11 7½	
ROXBURGHSHIRE—			
Galashiels, - - -	91 18 3¼	39 1 8	4223 4 1
STIRLINGSHIRE—			130 19 11¼
Falkirk, St Francis', -	70 13 3¼	47 0 0	
Stirling, St Mary's, - -	57 0 0	60 10 0	
	127 13 3¼	107 10 0	
GRAND TOTAL FOR SCOTLAND,			235 3 3½
			£9629 2 7½*
GENERAL ABSTRACT.			
TOTAL FOR ENGLAND, - -	74,858 5 4¼	31,182 14 3¾	
TOTAL FOR WALES, - -	992 11 5¾	221 18 2¾	
TOTAL FOR SCOTLAND, - -	6,970 19 4	2,658 3 3½	
	82,821 16 2*	34,062 15 10*	116,884 12 0*
To which add (1.) Amount of Grants awarded, but not paid at 31st December 1858, for <i>Building purposes</i> alone, to Roman Catholic Schools in England, Wales, and Scotland, which may be claimed within the year now current, in addition to those awarded within this year, - - -			3,018 10 0
(2.) Amount of sums which cannot be locally distributed among the respective Roman Catholic Schools, but have been expended in connection with them, - - - - -			13,006 4 0
			£132,909 6 0

The following figures will show how the above Grants have been increasing year after year. Down from 1839 to 1850 the amount was only £2205, 3s. 0½d., but from that date to 31st December 1858 these grants have been rapidly accumulating, until we have a grand total of £129,890, 16s.

Year.	Amount of Annual Grant as at 31st Dec. each year.	Increase of Grant year by year.	Total Grants from 1839 downward to 31st Dec. of each year.
From 1839 to 31st December, 1850	.....	.....	£2,205 3 0½
.. 1851	3,732 2 3¼	.....	5,937 5 3¼
.. 1852	7,559 8 7¼	3,827 6 4	14,583 7 1¾
.. 1853	9,789 7 10¼	2,229 19 2¾	24,372 15 0½
.. 1854	10,907 12 9¼	1,118 4 10¼	35,280 7 9¼
.. 1855	13,272 11 10¼	2,364 19 1	48,552 19 7¼
.. 1856	19,185 1 0¼	5,912 9 2	67,738 0 8
.. 1857	25,894 7 7¼	6,709 6 7¼	93,632 8 3¼
.. 1858	36,268 7 8¼	10,364 0 1	129,890 16 0

\* This does not include what cannot be locally distributed among individual Schools.

## BEHIND THE CURTAIN.

“ In the year 1681, the city of Strasburg was annexed to France. Louis XIV. was then in the height of his zeal for “ converting ” his Protestant subjects. The Jesuits immediately established themselves in the newly-acquired city. Soon, a number of the inhabitants were gained over. One of these was M. Obrecht, a lawyer, an able and unscrupulous man, who, for his reward, was made supreme judge of the civil court. Another was M. Kempfer, *syndic* of the nobility of the province. A third was M. Güntzer, holder of certain government offices. These converts were confirmed in their attachment to their new faith by gifts of money and lands, and increase of salary. Such expensive proselytes were of course intended to be used for operating upon the rest of the community. Obrecht, the lawyer, was in great repute for skill and eloquence. The two others were also, in their several ways, men of important influence. With unlimited royal backing, and with three such agents secured, the Jesuits undertook the entire reduction of Strasburg to the faith of Rome. They drew up a scheme of operations, the paper containing which was found in the repositories of Obrecht after his death. A complete copy of this curious document was recently published by the French Protestant History Society, from which we translate it, with a slight abridgment.

The Jesuit Fathers introduce their scheme with a preamble setting forth their confident hope of the entire conversion of Strasburg, if due advantage were taken of circumstances, and if all their friends were to imitate the zeal of the eloquent M. Obrecht. They then develop their scheme as follows:—

1. An edict can be obtained from the king, in which his Majesty would declare that he has learned with grief that the ministers and Protestant doctors of Strasburg are in the habit of uttering, in their sermons and conversations, many falsehoods and slanders against the Catholic religion; that, wishing to put a stop to so great an evil, his Majesty has ordered M. Obrecht to assemble meetings of the magistrates, Protestant ministers, and professors of the city, to declare to them his Majesty's sentiments, and to impress on them the manner in which they ought to speak of the Catholic religion.

2. At these meetings M. Obrecht will expose the calumnies and falsehoods which the Protestants use against the Catholic religion; and will set forth the obligations they are under to enter the Church. As M. Obrecht has been a Protestant himself, and has a perfect knowledge of the two religions, his eloquence will be very convincing. At all events, he will acquaint the magistrates and ministers with the truths of our religion, which they have never yet rightly known, and so prepare them for embracing it, if, in the sequel, it should be judged necessary to compel them.

3. At the close of these meetings M. Obrecht will, in the king's name, order all ministers to abstain from giving in their sermons false ideas of the Catholic religion on pain of punishment. He will also entreat the magistrates to consider seriously whether they ought not to afford to his Majesty the gratification of seeing them return to the ancient religion. His Majesty would assuredly regard their conversion as the most infallible mark of their fidelity to his interest.

4. At the same time, M. Kempfer to hold similar meetings of the nobility, and to deal with them in much the same manner.

5. M. Güntzer to hold similar meetings of the leading families, and proceed in the same way. To engage him to act with all zeal, M. de Louvois [Louis' minister] will write him a letter, saying that the most difficult and

most important part in the service to be rendered to the king has been assigned to him.

6. The various parties addressed at these meetings will be allowed from eight to fifteen days to deliberate. During this time the governor of the city will daily confer with some of the magistrates. Messrs. Obrecht and Giüntzer will do the same with the leading ministers and professors of the university. M. Kempfer will occupy himself similarly with the nobility. All will do their utmost to impress on these parties their obligation to re-establish the ancient religion in Strasburg, the pleasure which that will give to his Majesty, and the good fortune with which it will crown the city. Public diversions for the entertainment of the people should be afforded at the same time; and, if it were thought expedient, the ministers might be prohibited from preaching, and even from entering the houses of the citizens, on pain of suspension from their office.

7. Every day, familiar and attractive instructions on points of controversy should be given in the three Catholic churches of the city. With these instructions there should be mingled some kind of representations, in order to attract the people. Dialogues should be got up, in which doubts should be proposed and answers given, care being specially taken to use no expression fitted to give offence.

8. Every two days placards should be posted up in the public places, inviting Protestants to come to one of the churches to hear some point of controversy discussed and decided. Some popular device should be inserted in the placards.

9. The professors in the College of Jesuits should propose, every morning and evening, *theses* on points of controversy, and should invite the professors and students of the University to state their doubts, and have them solved.

10. Before all these things, it would be necessary to have published a small catechism in German, for the instruction of those who wish to enter the Church of Rome. All families should be obliged to possess copies.

11. It would be necessary also to republish the book entitled, *Re-union of the Protestants of Strasburg to the Church of Rome*, by the Rev. Father Jean Dez, Rector of the Seminary of Jesuits. This book, if printed both in French and in German, would be highly useful.

12. Perhaps it would be a good thing, in order to attract those who care little for any religion, to publish a third pamphlet of four or six pages. This pamphlet should consist of a dialogue, after the manner of Lucian, in which Luther, Calvin, Zwingle, and Melancthon, should be introduced as conversing together in Hell. Luther should be made to avow that all which he did was done merely to spite the Pope, and to curry favour with the Duke of Saxony. This work would require to be in German, written with all the accomplishments of language and conversational idioms of that nation. M. Obrecht should be the writer. His materials will be furnished to him. These works should either be sold very cheap, or given gratuitously, so that they may be in the hands of all the inhabitants. Care must be taken to prevent printers from printing, and booksellers from selling, any replies to them. Persons of all sorts must be prohibited from speaking against the Catholic religion, either in conversation or otherwise.

13. After all these things have been done in the manner described, if it shall appear that there prevails a disposition to embrace the Catholic religion, M. Obrecht will convene the magistrates, and speak to them more definitely.

It is desirable that all these arrangements should be matured against the commencement of the ensuing Lent, or even earlier if it is judged expedient.



## MADAME MADIAI AND A PRIEST.

WHAT gracious act is this that we hear of Pius the Ninth, the pretended vicar of Christ? The Perugians having rebelled against his temporal authority, he sent his Swiss soldiery amongst them. These men have, in the name of their master, committed the most horrible cruelties; offering violence to females, and slaughtering old men, women, and children. The good Pope has rewarded them by a distribution of medals. *Apropos* of this subject, we will repeat an incident related to us by Madame Madiai. When in prison for the astounding crime of having read the Bible, a certain priest frequently visited her. One day she asked him, "Why does the Roman Church invariably persecute, imprison, torment, and slay all who dissent from her?" He replied, "You know when a child is disobedient, we first of all coax it with gifts, and reprove it gently, then we threaten, and finally, if it perseveres in rebellion, we beat it; so does our loving Mother Church deal with her children." Madame Madiai then inquired if he could inform her how many beatings Jesus Christ had ever inflicted? The priest understood her, and without further answer departed, muttering to himself.—S. F. *L'Eco di Savonarola*.

## THE REFORMATION THE PARENT OF CIVIL LIBERTY.

## No. IV.

BUT the Reformers were not mere declaimers about liberty; they were its firm, enlightened, and consistent advocates. They wished to see the people in possession of that freedom from unjust constraint, which the word of God

declares to be the inalienable privilege of man. But this privilege, they perceived, could not be enjoyed, so long as the monstrous doctrine of the Divine right of tyrants, and of passive obedience on the part of subjects, maintained its sway in the midst of the multitude. This principle they regarded as lying at the foundation of all the political tyranny that existed, and, therefore, against it they placed themselves in the attitude of resolute and persevering hostility. It is, indeed, true that they did not take this enlightened view of the subject with equal rapidity. They had been with the multitude the slaves of the common belief, and out of the trammels of this belief some of them escaped at a much later period than their brethren. There was a time, for example, when the Saxon Reformer, even after he had entered on his interesting career, was the assertor of passive obedience, could not bring his mind to the adoption of the opinion, urged upon him as it was at once by reason and revelation, that the oppressive measures of rulers may be resisted by their people. Nor, indeed, ought this to excite our surprise. It cannot appear wonderful to any considerate mind, that sentiments on the subject of freedom, so entirely the reverse of those which they had been long accustomed to deem orthodox, should have obtained the acquiescence of the Reformers by slow degrees. The influence which old opinions and old attachments exert on the mind, is always too powerful to be at once overcome; and, in many cases, the control which they acquire over all its feelings is so complete, as to baffle every attempt at conviction, and to seal it up in impenetrable darkness. In the history of Christianity we find a mournfully striking illustration of this remark. Its Divine origin is demonstrated beyond the possibility of reasonable doubt, by the evidence of miracles and prophecy, as well as by the sublimity and purity of its own doctrines and precepts; yet are we assured that, in its primitive age, there were many, not only among the Jews, but also among the enlightened Greeks, who, professing to be fired with the love of wisdom and of truth, did nevertheless, on account of its opposition to their confirmed modes of thinking, put it away from them as a system of folly; and even in this our own age of vaunted illumination, there are many who, mighty in pretensions to candour and liberality of mind, and perfect freedom from everything like prejudice, do, nevertheless, under the influence of a system revolting to the best feelings of our nature, and as destitute of ground to stand upon as "the baseless fabric of a vision," talk of the evidence of the truth of our religion as a falsehood, and spurn away from them the volume in which it is embodied! Unhappy men! how much they deserve our commiseration! What a state of wretchedness is theirs! Gloriously as they suppose themselves to have broken loose from all the trammels of system, and far exalted as they deem themselves to be above all the prejudices of the vulgar, they are in very deed the dupes of prejudices more glaringly unreasonable than any that ever were entertained, and the very slaves of the coldest, and gloomiest, and most delusive system, that ever was presented to the faith of mankind!

Of other tempers, and of a different character, were the Reformers of Europe. They had that thirst for knowledge which led them to search after truth; but, happily for themselves and for mankind, they had also that candour, and that docility of mind, which, when truth was found, led them to embrace it. The advances, indeed, which they made towards enlightened views on the subjects of politics, as well as on the subject of religion, were gradual; and it could not be but that this circumstance should have imparted to their opinions, expressed at different times, a character of incon-

sistency. The Saxon Reformer was considerably later than his brethren in acquiring correct ideas of the duty which subjects owe to their political rulers. The notions which he had imbibed, respecting the spiritual nature of the kingdom of Christ, and the unlawfulness of defending it by secular power, rendered him for a time the advocate of passive obedience. He could not bring his mind to acknowledge the propriety of resisting encroachments on religious rights, and of preventing their destruction, by opposing force to force. But an obstinate attachment to sentiments on this subject, so much at variance with both reason and Scripture, was not destined to form a blot in the character of Luther.

“If thou mayest be free, use it rather,” says the Apostle—“a maxim, which is applicable by just analogy to political as well as to domestic freedom. The Christian religion natively tends to cherish and diffuse a spirit favourable to civil liberty; and this, in its turn, has the most happy influence on Christianity, which never flourished extensively and for a long period in any country where despotism prevailed. It must, therefore, be the duty of every Christian to exert himself for the acquisition and the defence of this invaluable blessing. If the free exercise of their religion, or their right to remove religious abuses, enter into the grounds of the struggle which a nation maintains against oppressive rulers, the cause becomes of vastly more importance; its justice is more unquestionable; and it is still more worthy, not only of their prayers and petitions, but of their blood and treasure, than if it had been maintained solely for the purpose of securing their fortunes, or of acquiring some mere worldly advantage. And to those whose minds are not warped by prejudice, and who do not labour under a confusion of ideas on the subject, it must surely appear paradoxical to assert, that, while God has granted to subjects a right to take the sword of just defence for securing objects of a temporary and inferior nature, he has prohibited them from using this remedy, and left them at the mercy of every lawless despot, with respect to a concern the most important of all, whether it be viewed as relating to his own honour, or to the welfare of mankind.”

In this light was the subject at last regarded by Luther; nor was he ashamed, in the face of the world, to acknowledge the change which his sentiments had undergone. At the consultation in which the league of Smalcaid—that first and honourable stand which the Protestant princes made against their oppressors—was formed, he made the candid confession that, in writing, as he had formerly done, against all resistance in defence of religion, he had erred; and that, understanding the subject as he now did, it was his conviction that, in full accordance with the spirit of the gospel, and with the political law, a defensive confederacy on behalf of the Reformed faith might be entered into if the emperor, or any in his name, should attempt its overthrow. So great, indeed, was the change which took place in the sentiments of the Reformer on this subject, that the advocates of the ancient system very gravely, though very unjustly, charged him with the crime of sedition. “At present,” are his own words, “they accuse me of being a seditious person, because, forsooth, I have written on the secular power, wisely and usefully, and so as no doctor has done since the days of the Apostles, except, perhaps, Augustin. This is what I can declare with a good conscience, and of which the world can bear me witness.”

But, while it is true that the political opinions of the Saxon Reformer did experience the change to which we have adverted, there is not the slightest



ground for affirming that that change was anything else than the result of thorough conviction. Considerations of a selfish nature his magnanimous soul would have spurned away from him; and there was everything in his character to induce us to believe that he was too honest to be swayed by the principle of expediency. It was the pious regard which he entertained for the Bible, and the firm resolution which he had adopted, ever to resign himself to its guidance, that induced him to act as he did; and it were well for the interests of Christianity if all the opinions of its professors were the result of as much honest investigation, and of as profound respect for the dictates of Scripture, and of right reason, as characterized the decisions of this great man.

His amiable preceptor and coadjutor—whom Luther was wont to call “the most learned and truly Grecian Philip Melancthon”—entertained the same liberal and enlightened sentiments on this interesting subject; and when we consider that the wide range of topics embraced by his lectures would afford him many opportunities of discussing and adverting to it, and moreover, that those lectures were listened to by an audience of frequently more than two thousand individuals, we cannot entertain a doubt, that, in a very extensive sphere, indeed, the influence of his opinions was experienced. Gentle and yielding in his disposition as he is reported to have been on that point, which, as we have seen, was for a considerable time a subject of perplexing doubt to his reforming friend, he speaks with an air of firmness and decision, that marks it to have been, in his mind, by no means a matter of doubtful dispute. “The gospel affords us ample warrant to act in political matters agreeably to the dictates of right reason. It sanctions the principle of resistance to oppression. Indeed, were this not the case—were this principle not recognised by it—the gospel would be transformed into a political code, beneath the shelter of which the grossest tyranny might find protection.” “We commend ourselves and our cause to God,” was his unhesitating reply, at another time, to Cardinal Campegius and his party, who were using the most strenuous efforts to induce him to relinquish his adherence to the Protestant confession—“we commend ourselves and our cause to God. If he be for us, who can be against us? In our provinces we have upwards of forty thousand persons, including poor ministers, their families and parishioners, whose spiritual interest we cannot abandon, but will do whatsoever we are able for them, supplicating the help of Jesus Christ, whose cause we espouse, and on behalf of whom we are prepared to labour with patience, and to endure all difficulties. *If it be necessary, we would—if such be the will of God—rather fight and die, than betray so many souls.*”

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### THE CAPTURED JEW.

BY ONE WHO HAS LATELY VISITED ROME.

EDUARDO MORTARA, the son of a Jew of Bologna, and abducted by the Romish priests from his parents, is now in Rome at a school connected with the Church of St. Pietro in Vinculi. He is seven and a half years of age; a bright-looking little fellow, with marked Jewish features; and it is not strange his parents are greatly afflicted by the loss of such a child. He has been stolen from them by bandit priests, aided by the arm of secular power; and the theft has been sanctioned by the Pope in the most open and distinct

manner, thus making himself the head burglar in this infamous act of robbery. Stealing a human being was punished with death under the old dispensation (Exod. xxi. 16), and if a like punishment were visited on all those who have aided and approved this outrage, the aggregate immorality of the world would be greatly diminished. This act of child-stealing is not approved by all Romanists, especially by those who know the power of the domestic affections and the sacredness of the parental ties. But the priests are particularly fitted for such villany, as they have no domestic ties except those which may be supposed to belong to promiscuous concubinage, and no children but bastards to awaken the feeling of paternal solicitude. In the time of Maria Theresa of Austria, the Roman Catholic priests abducted the child of a Jew in similar circumstances, and the Empress ordered his immediate restoration to his parents, on the ground that no church law nor any other should contravene the laws of nature.

The account of the stealing of the young Mortara, published in the *Civita Cattolica* at Rome is, in substance, as follows:—A Catholic servant in the family of a Jew at Bologna, in the early part of last summer, stated to an old woman, that the youngest child of the Jew was sick, and in great danger of death. The old woman said to her, that in such circumstances it would be a beautiful and pious act to baptize the child. The servant replied that she had already baptized an older brother, six years before, when he was in danger of dying, and that the child was then growing up a Hebrew notwithstanding his Christian baptism, and she should not again do a similar thing. The old woman, however, thought that the thing was of great consequence, and ventilated the subject to three or four others: and at last the story was related to the Holy Congregation at Rome. An inquiry was immediately ordered into the facts of the case; and on the testimony of the servant, who said, she received instructions respecting the way of administering baptism from a certain grocer in Bologna, it was decided that the child had been lawfully baptized. The Holy (?) Congregation then proceeded by force and arms to take the child from his parents, and brought him to Rome, where he is kept under a guard of religious ruffians who prevent his return to the guardians whom God and nature provided for him. Such is substantially the Romish account of this matter.

But it could not be expected that the Jews of Rome would be totally indifferent to this rude violation of all natural rights. Though the Jews there have groaned for centuries under the oppressions and insults of Roman Catholics, and have learned to suffer in silence, yet they could not be insensible to this violent invasion of the sacredness of domestic life. If the child of a Jew might be clandestinely baptized in Bologna, and thus forfeit the right of parental protection and become the property of the Church of Rome, why might not all the children of Roman Jews be thus baptized, and by the same law torn from their chaste and loving mothers and given to the great "Mother of Harlots?" The Jews in Rome, sympathizing with Mortara (as all people do, who have not eradicated the sentiments of humanity), asked an interview with the Pope. They presented to him the written testimony of the family physician of Mortara, stating that Eduardo had not been dangerously sick during the period when baptism could be lawfully administered by a servant. They presented also the testimony of the grocer who was reported to have directed the servant in the act of baptism, stating that he did not know the woman, and had never instructed her in reference to the baptism of the boy. They produced evidence also that the woman was a dis-

reputable character, and that the story of the child's baptism was an act of malice on her part towards the parents of the child.

This evidence, which clearly enough proved that the child had not, according to the Roman Church law, received valid baptism, was indignantly rejected by the Pope, and with impiously assumed authority of the Vicar of God, he made, with his august hand, the sign of the cross on the forehead of the child, thus affirming and confirming his baptism and giving his sanction to the theft. He then threatened the Jews with severe pains and penalties if they were not quiet respecting the whole affair, of which he would hear no more from them.

The reason or justification of this act of child-stealing given by the Romanists is, that he had been baptized, and thus created a child of God, and that by that Divine sacrament he was introduced spiritually into the family of the faithful, and it thus became the duty of the Church to see that he was placed under Christian influences. This, however, is probably a mere excuse or pretext by which it is thought some may be satisfied or blinded. The real reason which led to the abduction of the child was, that the poor Jews could make no resistance nor punish the outrage as it deserved. The Church of Rome robbed these parents of their child because it could do so with impunity.

There is now in the city of Rome the child of English Protestant parents domesticated here, who was baptized while an infant by his grandmother, who is a Romanist. This case is known and often spoken of in public; and the same considerations legal and moral may be urged for taking the child from his parents, and placing him under the guardianship of Roman priests. But the Holy Congregation would much sooner commit suicide than lay a finger on that child. The English Government has the power and the disposition to punish such an infamous act according to its merits. The Church of Rome knows where it is safe, and where not to do a mean or a wicked thing. It is well furnished with that low cunning which prompts to acts of oppression and persecution only against the weak or the unresisting. The whole case shows the unscrupulous character of the Roman clergy, and their disposition, if they had the power, to sacrifice all those principles of right and truth by which the welfare of society is protected and promoted. It shows also that the stories about the liberality of Pius ix. are without foundation. A liberal Pope is as much a contradiction as a pious scoundrel. Either might, under the constraint of circumstances, manifest a character which did not properly belong to them. Such an act would lead to the fulfilment of Cromwell's threat to the Duke of Savoy, when persecuting the Waldenses, that he would cause a fleet to sail over the Alps for their defence.

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#### ROMANISM IN EDINBURGH.

THE following significant petition has been receiving signatures amongst the Romanists of Edinburgh:—

“ PETITION to THOMAS LINTON, ESQ., SUPERINTENDENT OF POLICE,  
EDINBURGH ;

“ SIR,—Your petitioners beg respectfully to crave your protection against a system of molestation and annoyance which has lately reached a height altogether intolerable, and which threatens still further to increase.

“ A very great number of persons of both sexes, formerly calling themselves the ‘ Popish Mission,’ but now, for the purpose of disguising their intentions, assuming the name of the Home Mission, and other names, are in the habit of continually intruding themselves into your petitioners’ houses, and insisting on enlightening them and their families on the doctrines of religion : That your petitioners are members of the (Roman) Catholic Church, and have already been instructed in the (Roman) Catholic faith, and have no desire to become acquainted with the religious opinions of the Home or other Missionaries, whose arguments are often accompanied with offers of bribes, grossly insulting to any but the most worthless and depraved :

“ That your petitioners are frequently unable to rid themselves of these unwelcome visitors, towards whom they are unwilling to use violence, not knowing how far the law would sanction their forcibly expelling them :

“ That for peace’ sake, therefore, your petitioners are often forced, though with much repugnance, to listen to their readings, prayers, &c. :

“ That your petitioners, though mostly in poor circumstances, conceive that they ought not to be subjected to an intrusion and molestation in their humble dwellings to which the wealthier classes are not subjected, and therefore respectfully crave that you will give instructions to the police officers under your superintendence to take into custody, and bring before your Court, any person so intruding into any house, after being once informed that his or her instructions or ministrations are not desired in that house.

“ And your petitioners will ever pray.

“ EDINBURGH, *July 1859.*”

The spirit of the whole system of Rome breathes through this petition, which has no doubt been got up by the priests. It proves that they hate and fear the light, and would persecute if they could. And yet these are the men who are carrying forward in all parts of Britain a system of unscrupulous aggression. The Edinburgh Police authorities have proved that they are prepared to give Rome every justice, but they will hardly listen to such a petition as this. The following circular has also been sent round, for the obvious purpose of inflaming the bigotry of the ignorant Romanists. Both documents prove that progress is being made by Protestant effort.

#### THE WOLVES IN SHEEP’S CLOTHING.

The missionaries to convert the Catholics of Edinburgh have announced that we are now to be treated upon a new and more skilful plan than the old one of calling us harlots and idolaters.

They find that this does not answer, and so they are now to try the “soothing system.” A number of ladies also, are to help them to coax us. They have dropped the name of the “Popish” Mission. They are to abstain from saying things “offensive” to Catholics, and to try what can be done by getting round us, under the pretence that they believe nearly the same as ourselves. Having in this way got into our houses and thrown us off our guard, they are to change us into Protestants in something like this fashion. First, they will read to us out of their Protestant Bibles, and add a few “explanations,” only to clear away any difficulties, and bring it home to our hearts. They have nothing to say against our religion, all that they want is to make us better. We shall then have surely no objections, they will say, to join with them in a short prayer, being all of course “fellow-Christians.” After a few such visits, helped on by the usual hints about clothes, coals, and a trifle of money, it will be time to say something about coming to their meeting over the way, and to begin, but with great caution and mildness, to let us in to the secret that the gates of hell have prevailed against the Church built upon Peter, and that Luther,

Calvin, and Knox found out the true religion, though none of them can just agree about what it is.

Now, there is not the least danger of any Catholics being really misled by either these readings or these prayers. It is a great sin, however, for a Catholic, through cowardice and fear of giving offence, to allow either the one or the other in his house. A Catholic family is sacred, and no Souper should be permitted to enter it. He is burning with hatred and fury against the Catholic faith, whatever he may pretend, and it is an insult to our Lord to admit the enemies and persecutors of his holy religion within our walls.

When they offer us bribes to send our children to their schools,\* let any one who is tempted to accept them remember that they want his child for no other end but to teach it to hate that faith without which "it is impossible to please God;" and do not let him deceive himself upon the consequences to the child, and still more to himself, of its going to their school.

Let us make ourselves independent of their infamous bribes; and in order to be so, let us beware of the great danger we are exposed to in this country, where drunkenness is so common. Let us set our faces against the first beginnings of this shameful vice. The Souper's only chance is in the family of the drunkard; and the Catholic who takes to drinking, brings disgrace upon his holy religion, and will soon be ready to sell his soul, and the souls of his children, for a glass of whisky.

### POPERY IN FRANCE.

THE Lent sermons, or *conferences*, at the Church of Notre Dame, are preached by Father Felix, of the Society of Jesus. The reputation of the preacher (says the *Times's* Paris Correspondent) attracts large audiences, and his discourses appear to produce a great effect. One of the most remarkable was that on the Papacy, which he delivered two or three days ago, and to which the important question of the day gave particular interest. One of the closing passages in the sermon was to this effect:—"The Papacy is not only the keystone of the social world; it is not only the strong bulwark which protects order against anarchy, and society against revolution; the Papacy, maintained through the course of ages by the obedience, respect, and love of Christian nations, is more than a rampart which defends us, and a buckler which covers us—it is like the car which bears us; it is the triumphal chariot which has borne along with us now for nineteen centuries the civilisation and the progress of the Christian world. Thus, I do not hesitate to declare loudly, whosoever conspires against the Papacy, conspires against humanity itself. Whosoever attacks it, attacks you—you who wish for the conservation of society, order, civilisation, and progress; and whatever be the authority on earth that attempts to debase it or to uproot it, only uproots and debases itself. The potentate, whoever he may be, consul, king, or emperor, who shall dare to lower that noble majesty in order to exalt himself upon it, shall experience, by avenging retribution, the visitation of the Divine wrath, and the scorn of mankind shall fall back upon his brow. On the other hand, the power that shall give to that authority, with the buckler of his force and the devotion of his heart, the honour of his respect and his obedience, shall receive, with the prestige of the greatest authority, the united blessing of heaven and of earth. The devoted and respectful daughter of this Mother of Christian Nations, she shall place her filial hand in this maternal hand, and shall march with it, to the aggrandisement of souls, and to the progress of ages."—*Times*.

\* These statements as to Protestant missionaries offering bribes, are, of course, a baseless fabrication.

## PROPOSED CHARTER TO THE DUBLIN POPISH UNIVERSITY.

OUR legislators thought they had satisfied the demands of the Popish party when they had established Maynooth and opened Trinity College, Dublin, to Roman Catholic students. But they were disappointed. Again they attempted to silence their demands by founding the Queen's Colleges and University; and so anxious were they to obtain the countenance and approval of the Church of Rome, that they actually sent the Charters of these Institutions for the approval of the Pope. The following tables, compiled from a late Parliamentary return, demonstrate that the Roman Catholic people of Ireland have taken advantage of these Colleges. It will be farther seen that Roman Catholic students have reaped a fair share of the degrees, diplomas, scholarships, and prizes. And the system has cost the nation since 1846 no less a sum than £266,516, 8s. 11d. But notwithstanding the criminal liberality of our governments in granting concession after concession, and boon after boon, the Popish priests, under the leadership of Dr. Wiseman, in London, are more arrogant in their demands than ever, and now insist that Her Majesty shall grant them a Charter for an exclusively Popish University in Dublin, by which it shall become an institution of the nation, and shall send out graduates in her name, bearing Popish degrees and honours, and thus superseding Trinity College and the Queen's Colleges and University, so far as Roman Catholic students are concerned.

As the Roman Catholic Church is at full liberty to establish such a University, we do not join issue on this ground. But we most strongly protest, that such an institution should not become national, that it should not have the sanction of Her Majesty, much more, that Popish degrees and honours should not go forth in her name. How inconsistent and absurd it would be for Her Majesty to swear, on the one hand, that Popery is blasphemy and idolatry, and, on the other, to present a priest with the diploma of a D.D. of the Church of Rome!

We lament that some of our members of Parliament, with a show of liberality, falsely so called, think that it is only fair that the Roman Catholics should get this Charter. They altogether forget, or do not understand, either the nature or the character of Popery, that it is alike idolatrous and the enemy of the British constitution, so much so that there would in one sense be less objection to granting a charter for a Hindu university than for a Popish one, seeing that the latter is not only a religious but a political system entirely opposed to the British Government.

Suppose the Charter were really granted. What next? Exactly the same principle will compel the Government to establish the Church of Rome as a national Church, and thus to sweep away one of the few shreds that still remain of the Act of Settlement of 1688.

We trust our readers will therefore give this subject their earnest attention, will examine the subjoined tables, and will urge upon their respective representatives in Parliament the duty of opposing, with all their power, the granting of such a Charter. The question is shelved for the present, but it will doubtless be brought forward again early in the coming session; and hence, meanwhile, our duty as Protestants is to make the best possible use of our privileges.

TABLE I.—QUEEN'S COLLEGE, BELFAST.

Year.	Number for each year of Roman Catholic Students.	Number of Roman Catholic Students who Matriculated.	Number of Roman Catholic Students who have obtained Scholarships.		Number of Roman Catholic Students who have obtained Exhibitions.	Number of Roman Catholic Students who have taken Degrees or Diplomas.
			Number.	Amount.		
1849-50,	5	4	7 at £40 13 at £24 10 at £20	£280 312 200	.....	M.D., 5 A.M., 2 A.B., 4 Law, 1
1850-51,	10	5			.....	
1851-52,	14	10			.....	
1852-53,	15	9			.....	
1853-54,	14	9			.....	
1854-55,	14	6			.....	
1855-56,	19	6			.....	
1856-57,	14	6			.....	
1857-58,	14	6			1	
1858-59,	14	7	.....			
TOTALS,	133	68	30	£792	1	12

Note.—The number of Roman Catholic students in Belfast College stand to all the other classes of Students as 1 to 14; and of the Matriculated as 1 to 18. This proportion is a fair one, when we consider the Protestant character of Ulster. The proportion of those who have actually graduated is still larger, being as 1 to 13.

TABLE II.—QUEEN'S COLLEGE, CORK.

Year.	Number for each year of Roman Catholic Students who Matriculated.	Number of Roman Catholic Students who have obtained Scholarships.		Number of Prizes awarded in several small sums to Roman Catholic Students.	Degrees and Diplomas.			
		Number.	Amount.		A.M.	A.B.	M.D.	Law, Agriculture, and Engineering.
1849-50,	38	23	£575	£28 0 0	...	...	...	...
1850-51,	63	44	649	49 5 0	...	...	...	...
1851-52,	62	30	677	55 10 0	...	3	...	1
1852-53,	56	32	778	76 0 0	1	8	3	...
1853-54,	64	35	919	68 0 0	4	8	...	1
1854-55,	68	32	883	49 0 0	1	3	2	...
1855-56,	78	19	525	165 0 0	...	1	2	...
1856-57,	61	18	447	212 6 6	2	3	3	...
1857-58,	56	19	483	117 0 0	1	3	4	4
1858-59,	55	18	467	110 0 0	...	...	...	...
				6,403 0 0				
TOTALS,	601	270		£7,333 1 6	9	29	14	5
					58			

Note.—The proportion of Roman Catholic Students is here much larger, there being more Roman Catholic than Protestant, the number of the latter being only 565. Again, 58 Roman Catholic Students have graduated, while only 38 Protestants have done so.

TABLE III.—QUEEN'S COLLEGE, GALWAY.

Year.	Number of Roman Catholic Students Matriculated.	Number of Roman Catholic Students who have Graduated.	Number of Roman Catholic Students who have obtained Scholarships or Exhibitions.
1849-50,	38	.....	28
1850-51,	28	1	24
1851-52,	35	5	33
1852-53,	40	3	32
1853-54,	46	4	32
1854-55,	45	4	32
1855-56,	39	6	30
1856-57,	44	7	37
1857-58,	42	6	35
1858-59,	56	.....	30
TOTALS,	413	36	313

*Note.*—Here, again, the number of Roman Catholic Students is much larger than the Protestant, the numbers being **413** and **370** respectively. Again, the number of Roman Catholic graduates is **36**, while the Protestant is **32**.

These figures put beyond all question the adaptation of the Queen's Colleges to Roman Catholic students; and hence the very existence of an exclusive Popish university is altogether uncalled for. Of course we guard ourselves from approving of the constitution of the Queen's Colleges as such, and only enter upon the question so far as they are taken advantage of by the Roman Catholic population of Ireland.

## THE EMANCIPATION ACT.

### THE CHANCELLORSHIP OF IRELAND.

THE following paper has been printed, and, we may add, with the approval of the three ex-Lord Chancellors:—

As considerable doubt seems to have been raised on this matter, the following statement is given on authority, and can be sustained before a select committee:—

The question turns on the correct understanding of the reason for exclusion from the several offices specified in the 12th section of the Emancipation Act, 10 Geo. iv. cap. 7. This section appears in all the bills which have been proposed for the removal of Roman Catholic disabilities, and was advisedly prepared and retained. It is founded on this—that in each and all of these offices *there is a delegation of the sovereign*; and if the sovereign must be Protestant, so ought each of the several persons to be Protestant who may hold these offices.

It is conceded that the ground of exception is that of the Chancellor of Ireland; and it is said that in the case of the Chancellor of England the special reason is, that there is annexed to the office a large amount of Church patronage.

This is fallacious, if not unfounded. The 17th section of the Emancipation



Act provides, that if Church patronage be annexed to *any* office in the gift of the Sovereign, and that such office be held by a Roman Catholic, the patronage shall be administered by the Archbishop of Canterbury for the time being.

Therefore, if a Roman Catholic should at any time become Chancellor of England, no practical objection could arise as to the exercise of patronage.

This, moreover, shows *conclusively* that the question of patronage is not involved in the disability continued under the 12th section, which is altogether founded on the maintenance of the great compact involved in the Act of Settlement.

The Chancellor is a great political officer of state. He takes precedence over peers, because he acts directly under the Sovereign, and exercises functions on the immediate behalf of Her Majesty, both as the head of the state, and as the supreme governor in matters ecclesiastical and spiritual.

He appoints all the magistrates, and may supersede them at any time.

He holds the Great Seal, which gives Royal authority to all commissions to which it is affixed.

He has the care and wardship of minors, the care of lunatics, &c., and the control over their estates and property.

This is specially and peculiarly by a letter under the sign-mannual of the Queen; so that whatever patronage might belong to a lunatic would vest in the Chancellor.

For several years Lord Manners, as Chancellor of Ireland, presented to all the vacant benefices of the diocese of a prelate who became *non compos*.

In England, by reason of the presence of the Sovereign, the Chancellor's *viceregal* duties are not often exercised *in fact*, but in Ireland they are often exercised. Thus, whenever the Lord Lieutenant leaves Ireland for a time, the Chancellor is the first of the three functionaries appointed respectively to the Viceregal office during such absence; and the course is, that *he alone* then *acts* as the chief governor in all the duties of the office. During the last year the Chancellor has been the chief governor on three occasions, and invested with all the prerogative of the Lord Lieutenant.

Whenever the Lord Lieutenant requires to be advised on any act of state duty, the Chancellor is supposed to be his immediate and responsible adviser, so that in Ireland he is brought into direct participation in the viceregal government, and occasionally called upon to act on his own exclusive responsibility.

In the event of any decision of the ecclesiastical courts being questioned on appeal, the Chancellor would have the nomination of the delegates who would constitute the Court of Appeal.

If their decision should be questioned, the Chancellor *alone* would have judicially to decide whether a commission of review ought to be allowed, and according to his sole advice it would be granted or refused.

In this he acts as representing the Crown, as supreme governor of the Church.

He is *ex-officio* member of boards, some of which are exclusively, others peculiarly, engaged in dealing with Protestant interests. He is one of four Protestant functionaries who elect governors of the Blue Coat Hospital, a Protestant foundation.

From this it will be apparent that in Ireland, much more than in England, does the Chancellor exercise *in fact* the delegated authority of the Sovereign, by reason of which authority so conferred he has pre-eminence conceded to

him as emanating from his relation to the Sovereign, who must be Protestant. How can this *status* be given to a Roman Catholic?

If you appoint a Roman Catholic to the office in England, it might be said no practical inconvenience would arise, for the only effect would be to transfer the ecclesiastical patronage to the Archbishop of Canterbury, during the tenure of the chancellorship by a Roman Catholic.

There are no commissions of delegates in England, and the Queen is not supposed to be absent, so as to require a viceregal substitute at all to act on her behalf.

But take this step in Ireland, and either you must strip the office of all the authority and the functions which give pre-eminence to the holder of it, or you must encroach *in fact* on the Act of Settlement in reference to Ireland, whilst you uphold it in theory, and in all its plenitude, for England and Scotland.—*National Standard*, 30th July 1859.

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### THE SPANISH NUN'S LAMENT.

“THE Nun’s Lament” is the translation of a singular little poem in Spanish, entitled “Las Doze Coplas Monjales.” It is a curious relic of antiquity, having been written in the early part of the sixteenth century, antecedent to the Reformation. It was glossed and sung; and attained to great celebrity in its day. It paints to the life the grief of an unfortunate recluse, constrained to become a nun, and whose melancholy story swells the dismal catalogue of many such victims who have died in the convents of unhappy Spain. The poem is remarkable for its tone of reality, and the touching yet simple pathos of the language. Indeed, the bare simplicity of the original, not always attained in this translation, is one of the charms of this singular piece; for the actual intensity of sorrow never waits upon the artificial graces of style. Its tone of quaint antiquity and depth of feeling is increased by the interweaving of the metrical Latin lines; nor do these militate against its consistency of keeping; they lead rather, upon a little reflection, to ratify its truth and fidelity to nature; for being used in the prayers and chants of the daily Latin services of the Church, such reiterated passages must, on the lips of nuns, become more familiar to them than “household words.” How natural would it seem to a mind, too intelligent for a cloister, to find an echo, as it were, in the expression of the griefs of the Saviour and the Psalmist, so that, whilst chanting their sufferings in words, it gave utterance to its own. Composed in an age when the arts of reading and writing were the acquirements only of ecclesiastics and a few learned professions, the inference naturally arises, that the composer of those pathetic verses might be a confessor of nuns, to whose unavailing compassion these immedicable sorrows of a cloistered victim were breathed. The last stanza is rendered almost word for word from the original, and it seems, from the mysterious distance of three hundred years, to utter a warning-voice even to the present age. The Latin lines are here rendered for the first time into English verse:—

Mayor que mi sentimiento  
 es el menor de mis daños:  
 gran linaje de tormento,  
 ver qu'en descontentamiento  
 se me van mis tristes años!  
 Solatio misera mea,  
 clausæ sunt undique portæ.

Larger than the language lent,  
 Is the least my grievance borrows,  
 For to watch in discontent,  
 How my mournful years are spent,  
 Is a lineage of sorrows.  
 Shut against my comfort here  
 Gates surround me everywhere ?  
 As my wishes never sought them,  
 Thus the clearer what has brought them,  
 To my sad despair I see.

This the secret of the whole,  
 What may ever purge the sin,  
 Where it touches to the soul,  
 Rising from the heart within.  
 A solitary captive maid,  
 In flower of youth my summers fade !  
 Wan, afflicted, and unshriven,  
 Must she live while life is given ;  
 In this stony prison see her !

Buried thus, henceforth do I,  
 Wretched maiden, meet the morn !  
 Dying daily till I die.  
 Free, and of free mother born,  
 Who has bound me here forlorn ?  
 A child of only a few years,  
 My angry destiny appears !  
 Kinsmen they—my very brothers ;  
 Their own will, and not another's,  
 My raiment they divide.\*

Thus left here on convent ground,  
 Of my troubles unperceiving,  
 As my maiden years come round,  
 The fierce rankle of the wound  
 Clamours at my soul's deceiving.  
 My soul is, as a greater saith,  
 Sorrowful even unto death.†  
 Clouds of added troubles more,  
 Gather round about the door,  
 And send death upon it too !

Hence it is, that, to my sorrow,  
 I am sunk in such abyss,  
 Tears of anguish cannot borrow  
 Lines to sound what depth it is.  
 With anguish stung, sore pressed I sigh.  
 In vehement desire to die.  
 If oblivion I could drink of,  
 I perhaps my life might bear,  
 But, ah ! when I turn to think of  
 Christ and virtue, I despair.

Other troubles without number  
 Have my frame and vigour shaken,  
 For with them I go to slumber,  
 And with them at morn awaken.  
 By bosom cares incessant flight,  
 My days are turned into night !  
 Night, a double night indeed is ;  
 In so many doors and turnings,  
 Walls, that gloomy make the mornings,  
 As shadow swift my days decline.‡

\* Psalm xxii. 10.

† Matt. xxvi. 38.

‡ Psalm cii. 11.

What shall I say of contentions,  
 And anxieties unceasing,  
 Grave and bitter reprehensions,  
 Burthens still the more increasing,  
 Disciplines and castigations,  
 And the spirit's sore temptations ;  
 Which in life do I resist ?  
 As I walk the way He trod,  
 In ten thousand toils I languish,  
 Watchings, scourgings, thorns, and anguish,  
 Make me like the Son of God.

Friends whom my young heart selected,  
 Faithful never were, nor true ;  
 Who could give me faith expected ;  
 Since I feel it was rejected  
 By the breasts whose milk I drew.  
 In faithless avarice, for gold,\*  
 Their child they have betrayed and sold !  
 Now, alas ! in lifelong measure,  
 Tears are left—my life's sole pleasure.

Willing to increase my pain,  
 Like an unrelenting father,  
 Not sufficient is a chain,  
 Doomed in prison to remain,  
 But they seek for vengeance rather.  
 Perfidious, they have added still  
 This grief to my surpassing ill ;  
 Here where other eyes must shun me,  
 More to wreck their will upon me.  
 They have pierced my hands and feet ! †

Seeing this my sad position  
 Can, alas ! no deeper go,  
 Veriest wretch's lost condition  
 Never, never sank so low,  
 Since my voice by weakness dying,  
 Fails to sound my plaints and sighing,  
 Meek and silent like a lamb ;  
 Now given up to death I am ! ‡  
 This strange torment day by day,  
 Fears, anxieties, and yearning,  
 Labours, injuries, and mourning,  
 Waste my very bones away ;

So that I can truly charge,  
 This my state to its beginning,  
 Since I might have lived at large,  
 Without pain of mortal sinning.  
 Their daughter, parents bound with chains ;  
 Imprisoned strait she still remains !  
 Prudent nuns, the end discerning,  
 For my robes and trinkets burning,  
 My raiment they divide.

O ye maids ! who list and wander  
 Round about this traitor gate,  
 I conjure you, that ye ponder,  
 Never ill that bows you under  
 Equals this, my lost estate.  
 Sweet liberty have ye, while here  
 I suffer violence and fear !  
 Till conflicting woes and errors  
 Hasten death's untimely terrors,  
 Yea, send death upon me now !—

*Spanish Ecce quid R.co. l.*

\* The allusion is to Judas the traitor,

† Psal'm xxii. 16.

‡ Isaiah liii. 7.

## THE NEXT MOVE OF ROME.

THE superiority of the tactics of Rome to the loose and disjointed policy of a divided Protestantism, was probably never more clearly illustrated than in the recent movements in connexion with public education. Rome, of course, hates every form of education except such as she can entirely subordinate to her own control, and make the means of confirming her votaries in superstition. This, of course, it would not do to avow; but it is proved by the nature of the case, and the history of every Romish country in the world. Some time ago the Managers of the Edinburgh Poor-House were astonished at an incident which happened in connexion with their Romish pauper children. The priests, as usual, made a great outcry about being allowed to educate the children of their own flock separately, to which the Managers assented. By and by, and after a good deal of money had been spent, it occurred to the Managers to try what progress the children were making in education, when the fact came out that they could not put two letters together. They had, of course, been taught every form of posture-making and idolatry; but in so far as what we call education is concerned, Rome had taken care to do nothing; the object had been gained of keeping them entirely beyond the reach of any such knowledge. "Ignorance is the mother of devotion," is still the cherished maxim of Rome, although she has no objection to take as much money as she can get from short-sighted Protestants, under pretence of educating her children. Accordingly, when the Irish education scheme commenced, although she would have greatly preferred no movement at all, she was quite prepared to take as much public money as possible, and to subordinate the new arrangements as far as possible to her own purposes. This she has largely done in the Romish districts of Ireland, but now she thinks the time has come for an important step in advance, the object of which is to wrench the great bulk of the scheme out of the hands of Government altogether, and appropriate the money to her own use, without supervision or control. This will sufficiently appear from the following resolutions, by the Popish Bishops of Ireland, although the pretence of conscience comes with a miserable grace from those who have been taking part in the present scheme for many years:—

"That schools for Catholic youth should be such as to insure for them the benefit of a safe secular education, and adequate religious instruction in the faith and practices of the Catholic Church. They should be, therefore, so subordinated to bishops in their respective dioceses as that no books may be used for them in secular instruction to which the ordinary shall object: and that the teachers, both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary.

"That the principles enunciated can be adequately embodied and acted upon in this country only on a system of education exclusively for Catholics.

"That the Catholics of Ireland have a right to obtain such a proportion of the aid annually allocated by Parliament for education as, regard being had to their numbers and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

"That the concession of grants for exclusively Catholic schools in Great Britain and in the British colonies is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland, and that the Catholic people of Ireland should, therefore, insist, through their representatives in Parliament, and by direct application to the Government, on obtaining such a grant.

"That the national system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects objectionable to Catholics; and that the changes made in its rules from time to time, having been adverse to Catholic interests, have increased the distrust of the Catholic episcopacy.

"That we signalize as especially objectionable the non-recognition of the control over education which the Catholic Church holds to have been conferred on bishops by our Lord and Saviour Jesus Christ, when He said to His apostles, 'Go, teach all nations.' (Matt. xxviii. 19.)

"2. The practical substitution, in its stead, of the control of a board consisting of members of different religious denominations, predominantly Protestant, and deriving its authority exclusively from the State, whilst its power extends to and is exercised in matters vitally affecting religion.

"3. The education of Catholics—of teachers in the model or normal schools, even in history and philosophy, and of children in other schools by Protestants.

"4. The constitution generally of the model and training schools, and their establishment throughout the country, in opposition, in many cases, to the declared opinions of the local bishops.

"5. The exclusion from the schools of the cross, and of all symbols of Catholic devotion.

"6. The character of several of the books published by the Commissioners, the use of which is enforced in the schools under their immediate management, and is practically unavoidable in schools deriving aid from the board.

"7. The rule adopted some years ago by the board, according to which aid has been, since its adoption, refused for the erection or outfit of schools, unless the school estate be vested in the board—a condition expressly at variance with the instructions of the Holy See, and the decision of the Catholic bishops of Ireland in the national and provincial synods.

"8. The inherent evil in the system that the schools are all liable to inspection by Protestant officers of the board, and the fact that schools exclusively attended by Catholics are, to a vast extent, exclusively under Protestant inspection.

"9. The fact that in schools deriving aid from the board, Catholic children have received, and may receive, religious instruction from Protestant teachers, in opposition to the original constitution, as laid down by Lord Stanley—the Commissioners not recognising the rightful claims of Catholic pastors to be the guardians of the religion of Catholic youth in attendance at national schools.

"That we have been deeply alarmed by the attempts now making to induce the Government to increase and aggravate the evils of the mixed system, by the establishment of intermediate schools on the principles of that system; and that we call upon the Catholic clergy and laity of Ireland to aid us in resisting, by meetings, petitions, and all other constitutional means, the establishment of such mixed intermediate schools for Catholics.

"That in the event of the establishment of a system of intermediate education, we claim a fair proportion of the public money for the support and establishment of separate schools, to be conducted on Catholic principles, in which Catholic youth may receive a good and liberal education, without exposing their faith or morals to the dangers of the mixed system.

"That whereas numerous schools, colleges, and seminaries, erected at great expense, are already existing under the direction of the proper Catholic authorities—in which science and literature are diligently cultivated—and other similar institutions may be gradually erected—those schools, colleges, and seminaries afford the Government an easy means of giving us that aid for Catholic intermediate education to which we are fully entitled.

"That in accordance with the decision already pronounced by the Holy See, we reiterate our condemnation of the present system of education established in the Queen's Colleges; that we cannot but declare that the said system has signally failed, notwithstanding the enormous expense entailed by it on the country; and that we consider that the only means for the Government to free themselves from the responsibility of maintaining the present useless, expensive, and noxious system would be to give over the Colleges of Cork and Galway, situate in the Catholic provinces, to be conducted on Catholic principles, whilst the Presbyterians are provided for in the College of Belfast, and the members of the Established Church in the University of Dublin.

"That we shall embody the substance of the above resolutions in a memorial to the Chief Secretary of State for Ireland, calling on the Government to take our claims into consideration and to grant them.

"That we shall call the attention of the Government to the constitution of the Board of Poor-Law Commissioners, exclusively Protestant; to the condition of the poor in the workhouses, who are treated in a manner much worse than the felons in the jails and other delinquents, and are left in many cases in a state of the greatest spiritual destitution, and to the other countless grievances of the system, arising

from the intolerable state of the poor-law and its operation; as also to the destitute religious condition of Roman Catholic sailors in her Majesty's navy."

Protestants, generally, will of course oppose this new and bold demand; but it is well to understand upon what ground the opposition is to be maintained. The avowed strength of the Romish claim consists in the denominational grants made for the promotion of education in Britain, and given to Papists and Protestants alike. The Romish logic is as keen as a razor when any advantage is to be gained by it, and they say, "You give grants for education to all classes and denominations in Britain. Protestants there have tacitly assented to the endowment of separate Romish schools out of the public treasury, and yet the only inspection permitted is the congenial inspection of thorough Romanists. Why should the same system not be extended to Ireland? Either overturn the existing system in Great Britain, or extend it to us." This logic we hold to be unanswerable; and yet we can see in a moment the sad issue which must result from it to education in the sister island. Nay, the conclusion is far more sweeping. If the Government may with propriety act as they have lately done in connexion with indiscriminate grants for Popish education, on what footing is the endowment of a Popish Church Establishment in Ireland to be ultimately resisted? It must follow as a necessary consequence, so soon as the present demand in Ireland is fairly complied with, and thus our short-sighted schemes may ultimately recoil with fearful force against ourselves.

The question of public education is surrounded, no doubt, by difficulties; and yet the new demand of the Romish prelates can have taken no far-seeing man by surprise. The politicians of America have always anticipated the danger, and the battle with Rome has been fought there from the first, on the question of denominational schools, the existence of which has been firmly resisted. In this country, on the other hand, Rome has got everything her own way up to this date. The policy of leading Protestant bodies has been in fact the very policy dictated by the Vatican, and now that policy must either be reconsidered and reversed, or the triumph of Rome is certain.

The subject demands, and is worthy of a most serious conference on the part of such Protestants as have wisdom enough to discern the signs of the times, and patriotism enough to subordinate their own sectional likings to the interests of the entire nation. There are various points to which the attention of such a conference should be directed. Chief amongst these would be, Ought the system of indiscriminate grants to cease? If so, What arrangements ought to be made in regard to existing interests, and what in regard to a national system of public education in England and Scotland respectively? Some may be apt to say, "Let the present system be given up without any substitute." But there is not the least probability of such an issue, nor would it be the duty of our statesmen to rush to any such conclusion. So far from this, probably the party in this country which occupies the most singular position on this subject, is that which, without doing anything for public education themselves, objects to all efforts on the part of Government. It may be taken for granted, therefore, that sad as the present system is, it will continue and extend unless we can point out "a more excellent way." These are the practical questions to which the whole strength of the Protestant intellect in this country must be directed, if we would really meet and conquer the organized policy of Rome.

Meantime, of course, the new step of Rome in advance ought to be exposed and resisted. If successful, it will not only hand over the greater portion of Ireland to the priests, but with the aid of the capitation grants, and the

masses of Romanists in all our large cities, it will soon make the priests masters of a large portion of the public revenue in Britain, and swell up new colonies of monks and nuns, under the specious name of teachers, but whose real mission it is to subjugate the kingdom again to the service of the Pope. It will also preclude for the future all hope of a really national and universal system of education, a hope with which the future of Protestantism, and the best interests of the kingdom, are infallibly bound up.

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### THE GOVERNMENT OF THE POPE.

“THE Government of the Pope is the very worst in the civilized world.” The authority for this statement is Lord Palmerston, Premier of Great Britain. Devoted Romanists may demur, as they are bound to do, since they divide their allegiance between England and Rome, but the truth notwithstanding is unquestionable. We are not quite sure, indeed, whether the Papal rule would bear comparison with that of Turkey, where all the depths of imbecility and corruption have been sounded. Certainly it is inferior to that of China. The Roman States constitute, so to speak, another Oude in the heart of Europe—a perennial source of disaffection, disquietude, scandal, misery, and wrangling. The entire arena is one black perspective of prisons, pillories, venal judges, brutal foreign mercenaries, doting religious orders, insolent hierarchs, beggars, thieves, and a class of nobles the most degenerate, insolvent, and licentious in the world—not even excepting the emaciated aristocracy of Spain. If we seek the reason of this abasement, we find it in one salient, anomalous repulsive fact—that the country is governed by priests; that its sovereign pretends to spiritual and temporal attributes; that it is a monastery with immense domains; that, under all its phases, it is a state founded upon unnatural, obsolete, and barbarous conditions. This monstrous union of throne and altar, church and palace, king and priest; this illicit and abominable prostitution of Christian traditions, to uphold one of the coarsest and most mechanical despotisms that ever afflicted mankind, has been a phenomenon of modern history, and its results have been such as to justify, in every sense, the invectives of Lord Palmerston, provoked by the childish rant of Mr. Bowyer.

Few, even of those who judge of Popery according to its merits, are aware of the sacerdotal incubus that presses on the Roman people—a nightmare upon intelligence, a wasting fever upon industry, a gag on the national voice, an ulcerous excrescence which, for hundreds of years, has drained the best blood and all the vitalizing elements of the Italian body politic. A gorgeous ecclesiastic, buried under a mass of gold and jewels, sways the sceptre, with a retinue of a hundred and eight “grand officers;” and this head of the [Roman] Catholic world never touches an untasted dish or sits down to table with a companion. He, however, may be a harmless shadow, a miserable mockery of the Apostle, the tinsel and decorated effigy of a saint; the oppression under which the people groan resides in the college of seventy cardinals—the high senate of the Church, the Pope’s privy council, whose red cassocks and gold tassels gleam in all the departments of state, whose ermine tippets and damask mitres are worn at the expense of all that is civilized, progressive, or intellectual in Rome. It is their well-known custom to elect the least vigorous of their number to fill the chair of the Papacy, a stratagem which insures to them their prerogatives of arrogance, cupidity, arbitrary rule, and unrebuked profligacy. To provide for the amusement of their no-



riminal master, they have indulged him with a billiard table; they have appointed for his delectation professional jesters, and these quaint creatures of the hour, wearing the motley of forgotten times, mingle in the antechambers of the Vatican with the crowd of monsignori, who are the real curses of the Italian peninsula, whose ecclesiastical hands are upon every man's estate, who provide for the religious and mendicant orders, and who, in their private lives, are often more debauched than the parasites of the Regency. Each of these cardinals and high officers has a petty court of his own, with a vast establishment of servants and separate claims on the Roman sacristy. It is their interest, of course, to multiply charges on the State, and to swell the frivolous expenditure of the Popedom. Thus they have ordained that it requires "a prince, an auditor of the Rosa, two clerks of the chamber, and two mace-bearers," to present a basin of water to the Pope; while one cardinal holds the towel, a second brings incense, and a third perfumes an unspiced censer. While these mummeries, inventions of vanity and avarice, insult Christianity in the Vatican, the lay classes are burdened with excessive taxation, the dungeons of St. Angelo are crowded with anguished victims, the streets are infested by day with beggars, and at night by highwaymen, and the miserable parody of imperial Rome dwindles hourly into physical, social, and moral decay. Voltairianism spreading, Atheism whispered by one set, rank blasphemy muttered by another, and, in general, one pervading, besetting, dull, blank, and barren monotony of indolence, helplessness, and idolatry. So proud is humility at the Court of St. Peter's, that, as Camille de Moulins said of Robespierre, every cardinal of the Conclave carries his head "as though it were the holy sacrament." Meanwhile, the multitude is duped by a policy of imposture. Six cardinals and four prelates, whose functions are to construct the skeletons of apocryphal martyrs from the catacombs of the Eternal City, din the populace with asseverations concerning the bones of a hundred and seventy thousand of the beatified, whom their pious labours have disinterred—sometimes, however, mistaking the bones of an animal for those of an "early Christian;" processions and ceremonies fill the streets; Golgothas of disgusting relics encumber the chapels; and the people pay exorbitantly to uphold this degraded system. Everything must be sacrificed to the priesthood; their voices are supreme; the laws are made to favour them, and keep the laity in terror; they care nothing for manufactures or agriculture, for art or science, for education or social progress; they are waiting for the deluge, and seek only to prolong the vicious prodigality of the Government that maintains them.

The Roman States can never be reformed or regenerated while under a spiritual government. The Church enforces indolence by appropriating more than a fourth of the year to religious festivals, which are so many saturnalia of idleness; the public schools are rendered useless by the constant succession of holidays, by the universality of priestly instruction, by the employment of political catechisms, by a rigid abstinence from the diffusion of any knowledge calculated to bring modern miracles or antique doctrines into contempt. The Church of Rome is a palsy and a paralysis. It is, moreover, a corrupting power, offering premiums to beggary and stimulants to crime. Its Jesuitism encourages a far-spread practice of falsehood, which year by year is unfitting the community for an independent position, even as a free state, federalized with the rest of Italy. We need not go farther in this recapitulation of social evils resulting from political vice; we need not analyse the private life of Papal Rome, or picture the gaudy women and effeminate men who loiter away their existences in the ancient metropolis of the world,

gossiping, intriguing, simpering, kneeling to relics, listening to scandals, cowering under the scowls of monsignori, kept in subjection by a Swiss guard, and ready to be petted like children or scourged like dogs, according to the latest humours of the Vatican and the College of Cardinals. The overfed and brainless aristocracy of Rome form a fitting apex to a society whose lower foundations repose on a prodigious system of legalized mendicancy. You see beggars everywhere in Italy; they bow from their gondolas in Venice; they flaunt their verminous rags on the pavement of Florence; they train young girls throughout Tuscany to whine hypocritical petitions to the stranger; they revel in their shame on the marble steps of Naples; but in Rome they are authorized, patronized, professional, the carrion crows of Italy, and their calling is practised under the high sanction of His Holiness himself. These vultures feed, of course, on the fat of the land, while the honest working people subsist on coarse bread, beans, and chestnuts, and rapidly degenerate—as their fields go out of cultivation, and their manufactures are eaten up by impositions—into a pale, drooping, mis-shapen, spiritless race, once the ornament, but now the pity of the world. Oppression and torpor—these two words describe the workings of the Papacy. Well may statesmen denounce, and all humanity desire its speedy and total extinction.—*Daily Telegraph.*

#### TRICENTENARY OF THE REFORMATION IN SCOTLAND.

THE friends of Protestant truth should seize every opportunity of rousing the public mind to a sense of the value of those blessings and privileges which were so dearly won at the glorious Reformation. Such an opportunity will occur next year in Scotland. Three hundred years will then have elapsed since, in the wonderful providence of God, the northern section of the empire shook off very thoroughly the yoke of the Man of Sin, and we are glad to see by the following programme that the occasion is not to be neglected. Arrangements are also in progress for completing the Protestant Institute, as the best monument in Edinburgh to John Knox and the Reformation, and it is hoped that these arrangements may be so far advanced as to admit of the solemn laying of the foundation-stone as part of the proceedings of the commemoration-week. It will be seen, from the note appended to the programme, that either of two periods might have been chosen—the month of August, when the Reformation was completed, or the month of December, when the first General Assembly was held. The first has on every account been deemed the most suitable period of the year for the more general commemoration, especially as many visitors from a distance may be expected. A powerful deputation is already announced from America. Canada and Nova Scotia have already intimated their interest in the approaching movement. India, so full of eminent Scotchmen, will no doubt manifest its interest. Many English and Irish friends are expected to join on the great occasion. We trust the essays read may be worthy of the opportunity, and that, by the blessing of God, such an impression may be made as shall not soon be forgotten:—

#### PROGRAMME OF ARRANGEMENTS FOR COMMEMORATING THE TRICENTENARY OF THE REFORMATION FROM POKERY IN SCOTLAND.

The Reformation from Popery in 1560 is one of the most important events in the history of the Church of Christ in Scotland, and has been productive of the greatest and best results. From peculiar circumstances, this event

was not specially commemorated in the years 1660 and 1760. But, in the merciful providence of God, our lot has fallen in better times, and therefore a Tricentenary of the Reformation will, God willing, be commemorated in Edinburgh in the year 1860.

Such a commemoration cannot fail to have the effect of drawing forth the sympathies of every Protestant in our land, as well as of Protestant Scotchmen in all parts of the world, and ought to result in some combined and vigorous effort to resist the aggressions of Rome, and perpetuate the innumerable blessings of the Reformation.

Such a movement is due to the memory of our reforming fathers, who shed their blood for those glorious principles which have made our land great, and is much called for in the present times, when Rome is plying her machinations so artfully and successfully, while the principles of the Reformation are suffered by many to sink into comparative oblivion, and great masses of our people and their children are being tempted, and some of them entrapped, by the wiles of the "Man of Sin."

With a view of carrying out this commemoration on a broad and unsectarian basis, in addition to all that separate Churches may do, there will be, with devotional exercises, a series of meetings held in Edinburgh during four days, beginning on Tuesday the 14th day of August 1860,\* to which, not only Protestant Scotchmen at home, but Protestants from all lands, and of all evangelical denominations, are hereby invited, and at which papers, forming the basis of conversation, will be read, illustrative of the civil and religious history of Scotland before, at, and subsequent to the Reformation, with special reference to our present duty,—the great object of such papers being to enlighten the people on the true nature of the Reformation in Scotland, and its blessed results. The papers may embrace such subjects as the following:—

- I. State of Scotland, civil and religious, before the Reformation.
- II. Immediate causes that led to the Reformation.
- III. The hand of God in the Reformation.
- IV. The Reformation itself, and what it accomplished.
- V. The principal characters that figured in the Scottish Reformation.
- VI. The imperfections of the Reformation in Scotland.
- VII. Contrast of the Scottish Reformation with the Reformation in other countries.
- VIII. Leading doctrinal principles of the Reformation in Scotland.
- IX. Subsequent history, and present state of Scotland in reference to Protestantism.
- X. Recent advances of Rome, and the causes of them.
- XI. Present duties of Scottish Protestants towards their own land.
- XII. Importance of a Protestant Institute at Edinburgh, to reach the educated youth, and the future ministers and teachers of Scotland, and recent experience in connexion with the training of students in the distinctive principles of the Reformation.
- XIII. State of Protestantism in England, with the dangers thence arising.
- XIV. State of Protestantism in Ireland, and causes of the limited diffusion of the principles of the Reformation in that country, with its present state and prospects in connexion with the late remarkable revival of religion.
- XV. State of Protestantism in the various colonies of Britain, and the support given to Popery by their respective Governments.
- XVI. State of Protestantism in the continents of Europe and America, with the duty of Scottish Protestants in reference thereto.

These, and similar topics which may occur to any friends who intend to

\* 1560, August 1.—The Scottish Parliament assembled, and on the 17th the Confession of Faith was ratified, and the Protestant religion formally established.

December 20.—First meeting of the General Assembly was held at Edinburgh.—*Works of John Knox*, edited by David Laing. Chronological Notes, page 19.

be present, will form appropriate subjects for essays, to be followed by free conversation, and accompanied with devotional exercises.

#### REGULATIONS CONCERNING PAPERS.

1. All communications concerning the Commemoration, and the papers to be read with any additional suggestions, to be forwarded to Mr. Badenoch, the Secretary, at 6, York Place, Edinburgh.

2. Papers intended to be read to be forwarded to him on or before the 1st day of July 1860.

3. All papers to have on the first page the title of the subject, the author's name and address; and if from abroad, to be accompanied with a note, stating the time at which the author expects to be in Scotland, and where a letter may find him.

4. The Committee on Papers will have the power of rejecting any paper they may deem inappropriate.

5. The reading of any paper shall not, except by special permission, exceed twenty minutes.

6. No paper read shall be published separately until the volume of papers of the Commemoration is published.

7. The Committee, in publishing said volume, reserve power to print papers either in whole or in part, as may seem most expedient.

It is earnestly requested that the papers be distinctly and legibly written.

It is also specially desired that deputations or strangers from abroad should inform the Secretary, as early as possible, of their intention of being present at the Commemoration.

It is also earnestly requested that those friends in Edinburgh, who may be desirous of accommodating strangers, will be so good as to communicate with the Secretary.

As considerable expense will be incurred in connexion with the Commemoration, subscriptions are earnestly invited. They may be remitted to Wm. Leekie, Esq., Commercial Bank of Scotland, Edinburgh.

Fuller details will be hereafter published.

BY ORDER OF THE COMMITTEE.

OFFICE OF THE SCOTTISH REFORMATION SOCIETY,  
6, YORK PLACE, *September* 1859.

#### SCOTCH TRACTARIANISM.

A PROCESS is going on quietly at present from which the Protestant party in the Church of England have nothing to anticipate but mischief. It is well known that many members of the Episcopal Church in Scotland are essentially Tractarian, their communion office being indeed Popish. A large party in that church, with Dr. Forbes, bishop of Brechin, at their head, have openly avowed Romish opinions, and although these opinions have been gently censured by the other bishops, no attempt has been made to remove Bishop Forbes from his position. In these circumstances, the great drift of the Tractarian party both in Scotland and England is to get the Scotch Episcopal Church incorporated with the Church of England without any thorough expurgation of the heresy, any process of probation or evidence of repentance. If this point could only be gained, Popery would be poured into England broadside through the Scotch Episcopal Church. Some of the English dignitaries are already conniving at this scheme, perhaps unconsciously, by employing Scotch bishops in their dioceses. We strongly advise the English Protestants to watch and resist this movement. The following Memorial and correspondence throws some light on the subject. The Protestants of

Aberdeen and the north know the true spirit of the men better than the worthy Archbishop of Canterbury.

To His Grace the Lord Archbishop of Canterbury, Primate of all England and Metropolitan, the Memorial of the Aberdeen Reformation Society

RESPECTFULLY SHOWETH,—That your Grace's Memorialists have been deeply concerned to learn from the newspapers, that your Grace has been induced to accept the services of Dr. Trower, lately a bishop in the Scottish Episcopal Church, so that he held a Confirmation in your Grace's stead.

That your Memorialists, believing that the character of that church could not but be in some degree known to you, felt disappointment that your Grace should thus appear to lend it the sanction of your high authority, instead of sounding an alarm on occasion of the recent attempts made by its members to influence the legislature in its behalf.

That your Memorialists believe that the great advance of Popery in Great Britain is in part to be attributed to the spread of Tractarianism; and consequently, while they direct their efforts to meet those advances, they feel it also a duty to oppose the evil in its early stage.

That your Memorialists do the Scottish Episcopal Church no injustice by ascribing to them Tractarian views, since bishops of their own have done so. "Such teaching," said Bishop Russell in his charge in 1842, "was not needed here. Our native clergy required not the light which it is meant to convey."

That your Memorialists beg to state, in reference to Dr. Trower in particular, that in a pamphlet published by him, entitled "A Remonstrance on certain Resolutions published in the *Glasgow Herald* of November 21, 1856," he affirms as follows:—"We hold a supernatural presence of Christ in the sacrament, as the result of consecration, which, without consecration, would not exist. We hold that the sacrament, thus ministered, is the communion of a real and not of a figurative Presence to the faithful, the gift of a Thing Present, not the sign of a Thing Absent."—"We profess not to explain the mode of so great a mystery." "I believe there are too many who, if any manuscript came to light representing the Saviour to have said, 'This is the figure of My body,' would find in such discovery a triumph and relief." More recently, in December 1857, Dr. Trower signed a "Declaration" to the effect that "the body and blood of Christ are not *so present* in the consecrated elements of bread and wine, as to be therein the proper object of *such supreme adoration* as is due to God alone," plainly intimating that they are in some manner present, and are the proper object of some adoration.

That your Memorialists feeling assured that no one holds doctrine more scriptural than your Grace, are persuaded that your Grace could not knowingly give countenance to a clergyman who maintains sentiments so much at variance with Holy Scripture.

That your Memorialists beg leave to entreat your Grace's consideration in behalf of a branch of the Church of England in Scotland which has served, and which still needs to serve, as a witness against the Tractarian views and Popish leanings of the Scottish Episcopal Church, but which would be annihilated, if that church were united to the Church of England.

That your Memorialists taking into consideration, that the Scottish Episcopal Church has, during the whole period of its existence, namely, since the early part of the seventeenth century, ever been distinguished by the same doctrines, and that they are firmly held and taught up to the present day by a large proportion of its ministers, as was made evident on occasion of the recent trial of the Rev. Patrick Cheyne, would most respectfully submit, that a lengthened period of probation should be required from that Church, and a positive, public, and specific renunciation of its errors be also required, before the Church of England commit itself to any closer union with it.

That your Memorialists are persuaded that though the Scottish Episcopal Church should consent to give up their communion office and canons, there would be no security for their abandoning their doctrines, as Dr. Pusey and his followers in England are equally zealous in maintaining them, without either that office or the canons. Moreover, they have within a few years bound themselves afresh to certain of their doctrines; as, at the Synod held in April 1850, they declared that the sentence of the Privy Council in the Gorham case had "no authority to bind us, or to modify in any way the doctrines which we and the Episcopal Church in Scotland hold, and have always taught respecting the nature of baptismal grace."

Again, in the Declaration of 1857, and the Pastoral of 1858, both issued in reference to Bishop Forbes' Charge by the other six bishops, they set forth their Creed; and in the Pastoral they affirm that "the consecrated elements become in a mystery the body and blood of Christ," and that there is a "mysterious Presence," that they have an altar, and a sacrifice, and that this sacrifice "is a means of pleading the unspeakable merits of the precious death of Christ."

Your Memorialists do not consider that it would be to the honour of any man, much less of a whole church, to suppose that they could renounce at once the creed of their fathers, and that which they have all along held themselves; and cannot regard the present profession of sudden conversion to the opposite views as being at all satisfactory, but, on the contrary, calculated to bring up the recollection of the signing of the Articles in 1804, which was done professedly not *ex animo*, but in unison with a little book, the statements of which are strongly Tractarian.

That your Memorialists earnestly cherish the hope, that while the Governors of the Church of England must necessarily feel a responsibility in respect to the existence of Tractarianism in their respective dioceses, they also feel that they would be incurring a much higher degree of responsibility, if they were to take any step, whereby that heresy would be distinctly countenanced and extended; while, at the same time, they must be prompted by a sense of the duty of being "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine."

Your Memorialists beg leave to assure your Grace of the lively sense of gratitude which they have ever felt to Almighty God, since it pleased him in his good providence to place you in the position of influence which you have for many years so happily occupied, and would earnestly pray that it may please Him to preserve that useful life for many years to come.

(Signed) ALEX. THOMSON, D.L., J.P., &c.,  
Vice President of the Aberdeen Reformation Society.

COPY LETTER FROM MR. THOMSON OF BANCHORY TO THE ARCHBISHOP OF CANTERBURY,  
16th July 1859.

MY LORD ARCHBISHOP,—I have the honour of forwarding to your Grace by this post a Memorial from the Aberdeen Reformation Society, on the subject of the employment of bishops and clergymen of the Scottish Episcopal Church to do duty in the Church of England, as if members of a church holding the same doctrines. We have watched for many years the insidious progress of the semi-papery of Tractarianism in England and Scotland with no small alarm; and being confident of the soundness of your Grace's opinions on the important matters in which the Scottish Episcopal Church differs from the Church of England, and holds and teaches opinions directly hostile to those of the Thirty-nine Articles of the Church of England, we confidently look to your exertions to prevent the evils which must arise both to England and Scotland from recognising the Scottish Episcopal Church as identical in doctrine with that of England.

I ought to add, that the Aberdeen Reformation Society is composed of clergymen and laymen of various Protestant denominations, principally Presbyterians and members of the Church of England.

I also enclose a short Pamphlet published some years ago, which may probably never have come into your hands, but which, I believe, to contain a correct account of Scottish Episcopacy.

(Signed) ALEX. THOMSON, D.L., J.P.,  
Vice-President of the Aberdeen Reformation Society.

COPY ANSWER FROM THE ARCHBISHOP.

LAMBETH, July 23, 1859.

SIR,—I beg to acknowledge the receipt of a Memorial from the Aberdeen Reformation Society, on the subject of a confirmation held in my diocese by Dr. Tröwer, lately bishop of Glasgow, in the Scottish Episcopal Church.

I regret that in consulting the convenience of one of my incumbents in this case, I should have occasioned "disappointment" to the members of the Society, for which, I can assure them, there are no just grounds;—And I remain, Sir, your obedient and humble servant,

(Signed) J. B. CANTUAR.

ALEX. THOMSON, Esq., &c.

## PERSECUTION OF PROTESTANTS IN SPAIN.

MARTIN ESCALANTE, a British subject, and a member of the Wesleyan Church at Gibraltar, was sent in May last to sell copies of the Bible at some Spanish fairs, held about that time in several towns of Andalusia. He had proceeded about forty miles towards Cadiz, when he was apprehended on 3d May, and his stock of Bibles taken from him. He was placed in a dark, damp, lock-up, a literal "black-hole," till the 6th, when he was marched to the prison at Chiclana, thirty miles nearer Cadiz. Here he spent eighteen days in a cold, damp dungeon, and suffered much from fever. He was finally removed to the prison at Cadiz. There is but little to choose in a Spanish prison, and that which he now occupies is loathsome in the extreme. We almost shrink from offending our readers with some of his statements. He says, for example, that he is not only surrounded with sin and sorrow, but with filth, and with "myriads of lice, like wild deer." He is thrown together with 140 men of the worst possible character, one of whom, he says, is a murderer of no fewer than four persons; and from them, night and day, he hears nothing but words of blasphemy, while he is closely watched, lest he should say anything to them on the subject of religion.

In a Spanish prison there are no beds, and the rations of food are so bad and so scant, that any poor wretch left to himself, and without resources, would die slowly but surely of starvation. He has, therefore, to hire a mattress, and get his food supplied from without at fabulous prices. He says himself, that to get a breakfast or a dinner, or to send a letter to the consul or the post, costs him gold.

The offence with which he is charged is twofold. In the first place, it is a violation of Spanish law to circulate the Scriptures without notes which have the sanction of the ecclesiastical tribunals: and in the second, all books printed in the Spanish language in a foreign country, except some dictionaries and scientific works, are absolutely prohibited, and all traffic in them is contraband. The Bibles he was employed to distribute and sell, were those of Scio's text, of course without notes, according to the Bible Society's rule, and printed in this country.

Being a British subject, he applied for the protection of the British Consul at Cadiz; and his friends at Gibraltar have brought the case under the notice of the Governor of that place and of the British Minister at Madrid; but hitherto with no success. They applied, also, to have him bailed, but this has been refused, on the ground of the gravity of the offence not admitting of an interim liberation.

Thus the case stands at present, and what is to be aimed at is to obtain a decision one way or another. The interest of the opposing party is delay, and that because severe punishment is all the while being inflicted without the same odium as would attach in the eyes of every man of humanity to a sentence, and because the continuance of the case is a source of gain to the lawyers and the law courts. And it is by no means improbable that he may be kept in prison for years without his case being brought to an issue, unless such a design can be frustrated.

Martin Escalante is a man of unblemished character, and has already, on a former occasion, suffered bonds in the service of Christ. He is married, and his wife and family, for whom we bespeak the sympathy and prayers of those who can "weep with them that weep," are residing at Gibraltar.

The priests are no doubt keenly active in the matter. Escalante says,

with much simplicity, and equal truth, that if the Inquisition still existed, his soul would ere now have been in paradise.—*Evangelical Christendom.*

The Protestant Alliance, and the Scottish Reformation Society, have forwarded Memorials to the Foreign Secretary on behalf of Escalante.

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#### SCOTTISH REFORMATION SOCIETY.

A TEA-PARTY of the members of this Society was held on Tuesday the 6th of September, in the large hall, 6, York Place, to welcome to Edinburgh Mr. Bird, the Secretary of the London Protestant Alliance. John Gibson, Jun., W.S., occupied the chair, supported by Mr. Bird, Bailie Blackadder, Rev. Dr. Alexander, Dr. Begg, Professor M'Michael, Rev. Messrs. Cullen, Watson, and Anderson, Major Davidson, Messrs. Binning Munro, Miller, Nichol, Peter Scott, Stark, John Dryburgh, Badenoch, &c. &c. Dr. Alexander asked a blessing, and Mr. Cullen returned thanks. The chairman introduced Mr. Bird in an appropriate address, expressing his sense of the value of Mr. Bird's services, and of the importance of a cordial union between the Protestants of England and Scotland, especially at the present time. Mr. Bird made an interesting statement, containing valuable information in regard to the present state of Protestant affairs, and cordially reciprocating the sentiments of the chairman. The meeting was afterwards addressed by Dr. Begg. Four of the agents of the Society then addressed the meeting. Mr. Thomson, who had been labouring in the Cowgate of Edinburgh; Mr. Wishart, who had just returned from the Dumfries district; Mr. Fraser, who has been labouring in Perth, Dundee, and the district around; and Mr. Jamieson, agent for the west of Scotland, each giving interesting details of the progress of the work in his several locality, as well as of the untiring efforts of the enemy, and the necessity for increasing zeal and exertions. Professor M'Michael, the Rev. Mr. Watson, and Mr. Peter Scott then addressed the meeting, presenting various aspects of the great question, and a vote of thanks to the Chairman having been proposed by A. Binning Munro, Esq., and the blessing having been pronounced by the Rev. Mr. Anderson, the meeting broke up, after having spent an interesting and profitable evening.

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#### PROTESTANT ACTION IN PARLIAMENT.

Who governs the Government? Who controls the Ministry? Who compels them to make repeated concessions, equally inconsistent with the British Constitution and the feelings of the country? A party: what party? Doubtless a majority, an overwhelming majority of the House of Commons, comprising all that is venerable in virtue, all that is imposing in learning, all that is overwhelming in eloquence. Not so. The party consists of thirty members or thereabouts, not distinguished by any of these characteristics; but then, these thirty act upon one fixed principle without deviation, without vacillation, without change. Their energy never tires, their activity never sleeps. The advancement of their Church is the sole object of political existence; and in every division their unanimity reminds the Premier that they can, on an emergency, turn the scale against him. Hence, and hence only, is their power.

But why do we select this particular topic, and why at this particular



time? Because we wish the Protestant members of the House to receive a practical lesson from the thirty Romish representatives of the priests; and because, during the Parliamentary recess, and in the absence of the hurry and excitement of business, they and their constituents have the opportunity of calmly considering their future course of operations.

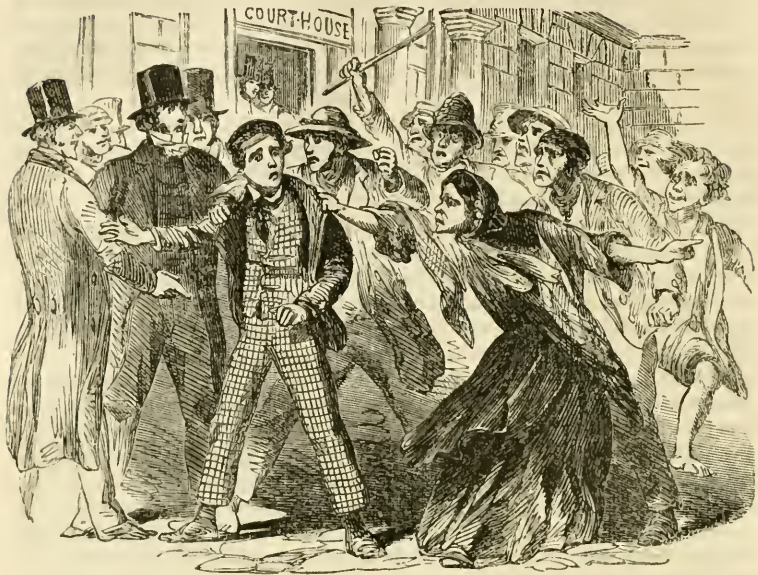
The common sense view of the matter is simply this: There is a Romish party banded against the Constitution; there must also be a Protestant party combined for its support. And where is the difficulty of organizing such a party? Indolence or indifference can alone be the impediment. Suppose fifty independent gentlemen amongst themselves agreed that they will attend every discussion, motion, or debate bearing directly or indirectly upon Protestantism, political and religious; that they will all vote; that there shall be no absentee, no waverer, no trimmer amongst them; the consequence would be that the thirty would be at least neutralized; the Government would be deprived of all excuse for unmanly concession; and the dignity of the House would be vindicated and restored. The fifty *by themselves* might produce these results; but let it not be imagined that the section would long be confined to that number. Example, whether for good or for evil, is contagious: the fifty would speedily become a hundred: the hundred would be doubled, trebled, quadrupled: until an overwhelming majority would terminate the disgrace and remove the danger at present involving and threatening the character and prospects of the British Parliament. Let the scheme be arranged during this prorogation, let it be carried into operation during the next session.—*National Standard*.

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#### THE BISHOP OF SODOR AND MAN, AND POPYRY IN THE ISLE OF MAN.

WE detailed some time ago the arrogant proceedings of a Popish priest, named Carr, in this island, with reference to the customary celebration of one of our chief Protestant anniversaries, November 5th. This priest (as we learn from the *Liverpool Herald*) has since continued his career of agitation. So Protestant is the island, that there has never been one native a Papist; but numbers have been introduced from Ireland, &c., and these form a Popish nucleus, which Priest Carr and his co-adjutors, male and female, are compassing sea and land to augment. Under these circumstances, the Douglas clergy, all sound evangelical men but one, organized a series of winter lectures at St. Barnabas Church, Douglas, on leading points in connexion with the Romish controversy. We regret to say that this wise and necessary measure has received, not, as might have been expected, the approval, but the censure of the Protestant Bishop of Sodor and Man. We quote the words of his recent Charge, as given by our contemporary, and our readers will form their own judgment:—

“I must now (he said) approach, and I do it with great reluctance, a subject on which I feel it to be my duty to speak to you in the tone of admonition. Since we last met, there has been manifested in the most populous portion of the diocese, and in the columns of our insular press, an unusual demonstration of what is called ‘Protestant feeling,’ with much bitterness of expression in denouncing not only Romish error, but also the persons and efforts of those who are exerting themselves in the propagation of what they hold to be the truth. It is not my province here to animadvert upon the proceedings of our lay brethren in this matter. I do not deem it to be either necessary or expedient to express any opinion respecting the origin of that state of feeling which has led to acts of unjustifiable violence. But I cannot feel that I am doing my duty in the office which I hold, if I do not caution some of you, my reverend brethren, against persevering in a course which is not in harmony with the example, as recorded in holy writ, of our blessed Lord and his apostles, and which is calculated, in my opinion, to produce just the opposite results to that which you, with the best intentions, are striving to attain.”—*National Standard*.



### THE IRISH REVIVAL MOVEMENT.

#### POPISH CONVERTS AND CHARGE OF RIOT AND ASSAULT.

At the Carrickfergus Petty Sessions on Wednesday, says the *Banner of Ulster*, a case, arising out of the spread of the Revival Movement in the neighbourhood of Carrickfergus, was heard shortly after the sitting of the Court. The magistrates presiding were—James Barnett, Esq. (presiding), T. M. Birnie, Esq., and Stewart Dunn, Esq. The first charges entered for trial were those in which Nancy Costello entered a complaint of riot and assault against the Rev. James White, Presbyterian minister of Carrickfergus; and against John Wilson, Charles Hagan, James Hagan, William Johnston, Paul Rogers, Charles Johnston, Samuel Greenlees, David Irvine, Margaret Kennedy, and Sarah Hughes. This case arose out of the conversion of the son of the complainant, Alexander Costello, from the Roman Catholic to the Presbyterian faith. There was a cross-case, in which Alexander Costello, the convert, charged the complainant in the above charges, Nancy Costello (his mother), John Costello (his brother), and Mary Feeney, with assault, and with having used threatening language. The Court was intensely crowded during the proceedings, and the utmost interest appeared to be taken in the trials. The convert, Alexander Costello, is an exceedingly clever and intelligent boy of seventeen years old, and his appearance in Court was the object of general attention.

Mr. O'Rorke then proceeded to state the case on behalf of Nancy Costello.

Mr. Seeds appeared on the other side.

Mr. Barnett delivered the judgment of the Bench. In the complaint against Nancy Costello, the Bench was unwilling to bind her to keep the peace towards her own son; he (Mr. Barnett) was instructed to state to her that if

she did not leave that lad to act for himself and think for himself, if she did not in all time to come allow him to go where he pleased without using towards him any threatening language, this Court would visit her with considerable severity. She might not be in a position to procure bail, but if she again broke the peace, they would know how to deal with her.

Mr. Birnie.—She is already under a rule of bail.

Mrs. Costello.—I only wished him to make my house his home, and I would be a good mother to him.

Mr. Barnett.—You have shown that you have not been a good mother, for you have chastised him for what he should not have been chastised for. The same rule was made in the other charges preferred by Alexander Costello. The audience then proceeded to leave the Court in the greatest state of excitement, but Mr. Seeds said—Your Worship, as a protection for this boy, who is now more than seventeen years old, I want to ask him with whom he wishes to go? Alexander Costello.—With Mr. White. Mr. Seeds.—Very well; you will be secured protection. *The boy then, in company with some friends, proceeded to leave the Court, when he was immediately assailed by his mother and an elder brother; and at length rescued by the police.* Mr. Seeds again called upon the protection of the Bench; here, he said, in their very presence an assault had been committed. The Court directed that Nancy Costello and her son should be brought before them. In the meantime, Mr. O'Rorke pledged himself that the offence would not be again committed. Mr. Barnett said the Bench would take Mr. O'Rorke's word in the case; but he must say that, if any attack were made upon the boy again, they would deal severely with the parties. The Court-house was then cleared, and the boy was conveyed to a place of security amidst the congratulations of a large concourse of friends.

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#### THE CASE OF ABDUCTION IN CANADA.

A CASE in Canada of a young lady carried off by the priests as a nun, without the knowledge of her parents, is exciting much interest. The young lady was hidden in a convent there, and was just about to be sent off to Paris, where she would probably have become a victim of the priests, and never more been heard of by her distracted parents, but she was most unexpectedly and providentially discovered by her father, who is a man of station and influence. What aggravates the case is, that the Popish bishop, who professed great regret, and that he knew nothing of the transaction, has been proved to have been a party to it all along. This is quite in keeping with the spirit of Rome, as it is exactly described by the language of Scripture. What is astonishing, however, is that the father, although most indignant at what has taken place, and at all the parties implicated, seems still not to see that he has been the real cause of it all himself, by entrusting the education of his daughter to such unscrupulous managers. He still professes, like many blind Protestants, to imagine that the evil is not in the system, but only in the individuals who have in the present instance been guilty, and seems to ignore the fact that Romanists, like the Pharisees of old, will "compass sea and land to make one proselyte," and that all the devotees of the Vatican will reckon it their highest duty to cheat, lie, and violate the most solemn trusts and obligations wherever the interests of the Popish system are involved. We must never forget that one of the diabolical, but most cherished maxims of Rome is, that "the end sanctifies the means." Hence her hatred of the Bible, which teaches a

stern morality in opposition to all such ungodly maxims, but hence also the utter ruin which Rome always introduces into communities, sapping all morality at its foundations, and tearing asunder the bands by which society is held together. Parents cannot be too careful into what hands they commit their daughters, now that the emissaries of Rome are prowling in every direction.

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### TRACTARIANISM IN LONDON.

THE outrageous proceedings of the Tractarians of St. George's-in-the-East have arrested the attention of the whole kingdom,\* and the question is beginning to be asked in every direction, "Is there no remedy for this open Popery which men are unblushingly introducing into the Church of England?" If there is a remedy, it is surely high time that it were applied. If there is no remedy, the people of this country had better be considering seriously whereunto the present state of things will infallibly grow. That England swarms with Jesuits is only too obvious. That they have free access at the present moment to the universities, and to many of the parish churches of England, seems also beyond a question. Here, then, is a source of manifest danger. It would be comparatively easy to fight against Romanism from without, but the treachery of this Romanism from within is much more formidable and discouraging. We must confess our own entire disappointment with the recent turn of affairs. The Tractarians openly beard and brave the bishops with impunity, and carry on their insolent Romish practices in defiance both of them and of their own congregations. We certainly always expected that some bishop, with the spirit of Latimer or Ridley, would have had courage enough, when aggression came to a head, to bring the matter to a definite issue, by making an open and determined stand once for all, and proving that the powerful institution with which they are connected, and which fought so stout a battle for Protestantism at the glorious Revolution, is not now a mere common to be torn up and trodden down by the emissaries of Rome. We confess we are greatly disappointed that it has not been so, and all the more because the Tractarian bishops do not seem to have the least delicacy in promoting unblushing Romanism with all their might. One brave stand on the part of a true-hearted bishop would rouse the whole Protestant spirit of England. Even one loud remonstrance by a bishop in the House of Lords, would find an echo in thousands of Protestant hearts, and pave the way for such combined and determined resistance as could not be defied. If nothing of the kind is to be expected (although we shall not yet give up hope), it is high time that the watchword over England were, "To your tents, O Israel!" The rapid progress and daring front of Tractarianism are matters which every man in England, ay, and in Scotland too, has an interest. That system is identical in spirit with that of Rome; as great an enemy to liberty and progress, as blood-thirsty as in the days of Laud. The strong instinct of resistance manifested by the honest English Churchmen is founded, therefore, in the strongest reason, and ought to be fostered and encouraged by every man who desires the progress of true religion, and of national greatness. So long as the great thieves of Rome outside are encouraged by these traitors inside, there is no safety for Church or kingdom, and therefore no quarter should any longer be shown to them.

We should strongly advise the formation of associations in all the parishes

\* This extreme case has been adjusted, but the general mischief remains.

of England, but especially in those parishes in which Tractarian rectors or curates are found. Let the people memorialize the Queen and Parliament for the immediate expulsion of these false teachers, and at the same time let them support with all their might the movement of Lord Ebury for Liturgical reform. This would cut away the ground from beneath the feet of the innovators. Were such a course promptly determined upon and generally pursued, the whole question would soon be brought to a bearing, and the cunning schemes of the emissaries of the Vatican would be speedily and ignominiously defeated, for we have every confidence that the heart of England will be found to be sound in the day of trial.

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### POPERY LEISURELY LOOKED AT BY A PROTESTANT IN GATESHEAD.

"The dedication of the image that Nebuchadnezzar had set up."—Daniel iii. 3.

TO THE EDITOR OF THE BULWARK.

SIR,—Judging of the character and design of your journal by the palpable errors and heresies it exposes and denounces—and especially those identified with Popery, now so rampant and barefaced, one naturally sends to it any letters, essays, or strictures thereon, as a fitting vehicle of communication to the religious public.

On Saturday last, one of our daily papers contained the following announcement:—"St. Joseph's Church, Gateshead.—On Sunday evening next, the Eve of the Assumption, at half-past six, the beautiful Image of our Blessed Lady will be erected and blessed in the Lady Chapel. The sermon will be preached by the Rev. E. Constitt. Strangers will be accommodated with seats on application to the doorkeepers."

On reading this, the writer resolved to see the *performance*, went in good time, took his note-book, and chose a favourable position for observation. The service was of considerable duration, and was witnessed to the end, although a brief and imperfect description only is given. Had he been familiar with the art of stenography, a full and faithful report would have been furnished. A few sketches, however, may be acceptable, and must suffice.

The chapel of St. Joseph is of a somewhat cathedral form. It is a new erection, capable of accommodating about 600 persons. One thing particularly noticeable was the obeisance of the people on entering, and the nearer the altar the lower they bowed, even to the floor, some repeating the posture. There was a gorgeous array of painted images, wax-candles, bouquets of flowers, and curiously-attired children in various costumes. One could wish that their parents and teachers might bestow as much pains in adorning their minds and impressing their hearts with sound religious truth, that which maketh "wise unto salvation!" At length the organ and choristers indicated the entry of the priests, with their numerous retinue of officials. We counted fifty or more blazing lights, and about half the number of men and boys variously and gaudily habited in robes, cloaks, and other vestments, the attitude and gesticulations of some of whom were to us extraordinary and mysterious. There was one individual in particular more gaudily bedizened than the rest, and who was privileged to wear a hat or cap somewhat resembling a Scotch bonnet, the exact designation of which head-dress we did not learn. He seemed the presiding spirit of the ceremonies. He bowed lower than the rest, and seemed charged with the direction of the gesticulations. When he bowed they bowed, when he rose the others did the same, &c. &c. At length a cushioned seat was placed for him near the altar. At times he muttered sentences in Latin, anon would precede the Host in the processions, and moreover seemed the chief manufacturer of incense, of which article there seemed a profuse supply. We could wish to have ascertained the name, and order, and designation of this strange mortal, with his curiously-emblazoned garments, but could not.

After the first singing—for there was no formal prayer, liturgy, or reading of the Scriptures—Father Constitt mounted a sort of temporary elevation, with Bible in hand, and delivered with much animation a lecture or sermon on the occasion—that of inaugurating and blessing the image of Our Lady the Virgin Mary; and certainly it was a remarkable performance, occupying a full half hour or more. He began

with some remarks having reference to the new edifice. They had enjoyed much favour, but more facilities and machinery were wanted, some of which might for a time be done without. But there was one thing which, above all others, could not longer have been dispensed with, viz., the image or statue of Our Blessed Lady, which all good Catholics so revered, and which they had now before them,—and here what a gaze was directed towards the painted image! He laboured hard and long to show how many references there were to Mary in the Old as well as in the New Testament, instancing Esther and Judith as types, representatives, and forerunners of Mary (novel discovery!), and dwelt largely on the book of Solomon's Song, which, he conceived, would be inexplicable but for its application to the Virgin, whose beauty and graces were therein so graphically portrayed. This, too, seemed to me novel and far-fetched. Father Constitt laboured on in this strain, evidently much to his own satisfaction and the delight of his audience.

He then undertook to prove, partly from Scripture and analogy, but more from tradition—that most convenient and accommodating old hag and handmaid of Rome—the great bluster of the Immaculate Conception, that she was born, lived, and died without sin; that she never saw corruption, for that at her death she was carried off by angels, body and soul, to heaven, where she has ever since reigned the queen of angels, and is only second in rank, power, and authority to our Lord and Saviour Jesus Christ, receiving alike the homage of the Church militant and the Church triumphant. There she is employed as the intercessor of the saints, who in duty address their prayers and supplications to her. Here his reverence got a little embarrassed, having apparently disarranged his notes and references, and, by the by, committed a slight, or rather a clumsy mistake, by telling his audience that when the apostles, after her interment, went to the sepulchre, probably to do honour to her mortal remains, they found them not; only the white habiliments remained; the body had risen and ascended to glory. What! with one breath to state that at her death body and soul were taken right up to heaven, and with the next that the apostles, her most intimate associates, who of all parties must have been most familiar with the fact of her instantaneous ascension—that they had gone to the grave to visit her remains,—this came most awkwardly. But what absurdities and contradictions will this deluded church not swallow and reiterate! O Rome, Rome, when wilt thou blush, confess, and repent thee of thy “lying vanities and blasphemous idolatries!” Pity, perhaps, this good father would say, that none of the apostles had put these miracles in their holy gospels; ay, and other patent legends and heresies relating to old rags and bones and winking Madonnas trumpeted forth by this infallible church, but traditions and fathers and councils most opportunely supply the deficiency.

In conclusion, it need hardly be stated that Father Constitt's performance or undertaking, so far as Scripture and reason are concerned, was a ridiculous and miserable failure, though not, perhaps, in the eyes of the eager-gazing, delighted, Popish audience, whose senses were feasted with pictures, and music, and incense, and pageantry. Well, if Catholics be indeed children in mind, judgment, and attainments, then painting, and pictures, and marvels are the very things for them,—pretty toys to amuse them, while the priests, as the agents and oracles of the iniquitous system, are resolutely bent on prosecuting their despotic plans and purposes in the extinction of light, the crushing of liberty, the enthrallment of mind, and grasping of power and estate over those already in their clutches, and as it regards that universal dominion to which Rome arrogantly and incessantly, though vainly, aspires.

Alas, alas! how affecting and deplorable such teaching and heresy in this nineteenth century! These are some of the veritable words of this popular priest, who is a sort of prodigy in these northern parts. Turning to the gaudily-bedaubed image which the Papists, like Nebuchadnezzar of old, have “set up,” he said, “Well, and when in sin, sickness, and sorrow, we know where to go. No sinner need despair; for we have a mother in heaven. To her let us look; to her let us pray,” &c. And mark, reader, not a word was uttered in all this lecture or sermon about regeneration by the Holy Spirit of God, or the remission of sins through the alone sacrifice of Christ; not a word about holiness of life as the best evidence of our faith and union with the great Redeemer, or the duty of Christians in their several spheres to point sinners to the Lamb of God as the Way, the Truth, and the Life to every one that believeth; nothing about the only sure foundation which God hath laid in Zion, even “Christ and him crucified;” but all the time devoted and discourse directed to the Immaculate Conception, the sinless Mary, and the duty of the Church to revere, worship, and pray to her, and on which the poor priest waxed warm in his advocacy. We ought to name that there was a strange

separate service conducted at the foot of the image, which we must not attempt to describe.

Now, if this is not heresy and Antichristianity, what is it? Then let all pious Protestants ponder the matter, and individually and unitedly beseech the Great Head of the Church graciously to direct and bless all scriptural means to expose and suppress this awful God-dishonouring and soul-destroying system, and to enlighten, inform, and instruct the people, and especially by his holy Word. Ah, Rome well knows the Bible to be its greatest enemy; hence its dread of it—its war with it. Verily it is an enemy, unmistakably destined in the councils of Jehovah to crush and subdue Popery, and as well every other species of error and antagonism to the liberties, advancement, and salvation of the human race. Would, would that all ranks of evangelical Protestants were loyal, united, and courageous in this hallowed campaign!—Yours ever faithfully,

NEWCASTLE-UPON-TYNE.

ERRINGTON RIDLEY.

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### POPISH HATRED OF ENGLAND.

“IN our last Number,” says the *Monthly Letter* of the Protestant Alliance, “we gave an extract from the *Tablet*, expressive of joy at the invasion of England by France; the following passage, quoted by the *Record* of August 26th, from a Romish French paper, is of a similar character:—‘Excite yourselves to enthusiasm in presence of this nation, the genius of which is the genius of evil, and which seems to be upon earth the instrument which God has chosen for the chastisement of humanity, &c. By means of her ships she transports over every sea her manufactured products, and brings back into her island those which are necessary for her subsistence. Shut up the sea against her, she shall succumb; carry on against her a formidable competition, you shall ruin her; keep on the ocean powerful squadrons, capable of intercepting her commerce, and of struggling with her fleets, you shall destroy her security. Now, without security there is no commerce, without commerce no England. To require that Great Britain shall behold without mistrust and jealousy the French flag float on every sea, and at Brest, Cherbourg, and Toulon, formidable squadrons, is to ask more than she can give. It is of vital interest for her to arrest or destroy them; it is of the greatest interest for France to defend and preserve them, in spite of England.’

“Some persons in Ireland have raised a subscription for the purpose of presenting Marshal MacMahon, a French general, with a sword. In reference to his name being a reason for such a proceeding, the *Tablet*, of August 27th, remarks:—‘Now many of the subscribers have another reason. They think that a war between France and England is likely. In that case, they desire that the French should invade Ireland, and they mean to suggest to the French Emperor that Marshal MacMahon should be appointed to the command of the invading force, in order that his name and his descent from the ancient kings of Ireland may procure him sympathy and support from the people.’

“A writer in the *Irishman* newspaper ‘thinks that it would be a good thing if Louis Napoleon should make Marshal MacMahon King of Ireland.’

“‘If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule, an imperial race; we have to do with a will which reigns throughout the world, as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen

than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.'—*Tablet*, August 6, 1859."

## THE REFORMATION IN THE NETHERLANDS.

*To the Editor of the Bulwark.*

SIR,—By a resolution of the General Synod of the Reformed Churches in the Netherlands, it is *recommended* to all the ministers under its jurisdiction, that, on the last Sunday in October, they should specially refer to the glorious and blessed Reformation; and if the 31st of October should be a Sunday, *then* this recommendation becomes imperative—they are *strictly enjoined* to preach with special reference to that great event. I need not, I believe, explain the reason for naming that particular period of the year for this commemoration. You will at once remember, that it was on the 31st of October 1517 (the eve of All-Saints' Day), that Martin Luther posted up his 95 Propositions against Indulgences on the doors of the Schloss Kirche, or Church of All Saints at Wittenberg, which was the first overt act of his opposition to Popery. The 31st of October is therefore considered by the Protestant churches on the Continent as the birth-day of the Reformation, and, on various occasions, has been observed accordingly, particularly when there was a commemoration of the Tercentenary of the Reformation in 1817.

I thought, when I first became acquainted with it, that this plan of commemorating the Reformation every year, and at that particular season, was a very good one; and though the resolution of that Synod was (of course) no way binding upon me, I took the hint, and, ever since, when I have had opportunity to preach on the last Sunday in October, I have always preached in reference to the Reformation. I have also endeavoured to stir up my brethren (as I have had opportunity) to do the same. May I request a corner in your Journal to do this again? It may serve to call the attention of some of my brethren in Scotland, whom I have never yet had an opportunity of addressing, to the commemoration of the birth-day of the Reformation; and perhaps the resolution of the sister Church in the Netherlands may seem to many ministers of the Churches in Scotland well worthy of consideration.

It has appeared to me that two things call for more especial consideration in connexion with the Reformation:

1. The grand principle on which it turned.
2. The great doctrine to which it called attention.

(1.) The grand principle on which it turned, was **THE SUPREMACY OF SCRIPTURE** as the standard of appeal—the supreme authority in every question both of faith and practice—the unerring rule of doctrine and duty. I need not tell you how well this is expressed in several of the Confessions of the Reformed Churches.

(2.) The great doctrine of the Reformation was evidently that of **JUSTIFICATION BY FAITH ONLY**. In the eleventh Article and the third Homily of the Church of England; in chapter xi. of the Westminster Confession, and the Answers to Questions 70, 71, 72, and 73 of the Assembly's Larger Catechism;



and in the Answers to Questions 59, 60, 61, 62, 63, and 64 of the Heidelberg Catechism (not to mention other Confessions and Catechisms), this great doctrine is very clearly stated. Are we all, who are called to the ministry of the glorious gospel of the blessed God, careful continually to bring it forward, and to state it with the same fulness and clearness?

Can we be—all we who are ministers of the gospel—too earnest, or too frequent, in upholding the supremacy of the Scriptures, or in preaching the great doctrine of Justification by Faith? And in pressing these things not only upon the minds, but upon the hearts of the people committed to our charge?—I am, sir, yours faithfully in the Lord,

A. S. THELWALL.

43, TORRINGTON SQUARE, LONDON, W. C.,  
September 19, 1859.

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### THE IRISH REVIVAL AND ROMANISM.

THE absolute rage of some of the Romish journals in connexion with the blessed Irish revival—as if Satan were actually speaking with human voice—is deeply significant. It indicates the awful nature of Romanism, and proves the work of conversion amongst the Romish ranks more decidedly than any other testimony; and yet the priests seem anxious to deny that any of their adherents have, in consequence of the late movement, shaken off the yoke of Rome. In a most foul-mouthed and blasphemous article on the subject in the *Weekly Register* (Dr. Wiseman's special organ) for September 3d, the following passage occurs:—

“Wherever these ‘revivals’ have broken out, Catholics of the humbler class have been numerous enough to make a very goodly audience: they have thronged to the open-air gatherings, they have watched the religious fury, they have been amused or shocked, according to their turn of mind, at the evidences there beheld of folly, self-deception, mental disease, and roguery; but in no instance whatever have they been seized with the monstrous inflection.”

“Putting the religious aspect of the question out of view altogether, there is, even from the physician's point of view, something very remarkable in this. It shows, at all events, that there is a line of separation at which the chain of influences (working in this ‘religious’ fury) is suddenly snapped, and that beyond that line these influences have no power of operation: the Irish Catholic will say (and truly) that this is no proof, at the very least, that the pure and holy teachings of their divine faith, in which the humble, trustful, Catholic Irish peasantry are brought up, are an invincible safeguard against that miserable and degrading madness.”

Every man in the north of Ireland knows that this is simply an outrageous untruth. Scores of Romanists have, in various districts, entirely abandoned their superstitions. Two of these cases are reported in our present number, and the writer of this saw and heard of a great many more. It is deeply interesting to hear, as we have done, from their own lips, a narrative of their past experience, proving that their former state was quite as degraded and unscriptural as we allege, and demonstrating, by the remarkable change, the sovereignty and almighty power of the present work of grace in Ireland. If it were to please God that “a great company of the priests” there should, as of old, “become obedient to the faith,” what grand results might be expected in the sister island. Let this be made a matter of unceasing prayer. Meantime, let us thank God for the great things which have already been done, and let us “take courage” to persevere in our work of faith and labour of love.

## THE REFORMATION THE PARENT OF CIVIL LIBERTY.

No. V.

IN Scotland, the Reformation was the dawn of genuine liberty; and in her, the struggle for liberty, to which the Reformation gave birth, was carried on with ardour and perseverance. In that struggle, the civil as well as the religious rights of the Scottish people were involved, and the advocates of the one were found in the resolute asserters of the other. This is a fact of peculiar importance, worthy of general regard, but specially worthy of the consideration of those men who assume to themselves the name of philanthropists, whose calculations, nevertheless, and whose exertions, all are confined within the range of worldly concerns. "Ye men of earthly benevolence," we would say to such persons, "who love to do good, but whose love of doing good knows not to pass beyond the interests of time, and to whom it is so congenial to turn away with disdain from any project that would propose a wider excursion, or lay claim to a loftier importance, ponder the fact to which we have just adverted, that the civil equally with the religious liberties of our land were struggled for, and that the very men whom the Reformation had roused to plead boldly for the one, were the men who, while all around them crouched willingly beneath the yoke, contended stedfastly and successfully for the other. Ponder this fact; and, accustomed as you may have been to regard the Reformation as merely a religious revolution, affecting only those interests of mankind, whose value—though it reaches forth into eternity—ye have not learned to appreciate, henceforth form a better estimate of its worth; exclude it not, as heretofore ye have done, from your grateful regard, nor cast upon those who strove and sacrificed their lives for its establishment, the cruelty of your scorn!" The Reformation, by restoring to the world genuine religion, has done unspeakable good to man, viewed as an immortal being; but by breaking the fetters of despotism which bound him, and introducing him to light and liberty, it has also been a source of felicity to man, viewed as the inhabitant of this world; and thus, although it is the peculiar glory of the Reformation to have attracted towards it the esteem, and gratitude, and prayers of the pious, it has, at the same time, in the mighty sweep of its energy, proved the parent of benefits, which should commend it even to worldly men, and should secure for it the respect and gratitude of those whose feelings and views are associated only with secular concerns.

The chief agent in Scotland's Reformation is endeared to us as the restorer of our spiritual freedom; but he is also eminently endeared to us as the firm, unbending patriot, to whom, under God, we are mainly indebted for our political liberty. Scotland, at the momentous crisis when he appeared, stood in need of some dauntless and intrepid spirit to sway the minds of her people—some individual of sound intelligence and genuine patriotism, who would at once proclaim the dangers of anarchy, and rear a determined front against oppression in its every form; she needed, in short, some bold assertor of her long lost rights, in whom the spirit of Wallace might revisit the land that he delivered, and to frown indignant on those who dared to pollute the scene of his deathless triumphs. Such a character she found in the person of her Reformer; and, great as were the exploits of her celebrated warrior, triumphs of a higher order were achieved, and benefits of a more dignified character conferred on his countrymen, and the applauses of the remotest ages still more justly merited by her Reformer—by that man who, under God, was

the instrument at once of redeeming from degradation the political liberties of his native land, and of lifting up the minds of her people to the love and the pursuit of a freedom,—

“ Unsung

By poets, and by senators unpraised,  
Which monarchs cannot grant, nor all the powers  
Of earth and hell confederate, take away :  
A liberty, which persecution, fraud,  
Oppression, prisons, have no power to bind,—  
A liberty of heart, derived from heaven,  
Which whose tastes can be enslaved no more.”

“ We have read in our youth,” exclaimed an eloquent preacher, while the name to which we are alluding was yet unmonumented, “ of patriot men, the avengers of a country’s wrongs; and after witnessing, in severe experience, the meanness and the selfishness of mankind, we turn again to the page of history with eagerness increased a thousandfold; and we trace with a thrilling emotion the sacred steps of Leonidas, of Wallace, or of the archer Tell; and a nation’s gratitude bids the monument arise to perpetuate the memory of their deeds—of fetters broken and for ever cast away, of tyranny overthrown, of justice recalled from the heavens and fixing her abode once more upon the earth. And shall no eye turn with eagerness to the page which tells of the *mind* emancipated? Shall no heart throb with emotion, shall no breath breathe irregular, as we read of those who burst the bands of spiritual slavery, who restored reason to its freedom, and taught the man, intellectual and at large, judging for himself, and aware of his responsibility, to claim the place which belongs to him among the works of his Creator? I would bind the laurel on the patriot’s brow; I would join with you in adding a stone to the heap which covers his remains; but, while the name of Wallace is to be preserved by an additional security, foul scorn do I hold it, to be under the necessity of reminding you, that no column has been raised to the memory of Knox, and that no public edifice, throughout the land which he delivered, has been inscribed with his name.” This reproach is wiped away; but after all that has been said respecting the Scottish Reformer, and the stigma which his unrequited exertions have cast upon many generations of his countrymen, the name of KNOX found its best memorial in the esteem and the veneration of those by whom the blessings he conferred on his native land have been valued and improved. What though no “wreath of gratitude” had ever been hung upon his tomb! What though “no pilgrim fraught with pious lore,” had ever visited the scene of his labours! What though his deeds had never been recorded on the marbled pillar, or his ashes gathered into “the storied urn!” His name, bright with venerable associations, and identified with his country’s purest glories, would never have been forgotten: in the grateful and venerating hearts of the patriotic and the pious among his countrymen, his services would have found their best requital, and his virtues their noblest shrine. “This is the reward of the patriot and the saint. The monuments of fame, like the beings whose names they perpetuate, will soon pass away, and the lonely heap of their ruins, in some future age, may awaken the regret of the pensive traveller, as he silently acknowledges the might of time in mouldering the glories of the past, and darkening with the clouds of forgetfulness the records of perishing greatness. But those impressions of awe and love which are made on the heart by virtues of great and noble minds, are more enduring—they never perish: and, in the decay and wreck of all human empire, will shed a beauteous splendour on the spirits

of the just, and soothe and delight them through the silent lapse of innumerable years." It will be thus with the patriot and saint of whom we are speaking. The men of true patriotism in this land will ever venerate his name, and will trace their national privileges and their national renown to the great revolution which his life was spent in seeking to establish, nor ever, in Scottish history, will the period arrive when the patriot shall cease to tell his children, or the children cease, with their infant tongues, to lisp out the name of Knox; and thus will there be found, in the grateful remembrance of posterity, the noblest monument, the most imperishable memorial of him who brought us out of barbarism and made us free.

But it is not only in the history of the illustrious individual of whom we have just spoken, of Knox, that it is eminently true, while religion was the primary object of his benevolent and persevering exertions, the secular welfare of his country was an object which, in connexion with the other, he zealously and steadfastly pursued. But this also is true of those men who were the coadjutors of Knox in his momentous labours; and it is especially true of the actors in those struggles, which, down to the time of the Revolution in 1688, were carried on for the advancement of the Scottish Reformation. These are they who, from the solemn and important deeds into which they entered on behalf of their country, were named Covenanters, and who, in the style of modern ridicule, have been contemptuously termed "the brethren of the Covenant." Their projects and their doings bear at once on the political and on the spiritual felicity of their land; and what they said and did and endured for the advancement of her noblest interests, merits to be had in grateful remembrance to the latest age. "In the midst of the fiery furnace of persecution, they appeared, assuming the high character of witnesses for God, and maintaining it in the face of danger and death. Though few in number, like the gleanings of grapes after the vintage, and a few berries on the top of the outermost bough, they lifted up the fallen standard of religious liberty and generously devoted themselves. Against the revolt and outbreakings of this generation, we are called to stand in the gap, and leave our bodies there, that the generation to come, who shall hear that the spouse of Christ once dwelt in Scotland, with all her beautiful ornaments, may, at least, behold her memorial in the torn veil, and trace her footsteps in the land by a track of blood. It is God's command to his people, 'Deliver thyself, O Zion, that dwellest with the daughters of Babylon.' 'If thou forbear to deliver them that are drawn unto death, and them that are ready to be slain; if thou sayest, Behold we know it not, shall not he that pondereth the heart consider it?' Our brethren are drawn unto death, and we are ready to be slain: in such circumstances, to forbear is to partake of the sin of murderers. Sympathy and self-defence are the armour of God, a shield and buckler which must not be vilely thrown away. The powers that be are of God, but he ordains them to be ministers to men for good. They rejected James at his accession to the crown, because he had not taken the coronation vow, and was in no condition to fulfil it. They disdained his toleration, and would not accept as a favour what belonged to them as a right, nor acknowledge a power to give, which implied a power to take away. Spurning his restriction of worship to houses, they vindicated their liberty in the fields, preaching in mountains and in the wilderness, as Christ and his forerunner preached. To those who objected that their testimony was unexampled, they answered, the tyranny of the times is also without example; former examples arose from the state of things which produced them; the present singular state of things demands new

example to after ages. Tyrants formerly used force, but they now demand an explicit owning of arbitrary power; the limitation of kingly power is a question which they compel us to decide, and our example may instruct and animate posterity. Their standard on the mountains of Scotland indicated to the vigilant eye of William that the nation was ripening for a change. They expressed what others thought, uttering the indignation and the groans of a spirited and oppressed people. They investigated and taught under the guidance of feeling, the reciprocal obligations of kings and subjects, the duty of self-defence and of resisting tyrants, the generous principle of assisting the oppressed, or, in their language, *helping the Lord against the mighty*. These subjects, which have since been investigated by philosophers in the closet, and adorned with eloquence in the senate, were then illustrated by men of feeling in the field. While Russell and Sidney, and other enlightened patriots in England were plotting against Charles, from a conviction that his right was forfeited, the Cameronians in Scotland, under the same conviction, had the courage to declare war against him. Both the plotters and the warriors fell; but their blood watered the plant of renown, and succeeding ages have eaten the pleasant fruit."

Such is the record of the character and doings of the Covenanters; and we appeal to every heart that is not utterly estranged from proper feeling, whether they are not eminently entitled to our gratitude and esteem? Religious reformers they undoubtedly were; but they were, at the same time, the friends and the advocates of civil liberty. They sought to break and to cast away from their country for ever the fetters of spiritual thralldom, with which her enemies strove to bind her; but they likewise sought her deliverance from political oppression. Indeed, although it had been the case that their efforts were solely directed to the vindication of their own religious principles, they would have really been, and would have merited to be esteemed the advocates of their country's civil rights. For the ecclesiastical systems against which their opposition was directed, were uniformly combined, in the land, with arbitrary power; and, therefore, in opposing and lifting up their testimony against them, they appeared not merely in support of certain principles of religious belief, and in adherence to a peculiar system of ecclesiastical polity, but on behalf of the rights and liberties of their whole nation, in opposition to the tyrannical encroachments of arbitrary power.

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#### SUPPRESSION OF NUNNERIES AND MONASTERIES IN MEXICO.

A CORRESPONDENT of the *Edinburgh Witness*, writing on the state of affairs in Mexico, states that "the occurrence of greatest importance at Vera Cruz has been the publication of a law abolishing convents and nunneries, nationalizing all the Church property, and granting religious toleration. Such bold and sweeping measures have, of course, caused a great outcry in the ranks of the 'Conservatives,' as open war is thus declared against what they hold to be sacred and inviolable; and, apart from this view of the matter, Miramon will probably find his resources materially curtailed, as the confiscation of the Church property by a Government decree, not recognised by the whole country or by the European Cabinets, but supported by the United States, will render it much more difficult for him to draw supplies from that source, whereas it is reported that Juarez is already turning it to account.

"The convents are to be closed at once, and the friars (who are prohibited for the future from wearing their distinctive dress) are to receive a sum of 500 dollars with which to start afresh in the world. Those who are incapacitated for employment by age will receive 3000 dollars. The nunneries are not to be immediately suppressed, but the noviciate is closed for the future, and all who choose are at liberty to return to the world, in which case their dowry will be restored to them."

## FATHER CHINIQUY AND THE ROMISH CHURCH.

At a prayer-meeting in New York, a gentleman rose and said that Father Chiniquy was in the meeting, concerning whom and his work in Illinois and Canada we had heard. Father Chiniquy said it gave him unspeakable pleasure to come into this meeting. He said he had reason to be thankful for the way in which the Lord had led him. It had been a way of great trial. He had suffered the loss of all things literally, and he had suffered all for the sake of the Lord Jesus. When some people think of the Romish Church, and especially in this country, they make great mistakes if they think she has little power. She has great power. He said he had felt it all. It was a tremendous crushing power. It would pursue a man even unto death. He said that he had all its tyranny to oppose. It had stripped him of all the little property he had. When they could do no more they kept him in the courts, with continued harassment; and, though he had always beaten them, he was continually drained, till now he had nothing. He came out of Canada with about 7000 dollars, all of which he had expended in these defences, and among his poor people. And, last week, the sheriff sold his bed from under him, sold his table, sold all his furniture, so that he had nothing. Thus the Church of Rome pursues—making him expend all he has to defend himself from false accusations. Since they cannot get him and his people back into the Church of Rome, they try all they can to ruin him, and, if they can, to get him shut up in the penitentiary, or take away his life. They have accused him of every crime—even of the crime of murder. They not only persecuted him, but they persecuted his poor people in every possible way. The bishop, and the archbishop, and the priests came among them to threaten and persuade them, and use all the means in their power to detach them from the truth as it is in Jesus, and to attach them again to the Church of Rome. Those of them who have been dependent on their friends in any way, have found themselves suddenly cut off from all support and help or sympathy. He mentioned very affecting examples of this kind. He said that mothers would send some bitter curses to their daughters, and wish them all manner of evil. They banished them from home, and forbade them ever to return, and they said that all they were sorry for was that they were ever born. He detailed, in glowing words, the sufferings of these poor people for Christ, which brought the tears into many eyes. He spoke in most affecting terms of their and his willingness to suffer for Jesus' sake, and ended with a short and fervent prayer to Christ for himself and his people, for their steadfastness in the faith, and for patient endurance unto the end.—*Witness.*

## A CONVERTED ROMANIST.

WE have referred elsewhere to the remarkable cases of converted Romanists in connexion with the work of God at present going on in Ireland. The following striking case is given in the *Ballymena Observer*. The editor says, in reference to cases of remarkable conversion, "A great variety of similar cases are before us; but, for the present, we pass them in order to make room for the following details of a remarkable conversion, noted down precisely as stated to us in an interview with the subscribing party on Monday

last. We have no personal knowledge of the young man ; but he called at this office with letters of introduction to us from two gentlemen of respectability, to whom he is known, and who are generally aware of the leading facts" :—

"I was born in the neighbourhood of Londonderry, and have lived the greater part of my life there, where I am well known. I am now eighteen years of age, and, until two months ago, I was never able to speak so that I could be understood. I was not dumb ; but was born with some natural impediment which, during all the previous part of my life, deprived me of the power of intelligible utterance. I have been taught to work as a stone mason ; and until two months ago I was a Roman Catholic, a drunkard, and, so far as my will was concerned, and my stammering tongue permitted it, I was a blasphemer. I was as bad a character as any man could be, for I was not in Christ. Some time ago I went to work at Moneymore, in the employment of Daniel Magee. When the Revival movement commenced there, I used to go to some of the meetings, but it was only to hang about the outskirts, and mock at the people ; I took no other interest in them, for my heart was hardened. Shortly after midnight on Sunday the 19th of June last, I was passing the open door of a private house in Moneymore, in which place the Rev. Dr. Barnett was engaged at prayer. I had no intention of going in ; but, when right opposite the door, I heard the rev. gentleman saying some words about the Lord Jesus which attracted my curiosity. A power, which I firmly believe to have been exercised by the Spirit of God upon me, inclined me to go in. I entered, and was not long in the house until I knelt with the people of it, but my heart was not touched. When Dr. Barnett left the house, I followed him along the street ; I did not want to speak with him, but I felt an impulse to proceed with him to another house where the people wanted him to pray. Just then some weakness—some strange feeling that I am unable to explain—came over me. I could not stand, and I fell prostrate upon the street. Up to that moment I had no thought about religion, or the state of my soul, and I had not been excited by anything, or in any way. It was just after I had fallen that the Spirit of God, and I am confident it was nothing else, put the feeling into my heart that I was a sinner, lost and perishing, and that my only hope of salvation was in Christ. I felt a deep conviction of that, and a terror of mind that no words could describe. I did not become insensible, and all the while I felt a weight about my heart, as if something were crushing me through the earth. This was about one o'clock in the night, and some people carried me into the house of James Beatty, where I remained till five o'clock in the morning before I was able to walk to the house in which I lodged. I could not speak, but my heart prayed to the Lord Jesus. I felt impelled to do so, and I could not get over it. I did not regain my strength for a fortnight, and during all that interval I felt ever changing sensations of fear, and hope, and doubt, respecting my soul. At ten o'clock on the night of Saturday the 2d of July, a fortnight all but one day from the time of my first conviction, I was suddenly struck down a second time, while drinking a cup of tea in my lodging-room ; and from that up till one o'clock on the night of the following Monday, I was in deadly terror of soul. I felt as if Satan were pulling away my heart to the pit. I had no vision of him, nor ever had a vision of any kind, except that, subsequently, I have seen my Saviour by the eye of faith, just as I can see him at the present moment. About one o'clock on Monday morning, I was brought to believe, to my great comfort, that a good work had been

begun in me, under the influence of the Holy Spirit. I felt peace of mind, a firm faith in my Redeemer, and a confident trust that His power would protect and guide me to final salvation. Since that time I have had unbounded confidence and comfort in Christ; I have not had any return of illness; I have neither doubt nor fear of mind, and I continue in earnest and humble prayer that my faith in Him may be strengthened day by day. For the first six hours after one o'clock, on the night of that Monday, I lay quiet. I did not try to speak. I did not know that I could speak, and cannot tell whether I could have spoken if I had tried. At the end of that time, blessed be God! I found that the power of perfect speech had been bestowed on me, and that I, who had never before spoken a plain word in all my life, could now praise His holy name without impediment. I had got a new tongue, a new heart, and new dispositions; old things had passed away, and all had become new to me. For six years before that I was a drunkard, and also dreadfully addicted to the excessive use of tobacco. I was either smoking it or chewing it almost continually. I always went to bed and to sleep with tobacco in my mouth, and I could not sleep without it. I have not the slightest inclination either for it or for intoxicating drink now, nor ever had from the hour of my wonderful restoration to speech and rescue from the dominion of Satan by an Almighty power. I thank and praise God for that conversion, and I can never be sufficiently thankful for it. I was a Roman Catholic. I am not one now, nor ever shall be again. From the first moment that I felt the hand of God upon me, and the influence of the Holy Spirit upon my heart, I refused to allow any one to bring a priest to me. In former days I thought over some prayers off beads, and used to invoke the aid of Saints and the Virgin Mary; but now the Lord has taught me to pray from the heart. I feel that it is sin to put any created being in the room of that blessed Saviour who died for me that I might live; and if man could work out his own salvation by penance or good works, he might go a conqueror to heaven in his own right, where man never yet entered except as a conqueror 'through Him that loved us.' I have not yet joined myself to any particular Protestant denomination, for they are all brethren in Christ; but I have had gospel consolation and instruction from the kind attention of Dr. Barnett and the Rev. Mr. Sinclair. I have been at a good many Revival meetings, where I have used the speech which God has given me in telling what He has done for my soul. I know of a good many converts from the Roman Catholic faith, and in particular a young man named J—— D——, who used to attend the priest at R——, in the service of the mass; and many others, who have talked with me kindly upon the subject, appear to be in great doubt. I am now on the way to my native place at Londonderry, and have letters of introduction and character from the clergymen of Money-more to the Rev. Dr. Denham, and other gentlemen of the city and neighbourhood. I certify the entire truth of this statement, which I authorize and request you to publish as an encouragement to some, a warning to others, and for the glory of God."

"DAVID CRESWELL."

We offer no commentary on the above case. The facts are fairly before the public, and we leave all parties to judge for themselves respecting the cause and character of the result.



## THE REVIVAL IN IRELAND AND ROMANISM.

THE following statement is made by an intelligent friend from facts ascertained by careful personal investigation:—

One of the most gratifying features of the revival in the north of Ireland is the conversion of Roman Catholics. In lately visiting that country, we have met with numerous examples of such conversions, and the result which we have invariably found has been a thorough abandonment of Popery—a clear conception of the cardinal doctrines of the gospel—earnest prayer that all Roman Catholics may be converted—a longing desire to read the Scriptures—a delight in prayer and praise—an entire dependence on God as the giver of every good and perfect gift, and an unqualified testimony that this blessed change has been effected by the Holy Spirit alone.

When making our inquiries at the parties themselves thus brought from darkness to light, we have received lamentable testimony that the priests of the Church of Rome prefer that their people be brought up in entire ignorance, rather than allow them to attend a school whose teacher may be a Protestant; that even in the north of Ireland the priests teach the grossest superstition and idolatry; that they are most careful in making their poor deluded people believe that all who are not of the Church of Rome will be eternally lost; and that it is not a sin to kill a heretic, provided, as one of the converts stated to us, we can do so “as with a spoonful of water;”—meaning, that if they had the power, and it cost little trouble, every Protestant ought to be killed. We also found that the priests inculcate the strongest possible aversion to the Bible.

In our investigations also, we have had striking evidence of the importance of controversial tracts and lectures on Popery; of the incalculable good that is done by preaching the gospel in the open air in districts where Romanists abound; and of the necessity for planting missionaries, fitted for the work, in every locality where Roman Catholics are found to congregate.

It is our pleasing duty to record, that the pious efforts of Protestant masters and mistresses towards their Popish servants, as will appear in the sequel, have also been much blessed of God to the saving of souls.

We shall now give one or two of the statements made to us by the Roman Catholic converts themselves, which cannot fail to be interesting. We shall, of course, omit all names of places or persons.

The first case we shall refer to is that of a woman of about thirty years of age. Her mother being a Romanist in the strictest sense, she was brought up most carefully in all the rules of the Popish Church. She happened to go one evening to an open-air revival meeting, and came home very weak. She began to see that it was no bodily affection that troubled her, but her sins against God, and instead of sending for the priest, she sent for a Presbyterian minister. After a short conversation with him she fell into great mental agony. She saw that she had been brought up in grievous error, that prayers to saints were of no avail. Still the thought of leaving her “old religion” gave her intense pain,—and also the effect that such a change would have upon her poor mother, and what she would endure from her Popish acquaintances. She fell down on her knees, in this agonizing state, and prayed to the Virgin Mary. She prayed again and again. No peace to her troubled soul. Hell appeared to be opening before her, and she sank into the deepest despair. At last she prayed to the Lord Jesus. She found a little peace. This gave her

encouragement to pray again. She prayed again and again, and found peace. She was then directed to her Bible, and found peace and joy in reading the Scriptures. Her Popery has now altogether left her. She sees now that prayers to the Virgin can be of no avail, and that none but Christ Jesus can pardon sin. She suffered much trial from her mother, but "praise be to God," she said, "I have been able to withstand all temptation, I am now living in entire dependence on God." "I now feel perfectly happy, and all the follies of the world are no more a delight to me."

The next case we refer to is that of a very intelligent young woman who had been a collector in the Church of Rome. Her parents were both Romanists, but some time ago she was employed in a Protestant family as servant. She became very much interested in a hymn-book her mistress was in the habit of using; so much so, that she began to commit some of the hymns to memory. She confessed this to the priest, and of course the priest gave her an instant prohibition, and made her promise that she would henceforth cease from reading the hymns. She however broke her promise, read the hymns again, and asked her mistress if she would allow her to go to church. She then began to have a thirst for the Bible, and when her mistress would retire at night, she would steal up to the parlour for a loan of the Bible, and pore over it eagerly. She then went to a revival meeting in the church, was laid prostrate, and in a short time was found praying to the Lord Jesus to have mercy upon her. She found peace. She said after that, "I never thought of praying to the Virgin Mary. I now see she is no other than a saint in heaven. It is folly to confess to a priest. I wonder I ever did so. Praise be to God, I was blind, now I see."

The priest visited her, and endeavoured to terrify her by saying, that if she became a Protestant the "Holy Eucharist, which she had received from his hands, would burn in her soul in hell throughout eternity." The nuns also visited her, repeated the same extraordinary statement, and added, "If she left her old faith, she would become a prostitute and fall into the most horrible sins." But she was steadfast. Nothing moved her. She enjoys light and happiness, and prays earnestly that all Roman Catholics may be converted.

The next case is that of a very young and ignorant girl, and we refer to it chiefly because it illustrates how boldly those who have been converted speak to their priests, whom they formerly respected with the greatest reverence. This girl was unable to read, and had become a servant in a Protestant family. She was first struck with the condescension of her master in reading the Douay Bible in the family for her sake, and she began to think, "Surely there is not such a difference in the Protestant Bible as I have heard there was, seeing my master uses the Douay Bible in its stead." She went to an open-air meeting and was carried home to her master's house prostrated. Her master, desirous of showing that he did not use what might seem to be undue influence, asked her if he would send for a priest. She said, "Yes." The priest came, and requested her to "bless herself," that is, to make the sign of the cross. To his surprise she said, "What good will that do to me, sir?" He then asked her to confess to him. But she as resolutely said, "No, sir, I won't confess to you; you can't pardon sin; none but God can pardon sin." He said, "You confessed before, why not now?" "Before, I was blind, now I see," was the answer. The priest left, and she never thinks of praying to the Virgin now, but to the Lord Jesus Christ, and is most desirous to be able to read the Bible, and that her parents may be converted.

Another Roman Catholic, about twenty years of age, stated that she first began to see that her religion was wrong by reading controversial tracts, particularly the tract called "Where was our Religion before Luther?" She then attended controversial lectures on the doctrines of Rome, and when the revival meetings began she attended one of them, and was brought to a knowledge of the Saviour, and is now a most attentive hearer in a Protestant Church. She found peace in prayer to the Lord Jesus, and takes a great delight in the reading of the Scriptures.

Another case illustrates chiefly the trials which converts from Popery have to endure from their own relatives. She is an intelligent woman, upwards of twenty years of age. She was brought up with great strictness in the Popish Church, and her relatives are all Romanists. She had been in a Protestant family, and read the Bible at family worship. She confessed to the priest that she read the Bible, and he demanded that she should leave the family. Being unwilling to do this, he sent for her father. Her father having known the object of the priest's message, did not answer the summons of the priest, and told his daughter she was not to leave her present place until the priest could find her another. From reading the Bible she saw that the Romish system was wrong, but was in great terror of the priest and her parents. She went to an open-air revival meeting, heard a sermon from the text, John iii. 16, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." After that sermon she became anxious about her soul, and inquired when the next meeting would be held. She was informed that it would be held that night week. She longed so much for the meeting that she thought the week would never be done. When the meeting night came she attended, was laid prostrate, and found herself crying to Jesus to have mercy upon her. All thoughts of Popery immediately left her.

The priest paid her a visit, and asked her, "What was the matter?" "My sins, sir," was the answer; "but thanks be to God, I have found peace in the Lord Jesus Christ." The priest then commanded her to confess to him. She answered, "It is of no use to confess to you; I find you are a sinner like myself, and the Bible tells me I am to confess to God alone. You, sir, can never pardon my sin." The priest, Jesuit-like, said, "Did I ever say I could pardon sin?" She answered well by saying, "I never asked you before, sir; but praise be to God I have got the truth by reading the Bible, which you never taught me." The priest then said, "It is not right for you to read the Bible." She said, "Two texts haunt me, sir; the one is 'There is but one Mediator between God and man, the man Christ Jesus,' and the other is, 'Whosoever believeth on him shall not perish, but have everlasting life.'" "But," says the priest, "the Protestant Bible is corrupt." "I have got a great deal of light and comfort from the Protestant Bible," she replied, "which I never got from you." "Your mind is deranged," he said. "My mind, sir, was never so clear as now," she answered. The priest then left her.

Her parents had been informed of her change, and she paid them a visit. On the Sabbath morning her father gave instructions that all must go to the Popish chapel that day. She said, "Father, I cannot go; I must go where I shall hear the gospel preached." He said, "She must go;" and her sister, on whom she had placed all her affection, said, "If she went to a Protestant meeting she would stab her with a knife." They all left the house together, and when they had arrived at the door of the Protestant church the following

most painful scene occurred. She said, "Father, I must go here." He answered, "Well, Mary, are you bent on going?" "Yes, father, my conscience tells me to go." The father then said, "I wash my hands of your blood. I shall call you no longer daughter,\* and you must call me no more your father, neither must you say you have a mother or a sister. I renounce you altogether." "Well, father," she meekly said, "I am very sorry for it, but God bids me go in here, and I must obey Him." Now, notwithstanding this heavy trial, she is perfectly happy, and earnestly prays that her people may be converted. On the morning on which she made the above statement to us, she had received a letter from her mother urging her to put all her trust in the Lord, and He would sustain her in all her trials. She sees in this an answer to prayer.

We shall cite another case, illustrative of the gross superstition in which the less intelligent of the Romanists in the north of Ireland have been trained. The woman to whom we refer is upwards of twenty years of age. She firmly believed, before her conversion, in the efficacy of so-called holy water to preserve her from fire and water, and from the pollutions of heretics. She also wore what she called an "Agnus Dei." We were curious to discover what this was. She had destroyed it since her conversion, and could not exhibit it. She described it as a piece of cloth about three-fourths of an inch square, with an impress upon it of a lamb and a cross. We went to one of the Popish booksellers in Belfast and asked to purchase one. He equivocated, and tried to make us believe that there was no such thing in existence. We went to another. He said, You will get one in Mr. So-and-so's. We went accordingly, and he said, "I don't sell them. The nuns keep them, and they might give you one were you to visit the convent." He gave us, however, a little book, entitled "Instincts and Pious Use of an Agnus Dei, to be said by those who carry one" (Dublin: printed by C. M. Warren, 21, Upper Ormond Quay), and we are there informed that "an Agnus Dei, so called from the image of the Lamb of God impressed on the face of it, is made of virgin wax, balsam, and chris-m, blessed according to the form prescribed by the Roman ritual. The spiritual efficacy or virtue of it is gathered from the prayers which the Church makes use of in the blessing of it, which is to preserve him who carries an Agnus Dei, or any particle of it, about him, from any attempts of his spiritual or temporal enemies, from the danger of fire, of water, of storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts the devil to flight, succours women in childbed, takes away the stain of past sin, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils both in life and death, through the cross and merits of the Lamb who redeemed and washed us in his blood. The Pope consecrates the Agnus Dei the first year of his pontificate, and afterwards every seventh year."

The individual to whom we are referring believed in all this idolatry and superstition, but in consequence of the revival movement she ventured to attend one of the meetings held in a church. She confessed this to the priest, and he threatened to excommunicate her unless she promised never to attend another, and to perform the penance, for a whole month, of "one diet a day and five Hat Marys." Soon after, she entered the service of a Protestant family, and heard the Bible read at family worship, and began to think there was something wrong with her religion. She liked to read the Bible, and hear that the Lord Jesus Christ would pardon sin. She went to a meeting

\* Similar scenes occur in connexion with the conversion of Hindoos. Well may Popery be called "baptized heathenism!"

in Dr. ——'s church, and was there laid prostrate. She began to cry for mercy to the Lord Jesus, and found peace, and is now a most attentive hearer in that church, and has entered a Sabbath class to learn more of the Word of God. She attends an adult class on the week-day evenings that she may be enabled to read the Bible for herself.

Another case we saw, of a very young girl, who boldly confronted the priest after her conversion. Her father was a very strict Romanist, but her mother was a Protestant. The daughter went to the Popish chapel "for peace' sake," and went to confession because her father compelled her. She often went, however, to a Protestant church in the evening, unknown even to her Popish neighbours, who acted towards her as spies. When in Mr. ——'s church she was laid prostrate and carried home. The father was from home, but the neighbours sent for the priest. He asked her "to cross herself." She said, "No, sir." He then said, "Did I not pardon your sins?" She answered, "I told you them, but you could not pardon them." Then he exclaimed, "What! are you to forsake your old religion?" Mark her noble reply, "I am not ashamed to own my Lord, nor to defend his cause." The priest immediately left, but wrote to her father. The father, on his arrival from Dublin, gave his daughter and his wife the greatest annoyance. He took away one of the children, and withholds any aliment from his wife and remaining child. The persecution, indeed, of her Popish neighbours was so great that no stranger could enter the house without being maltreated; and when the daughter went out, her hair was torn and her clothes taken from her, and she was obliged to leave the mill in which she was employed. Notwithstanding all this she seems quite happy, and believes that God will subdue all her enemies, and be a sun and shield unto her.

The next case to which we refer illustrates how the priests of Rome prefer to see families growing up in ignorance, rather than allow them to attend a school taught by a Protestant teacher.

The individual we refer to is a calico-printer. He was brought up in England, and when a boy, was sent, along with his brothers, to a school near their own residence. The priest said to his mother, "Do you wish to damn the souls of your boys? You must take them from that school and send them to a school of our church, about three miles distant." The boys were immediately taken from the school and, in consequence of the distance, were not sent to the Popish school, and the whole family grew up in ignorance. The individual here referred to became a calico-printer, and is now in Ireland, the father of a family. He delighted in nothing but the frivolities of the world, and in the dram shop, and his prejudices were so strong, that he would not have entered a Protestant place of worship for the world. He had heard a great deal about the revivals, and he thought of going to see some of the meetings. But the question with him was, "How can I go without being seen by my Popish neighbours? And, moreover, it is against my faith." He could get no rest that night. Next day he determined to go. He went to one place of worship and found it full. He went to another and found it likewise full. He went to a third and found admission; but how his knees did shake together when he saw himself under the roof of a Protestant church! He heard nothing that night but a few words of the closing prayer. Next day he determined to go again, and to go early. He arrived half an hour before the time of opening. When the gates were opened he ran up stairs and took his seat on the front gallery, but thought every one was looking at him, and immediately went and hid himself in a back seat. During the sermon he felt his head as it were opening; he began at the same time to experience

a deep conviction of sin—went home in great mental agony—began to pray to the Lord Jesus—felt his Popery falling from him, as he said, “like scales from his eyes,” and found peace in Christ alone. He is now a regular attender of a Protestant church, has begun to attend an evening class, with a view to learn to read, that he may be able to consult the Bible for himself. He praises God that he has seen it meet to change his heart, both for his own soul, and for the sake of his wife and dear children.

The last case to which we refer illustrates the heartless manner in which the priests of the Church of Rome act towards their poor. The woman to whom we refer was married to a Protestant. He became a most disreputable and cruel husband, and she was obliged to separate herself from him. Her child had been baptized, before the separation, in the Protestant church; and the mother believed it would be lost unless it was baptized by the priest. She argued thus with herself: “I am a Roman Catholic, but my child is not. How awful it will be to find my child in hell and myself in heaven; therefore I must get my child baptized in my own Church.” One day she went to the priest and said her child was not baptized; he told her it would in that case be lost. She said, “I have no money to pay for it. Will you not do it for nothing?” No, was the stern reply of the priest. The poor mother in despair said, “How much then, sir, will you take?” “A couple of shillings,” answered the priest.

The mother left; spent a sleepless night contriving how she could gain a couple of shillings, for she had been gaining at flowering only twopence or threepence a day, for the support of herself and child. In the morning she resolved to pawn her gown, and received half-a-crown. She went to the priest, told him how she had acquired the money, and paid the priest his fee, and got her child baptized. Some time after, the poor woman was in absolute destitution. She went to the priest with her child, and said they were in great distress; they had nothing to purchase any food, and she wished him to give her a little help; but he cruelly sent her off without any assistance.

This woman firmly believed, as she had been taught, that the revivals were the work of the devil. But one day she heard a young lad in the adjoining apartment where she lived, crying out for mercy; and in case the spirit of the devil should enter her house and seize upon herself or her child, she snatched up the child and ran to the street. Some time after she was laid prostrate, she described herself as being in dreadful agony; she imagined she saw herself hanging over hell; she felt a most piercing pain in her heart; her sins were bearing her downwards, when she thought she heard a voice saying, “Come, come, come to Jesus!” She cried to Jesus, and at length found peace. And now all her thoughts of Popery are gone, and though in the greatest poverty she is happy, and has implicit confidence in the special and particular providence of God, and that she will not want for her daily bread. She takes a great delight in prayer and in hearing the Scriptures read, and is now busy learning to read, that she may consult the Bible for herself. It was most delightful to see how she grasped at any text of Scripture she heard quoted, and how she remembered it. Why should all Romanists not be similarly awakened? God can work, and who shall let it?

We shall now adduce one or two facts bearing upon this most blessed work of God the Spirit as a whole, in order that the Christian public may be more and more convinced of the great fruit this work is likely to produce in the north of Ireland. We shall first adduce facts relating to the increased attendance at church, prayer-meetings, and Sabbath-schools, all of which came under our own personal observation.

In one church in Belfast, during the last few months, 106 additional heads of families have become seatholders. This is equivalent to 500 souls. In connexion with the same church, there was an increase in the Sabbath-school of 300 in a single month. On the Sabbath afternoon on which we had the pleasure of being there, we observed in the Sabbath-school men most respectably dressed coming in, upwards of forty-five and fifty years of age, sitting down to learn the truths of the gospel, and we heard one of the teachers going forward to these men and saying, "Are you coming to teach or to be taught?" and they answered, with the docility of a child, "We are coming, sir, to learn."

In another church the usual number of new communicants to the Lord's Supper was from twelve to twenty. At last communion it was 250, and the clergyman stated that he had more satisfaction with every one of the 250 than with the twelve or twenty. In connexion with that church upwards of 2000 attend every Sabbath morning and afternoon for religious instruction. There are also forty instruction classes, held on a week-day evening, for teaching grown-up people to read the Scriptures, attended by upwards of 1000 individuals. Besides prayer-meetings during the week, there is a prayer-meeting every Sabbath morning at half-past eight. We had the pleasure of attending it, and found it to be a most delightful meeting, with an attendance of nearly 300 people.

Another church has become so crowded that they are obliged to extend the building and to erect a new school-house.

In another church the usual number of new communicants at the Lord's Supper was eight, but at last communion it was 100. Formerly there was no prayer-meeting in connexion with the congregation, now there are two a week, with an attendance of 500. The Sabbath-school has received an increase in its attendance of upwards of 300.

We shall now adduce some striking facts in regard to the sale of the Scriptures and religious books in Belfast, since the Divine work has begun.

One bookseller says, "The sale of the Scriptures has increased with me *threefold*. In market days I sell more in a single day than I did before in a whole week. As to some religious books, I found them almost a drug in the market, but now I have a great demand for them; and as to small tracts I can make no comparison, the demand has been so great."

Another bookseller says, "The sale of Scriptures with me has increased *fourfold*. In market days I find the young men from the country coming in to buy a penny or a sixpenny packet of tracts, that they may read them when they go home, and distribute them amongst their neighbours. Such books as J. Angell James's *Anxious Inquirer*, Newman Hall's *Come to Jesus, Follow Jesus*, and *Now*, are in great demand. Also Boston's *Fourfold State*, the tract called *The Sinner's Friend*, and Bunyan's *Pilgrim's Progress*."

Another bookseller, who has a retail and wholesale department, states, that "in retail his sale of the Scriptures has increased *fourfold*," and the following is a statement of his average sale during the last three months, with the same period of 1858:—

	Three Months of 1858.	Three Months of 1859.	Increase in Three Months.
Bibles. . . . .	500	3500	3000
New Testaments, . . . .	100	1000	900
Psalm-Books, . . . .	200	1800	1500
	<hr/>	<hr/>	<hr/>
	800	6300	5500

The sale of a hymn-book which he has prepared has been 10,000 during

the same period. He has sold also from 10,000 to 12,000 of other hymn-books, and 200,000 of the same hymns in sheets, although the Psalms of David in the old Scotch version are in extensive and growing demand.

The General Assembly's Bible and Colportage Society, which was only instituted in February last, sold during the first five months' 655 Catechisms, and 406 copies of the Confession of Faith and other standard works; and during the last three months ending 25th September, the sale has been 834 Catechisms and 450 copies of the Confession of Faith, &c.

But perhaps the most striking evidence of the Holy Spirit's work leading to an increasing demand for the Holy Spirit's Word, is found in the following return, furnished us by the Secretary of the Edinburgh Bible Society. That Society supplies the copies of our Scriptures to its auxiliaries in Londonderry, Coleraine, and Draper's-field, and to the General Assembly's Bible Society. A comparison of the last four months with the same period of 1858 gives the following result, viz. :—

	1858.	1859.	Increase.
June, . . . . .	1,482	2,575	1,093
July, . . . . .	1,673	6,133	4,460
August, . . . . .	1,003	5,485	4,482
September, . . . . .	1,171	5,448	4,277
	4,329	19,641	14,312

How strikingly these figures illustrate the words of the prophet, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted for a forest? And in that day shall the deaf hear the word of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

#### WHERE THE MONEY COMES FROM.

DR. CULLEN has so often brushed in his false representation upon his canvas, and been exposed for the charlatan act, that it is something like emptying a bucket upon a drowned man to prove by solemn figures that the Irish Roman Catholic Church can claim no particle of sympathy on the ground of wanting this world's goods. Its bishops wallow in luxuries, the vow of perpetual poverty not hindering; its priests are all snug fellows, and even the "coadjutor" looks as if his feasts outnumbered his fasts. Go where the tourist may through the country, and he will find splendid chapels rearing their roofs to the clear sky, and if he enter any of them it will be to see altars gaily tricked out at some expense. If all about these edifices, indeed, he finds marks of degradation, and a poorly clad and dirty population, he may reflect upon the nature of a system which can screw money out of the labouring man to put stone upon stone, and add one stained window to another, but can do nothing to elevate in society the ill-treated toiler himself. Dr. Cullen's church is content to let him live and struggle, and rear children after his own social type, and die, provided it keeps him chained down to the cabin his father and grandfather held before him, and derives from his industry a full fifth, in many cases, for dues of various kinds—marriage, and christening, and burial fees, indulgences, confessional charges, the cost of scapulars, and the unfailling penny a week for—he would be a wise man who knew what.

But in order to show, from the results of the Roman scheme in this country, that it is by no means starved by its supporters (we know that, in many of its institutions, such as Maynooth, convent schools, and monastic reforma-



tories, it is well cared for from the public pocket), let us turn to the statistics of the society, *De Propagatione Fide*, for 1858, as published in the *Annals*, the official record of its proceedings. In the year named, the receipts of this association were 6 684 567*l.* 11*s.* More than the half of this was levied in France; but, next to France, Ireland figures as the best "draw-farm" of the Papacy. From Great Britain and the Colonies nearly 600,000*l.* were derived, 434 567*l.* 30*s.* exactly coming from this "poor" little island. The generosity of Ireland beggars the offerings of the Continent. There are only 57 000*l.*, in round numbers, from Germany, 86,000 from the States of the Church, 10 000*l.* from shabby Spain, and so on; Belgium, even, does not approach the "poverty" of Erin. In connexion with the obtaining of this handsome Irish subscription there is one thing to be noted. It is greater for 1858 than for previous years. This is partly due to the improved state of our agriculture; but there was another element in the case, and an efficient one. The Pope issued in 1857 something like one of the old Queen's Letters to the missionary societies. The resemblance only consists, of course, in the fact that the document is a letter, and emanates from "one having authority;" for the nature of the Pontiff's epistle is to prescribe (and we quote the *ipsis-sima verba* of the *Annals*), "as a condition of the indulgence of the jubilee, a pious offering to the eminently Catholic work of the Propagation of the Faith." Thus whipped up to their duty, under dread of the severest penalties, the Faithful came "down with the dust" nobly.

Having sufficiently proved that the poverty of Irish Catholicity is a highly squeezable thing, we may extend our original design to embrace a few words on the expenditure of these 450,000 Irish francs. Here, again, let us cite the very words of the *Annals*:—"Several of the donations from French and foreign dioceses have been given to the institution for the baptism and ransom of the children of infidels." So, ho! then it is admitted that there is an "institution" for baptizing and kidnapping, by right of that baptism, every young Mortara upon whom violent hands can be laid with impunity. Ireland, too, has to say to this "institution;" for we are a "foreign" diocese, and Irish money has actually been used, and is possibly employed here, to "baptize and ransom"—otherwise to steal and hold, in spite of Divine and human law—the children of infidels: the children of Protestants as well as Jews—of Irish Protestants also; for this institution to play thief upon infaney "for the good of the Church" is not restricted to any such narrow limits as the Ecclesiastical States. The Pope has a large heart, and takes in the spiritual interests of all the children whose baptism into Mother Church be- zealous and pious man that he is—can surreptitiously accomplish. In the distribution of the Propagation Fund there are several things noteworthy. Ireland, though contributing a very large share, gets little back in the shape of grants for mission purposes. The expenditure in England and Scotland, on the contrary, is liberal. "Poor" Ireland is saddled with the expense of Cardinal Wiseman's big London chapels and flaunting processions. While this country gets only £2000 of the Propagation money, or under 60,000 francs out of her contribution of 434,000; between £8000 and £9000 are spent in England, exclusive of £3000 in Scotland. It thus appears that the active and elaborately organized agency opened through England, with the object of extending the Pope's political as well as his religious influence, derives its support from the exactions of which the Irish peasant is the victim. The *Annals* state how these sums were allocated in 1858, as follows; and we beg the reader closely to remark the English and Irish districts where the largest funds are placed in the hands of the Romish bishops:—

## MISSIONS OF GREAT BRITAIN AND IRELAND.

	Francs.	Cents.	Francs.	Cents
Rev. Dr. Gillis, Edinburgh (Scotland), . . .	20,000	0		
Rev. Dr. Murdoch, Western District (Scotland), . . .	21,000	0		
Rev. Dr. Kyle, Northern District (Scotland), . . .	21,000	0		
			62,000	0
Cardinal Wiseman, Westminster (England), . . .	8,029	12		
Rev. Dr. Thomas Grant, Southwark (England), . . .	40,000	0		
Rev. Dr. Briggs, Beverley (England), . . .	6,000	0		
Rev. Dr. Goss, Liverpool (England) . . .	4,000	0		
Rev. Dr. Ullathorne, Birmingham (England), . . .	8,000	0		
Rev. Dr. Clifford, Clifton (England), . . .	6,000	0		
Rev. Dr. Hogarth, Hexham (England), . . .	4,000	0		
Rev. Dr. Vaughan, Plymouth (England), . . .	8,000	0		
Rev. Dr. Thomas Joseph Brown, Newport and Menevia (England), . . .	9,500	0		
Rev. Dr. James Brown, Shrewsbury (England), . . .	11,000	0		
Rev. Dr. Turner, Salford (England), . . .	8,000	0		
Rev. Fathers Marists in England, . . .	34,227	0		
Rev. Fathers Oblates of Mary Immaculate in England, . . .	65,500	0		
			212,256	12
Seminary of Drumcondra (Ireland), . . .	14,000	0		
Rev. Dr. Cullen, Dublin (Ireland), . . .	4,000	0		
Rev. Dr. Dixon, Armagh (Ireland), . . .	3,000	0		
Rev. Dr. Walsh, Kildare and Leighlin (Ireland), . . .	1,500	0		
Rev. Dr. M'Evilly, Galway (Ireland), . . .	7,000	0		
Rev. Dr. Derry, Clonfert (Ireland), . . .	5,000	0		
Rev. Dr. Keane, Cloyne (Ireland), . . .	5,000	0		
Rev. Dr. Fallon, Kilmacduach and Kilfenora (Ireland), . . .	4,000	0		
Rev. Dr. Vaughan, Killaloe (Ireland), . . .	4,000	0		
Rev. Dr. Moriarty, Kerry (Ireland), . . .	3,000	0		
Rev. Dr. O'Hea, Ross (Ireland), . . .	5,000	0		
Rev. Dr. Ryan, Limerick (Ireland), . . .	3,000	0		
			58,500	0
			332,556	12

It does not appear that there is any check upon the outlay of these sums. The individuals named have full power to use them as they please "for the good of the Church;" and if, under such circumstances, they abstain from giving their disbursements a political turn on important occasions, they are what history and personal experience prove Roman prelates not to be. How many efforts, in our law courts, to wrest Protestant children from their proper natural guardians, have been carried on by these Propagation moneys? How much secret proselytism owes its success to the adroit use of this fund? Observe that it is collected for no specific object, and accounted for by no published balance-sheet. The subscribers give their contributions directly, or sustain the collection indirectly—and a large part of the annual receipts are so obtained—by purchasing what the *Annals* describe as "pictures, lists of indulgences," &c.; but there is no "report," with accompanying statement of accounts, such as Protestant societies for propagating *The Faith* are in the habit of regularly presenting to their supporters and the public. It is impossible for any Roman Catholic to tell how his money goes. He drops his pound or crown into the slit in the box which the Propaganda lays before him, and there is then an end of his connexion with the act of charity. His hard earnings may be used to bribe the nurse who baptized the young Mortara, or to hire the viragos who support their church and country at an Irish election, by intercepting voters, for all that the contributor can tell.

The Propagation Fund is one, in fact, partly derived from subscriptions obtained by the professed sale of heaven's free blessing of pardon for sin,

partly from the actual vending of such more substantial appliances of Romanism as the saint's portrait, the *agnus dei*, or the indulgence. This fund, moreover, is collected for purposes not revealed. It is a species of secret service money, placed in Jesuit hands, and may be dispensed, like all secret service moneys, in ways and uses of which the less said the better. Be this as it may, the heads of the Propagation never open their books for the inspection of the laity. The laity, forsooth, inspect the books!—that would be infidel curiosity—flat heresy—rank rebellion! On this subject there is just one more remark to be made. It is significant that so large a slice of the English fund is supplied to two comparatively new societies of Romish propagandists. These more recent Papal organizations are greatly to be suspected; and most when they assume the character of charitable institutions of whose privileges Protestants are allowed to partake. Those new associations all date subsequently to the dogmatic defining of the crowning Papal superstition, the Immaculate Conception; and their main aim seems to be, to stir up the minds of the population against Protestants, not Protestantism; to sow hatreds, to keep up bitterness, to crush inquiry, to strangle all education worthy of the name, effectually to resist the progress of the age, while artfully appearing to chime in with it by young men's societies, and the like, where a great deal is heard about the priest, and where the Bible, as well as Shakspeare, Milton, and Macaulay are proscribed. These "Marists" and "Oblates" in England, and "Redemptorists," "Vincent de Paulines," and "Sacred Heart" clans in Ireland, go about holding "missions," and form, in fine, the flying corps of Ultramontanism. Great dependence is placed upon them by Dr. Wiseman and his more cunning Hibernian brother, Dr. Cullen, and the Propagation is taxed heavily for their maintenance. Their labours mark a new era in British Romanism, one of fresh political and religious zeal, to the dangerous results of which our Protestant people are not yet fully awake.—*Dublin Packet*.

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### POPISH TACTICS.

(From our *Parliamentary Correspondent*.)

IN the session that has just come to a close no great advantage has been gained by the Romanists. In point of numbers they have lost ground; the general election thinned their ranks, and returned more Protestants from Ireland than has ever before been the case, I think, since the passing of the Reform Bill. In England it is hardly necessary to say that the only member of that persuasion is the brother of the Duke of Norfolk, sent from the family pocket-borough of Arundel; the representation of Scotland speaks for itself. But though the Roman Catholic numbers are diminished, their talking power is rather increased by the return of Mr. Hennesy, a young gentleman, of whom I spoke in a former letter, and who is evidently resolved not to prove a silent member. He, along with Mr. Bowyer and Mr. M'Guire, may be considered the special champions of the pope and cardinal in Parliament. I do not include Mr. Vincent Scully, the new member for Cork, in the lot, for though he too talks on all occasions, yet there is more of the buffoon in him than of serious matter. So much for their position and their power to inflict annoyance or mischief on the Protestant cause. As to the amount of mischief they have been able to inflict during the six or seven weeks that the new Parliament has been able to sit, that, as I have already intimated, is little or nothing. The rumours of a coalition between them and Mr. Disraeli's friends, if there ever was

anything in it more than a bit of election scandal, has come to nothing; the downfall of the Conservatives has put an end to the compact, if there ever was one, and both parties act as independently of each other as if it had never existed. A vehement liberal partisan might perhaps find some trace of the good understanding between the parties in the anxiety of the Conservatives for the restoration of things as they were in Italy, including the dominion of the Pope, but I believe that their political principles, and not only Romish sympathies, led them to that conclusion. Only there is this to be said, that their political principles coincided with the religious feelings of the Romanists, while the sentiments expressed by the ministers so scandalized the Popish members, that some of them observed that they would never sit on the same side of the house with the members of the Government. A more suspicious sign of former fraternization is to be found in the several times repeated question,—Whether the present Government will fulfil the intentions of the late one with respect to the religious indulgences to be shown to Roman Catholic sailors on board of ships of war? What promises have been held out to them it is difficult to say; the question has always been asked when Sir John Pakington happened to be absent, and Lord Clarence Paget has always assured them that there was nothing in the records of the Admiralty office beyond a single letter, discussing the claims of these men with kindness, but not containing a single suggestion of a specific nature. Of late, indeed, another question has been added of a still stronger character,—Whether the Government will grant facilities to Roman Catholic soldiers to attend to Saints'-days when these do not interfere with their duty? It is of no use to tell them that soldiers may go where they please when off duty—they understand that well enough; but they fancy that by these continual repetitions they may badge the Government into some sort of official recognition of their religion. Their policy is so plain that the blindest cannot mistake it; but I do not believe that either from the late or the present Government have they gained much advantage by these continual questions during the present session.

In the meantime a movement, antagonistic to the clergy, has sprung up among the Roman Catholic laity, which may yet assume some importance. I refer to the feeling of the laity, which has been displayed on the Roman Catholic Charities Bill, a matter which excited a good deal of animated discussion just at the close of the session. Your readers probably do not need to be told that up to a comparatively recent period a great portion of the money bequeathed in England for charitable purposes was absolutely wasted for want of somebody to look after it. To remedy this great evil, the legislature appointed, some eight or ten years ago, a body of charitable commissioners to administer and regulate them all, and to see that none were diverted, except for good and sufficient reasons, from the intentions of the donor. But from the control of this board the charities of the Roman Catholics were temporarily excluded on the alleged pretext that as the law does not recognise the validity of saying masses for the dead, and as most, if not all, the Romish charities, however secular they might be in their main object, were all mixed up more or less with saying masses, and would therefore be liable to forfeiture if brought formally under the notice of the Commissioners, it was but right to suspend the operation of the new law in this case till some measure could be devised, which, while leaving the religious portion of the charities as it is, could place all the secular portion under the control of the Commissioners. But owing to the laxness of different governments, or it may be their unwillingness to meddle at all where the Roman Catholics are

concerned, year after year has been allowed to slip by without any measure being proposed—the Exemption Bill has been renewed for another year, and in the meantime all the Romish charities of England have been under the uncontrolled management of the priests, or, in other words, of Cardinal Wiseman. To what purposes he has applied them it would be vain to inquire; it is enough that his management has roused the indignation of his otherwise patient and crouching subjects—the Roman Catholic party of the north of England, who insist that these charities shall be placed under the same beneficial control with those of their Protestant fellow-countrymen. Mr. Hutt, the member for Gateshead, declared that he spoke the sentiments of his Roman Catholic constituents, in stating that they would have no more exemption bills. The Government admitted the force of this appeal so far that they actually introduced a measure to allow the secular part of the charities to be separated from what may be called the religious, and to place the former under the control of the Commissioners; but objections were taken almost at the last hour by some of the Roman Catholic members, and there was not time then to examine or to amend the imperfections they pretended they had discovered; the measure was dropped, and the members had recourse once more to a continuation of the Exemption Bill for another year. Mr. Newdegate did stout battle for the Romanists, and though he was taunted by Mr. Bowyer and others with having it for his sole object to get the charities within the meshes of the law as it now stands, so that they might be forfeited, the House well knew that this was a mere pretext to throw dust into the eyes of the people, and enable him to retain the charities in the hands of his master, the Cardinal, for a little time longer. A respectable minority showed how unsafe that practice is to depend upon much longer, and accordingly on the very last day of the session, Mr. Bowyer was allowed to bring in a bill containing his ideas of the kind of exemption which Romish religious charities ought to have from the control of the Commissioners. It is to his credit that he brought it in then, as it will be printed, and all parties concerned will have time to study it in all its bearings during the next recess. I need not say how jealously any measure coming from him ought to have its provisions scanned, and its progress watched.

As I have already said, the Romanists have made little or no progress this year, but they have done a good deal to unfold their case, and let us see what their objects are. They have cast off the mask of late in their exertions to obtain an official recognition of their religion in the country. For this they demand official chaplains in jails and workhouses; for this they claim special privileges for the sailors of their persuasion on board our fleets, and for the soldiers in our army. To effect that object, they have long been moving stealthily; of late they have worn their mask more loosely. Does it indicate increased confidence of attaining their end? Anyhow, it is the note of warning to put Protestants on their guard. A second object is to get the education of the youth of their persuasion in Ireland, and as many more as they can trepan, into their own hands. This they showed in the discussions on education, to which I before adverted; and the bishops, who have lately met in conclave, have come to a unanimous resolution to condemn the whole system of mixed education, and to demand from the Government that it shall be swept away, and that the funds for education in Ireland shall be committed to their management. If this be so, it is a bold step in advance. It vitally concerns Protestants that they shall be agreed as to the best mode of meeting it.



TEACHING MONKS WITNESSING THEIR SCHOLARS ATTACKING PROTESTANTS.

### IRISH POPISH SCHOOLMASTERS.

It is well for the people of Britain to understand not only the unabated malevolence of the agents of Rome towards all who differ from them, but the probable effect of handing over the public education of the south and west of Ireland to the devotees of that system. The following cases will strikingly illustrate this spirit of Popery. In Ireland Rome acts without restraint, and its true spirit is therefore conspicuously manifested, whereas in Britain the claws of the tiger are at least muffled as yet, although its spirit is the same. The first case illustrates the general spirit of the Romish system; the second brings out more distinctly the effect of handing over the education of the youth of a country to a set of idle and bigoted monks, from whose instructions much evil and no good can be anticipated. Both cases prove the paralyzing effect of the Romish system on the operations of the civil magistrates. We cordially concur in the censure pronounced by our able cotemporary on the extraordinary decision given in this case, and we believe that justice never will be done until men who act as these monks did are summarily and severely punished.

“On Thursday night, 28th ult., the house of Michael M'Donagh, of Cappaduff, in this county, was maliciously set on fire and totally destroyed. The poor man and his family, consisting of a wife and five children, had a very narrow escape, as they were fast asleep at the time of the occurrence, and were aroused with difficulty by a man returning from the Westport market. The only reasons which can be assigned for this outrageous act are, that M'Donagh is a convert from Romanism, a herd to the Hon. Miss Plunket, of Cappaduff, and was on two occasions a principal witness against a priest.

named Lavelle, when brought before the Petty Sessions Court of Ballinrobe. Very threatening language was used towards M'Donagh a short time before. The state of the country where this occurrence has taken place deserves the particular attention of the authorities. No reward has as yet been offered by the Government for the discovery of the perpetrators of this fearful crime."

"The following report relates to another outrage perpetrated in the same district as the former.

"BALLINROBE PETTY SESSIONS—AUGUST 22.

"*Margaret Donnelly v. Edmond Lally.*

"This was a charge that the defendant, with thirty or forty other boys, assaulted the complainant at the monastery of Partry, on the 11th instant.

"Mr. Buchanan, instructed by Mr. Myles Jordan, appeared as counsel for the complainant.

"Messrs. D. E. Blake, Ignatius Kelly, and John Griffin, attorneys, defended.

"Mr. Buchanan stated the case. His client and her husband were on their way home, passing a school-house situate at the monastery of Partry, when thirty or forty of the scholars commenced an attack with stones upon them. Mrs. Donnelly was so seriously cut in the head that she had to have medical attendance. Counsel commented severely on the uncharitable conduct of four monks who stood by and saw a woman assaulted by their scholars without attempting to save her.

"Margaret Donnelly, examined by Mr. Buchanan.—I live at Newtown, and on the 11th instant I was with my husband at Cappaduff. We were returning home, and had to pass by the school-house of the monastery of Partry. As we approached it, I saw three or four monks standing at the monastery, and between twenty and thirty of the scholars collected and standing in a rank at the school. They were on a bank seven or eight feet higher than the road we were on. As soon as we were under them they threw a volley of stones, one of which struck me behind the ear, cutting my bonnet and cap through. Another struck me on the crown of the head, and cut me severely. I bled a great deal.—[Witness produced a pocket-handkerchief which was saturated with blood.]—I tried to run away, but had been ill for some months previously, and felt very weak. The boys followed throwing stones. Several struck me on the body. *The monks looked on but never interfered.* We met a woman who tried to stop the stone-throwing, but the boys still followed until I took shelter in a house. We went to the police barrack, and two policemen came with us to the school-house. They asked to see the boys that I might identify them. The monks said they would be leaving school shortly (it was then two o'clock), and we could see them. They entered the school and shut the front door. After some time we saw boys running away, and found they had been let out by the back door. The police followed three of them, and arrested the defendant. *He said his name was Walsh,* but a man named Lally came forward and said he was his son, and his name Edmond Lally. I saw him in the crowd and a stone in his hand, but I cannot say he struck me. He told the police that he had thrown stones at me, but that none of them struck me. I was confined to bed for a week, and attended by Dr. Twiss.

"Cross-examined by Mr. D. E. Blake.—I was that day, with my husband, at the Rev. Mr. Townsend's. My husband is a Scripture-reader, and paid by Mr. Townsend. We said nothing to the boys to cause them to attack us. We were not talking of Roman Catholics or their religion. We did not speak to them at all.

"Bartholomew Donnelly, examined by Mr. Buchanan.—I am the husband of the last witness, and was with her.—[Witness described the attack.]—I turned towards the boys and begged of them to stop. I had to walk backwards for some time to try and save my wife. The defendant was amongst the boys, and I saw him throw stones.

"Cross-examined by Mr. Kelly.—I am a Scripture reader. This is not a religious case; it is one of assault.

"Mr. Kelly.—What does Mr. Townsend pay you as a Scripture-reader?

"Mr. Buchanan objected to the question; it was entirely irrelevant.

"Mr. Kelly contended he should have it answered.

"The Court decided the witness need not answer it unless he wished to do so.

"Mr. Kelly said, that being the ruling of the Court, he and his friends would withdraw from the case.

"A policeman who arrested Lally proved his statement as to the throwing stones.

"Hastings Twiss, M.D., examined by Mr. Buchanan.—I examined the wounds on

Mrs. Donnelly's head. That behind the ear was not so large as that on the upper part of the head. This was so deep that I had to probe it. Her state of health was not good at that time. I have no doubt the wounds inflicted caused grievous bodily harm.

"Mr. Buchanan.—That is our case.

"The Court asked if there was any evidence for the defence.

"The professional gentlemen declined to offer any.

"The magistrat's retired to consider their decision and on their return, the chairman, Mr. Moore, R.M., said—We are of opinion *that this boy and the others were mere instruments in the hands of others, who took no part in the proceedings. It is in evidence that four monks stood looking on, and allowed their scholars to perpetrate this assault.* For these reasons we will only inflict a fine on this boy of 5s. and costs, or a week's imprisonment.

"Mr. Griffin asked that the penalty might be increased to £1, ls., to enable them to appeal, as he and his friends considered they had been precluded by the Court from cross-examining the witnesses.

"The Court acceded to this application, and an appeal was lodged to the next quarter-sessions.

"*Barholomew Donnelly v. Edmund Lally.*

"This was a charge of assault at the same time and place.

"The Court suggested that, for the reasons they had given, it would be better not to proceed with this case.

"Mr. Buchanan at once yielded, and withdrew the charge.

"We cannot but say that the decision of the magistrates in this case is, to say the least of it, a most extraordinary one, and calculated to encourage rather than to hinder the perpetration of similar outrages. It appeared on the evidence of a medical man, that Margaret Donnelly received certain wounds which caused 'grievous bodily harm;' but because the person who inflicted these wounds was an instrument in the hands of some monks, he was deemed by the Bench to be deserving of only a nominal punishment. Is a man who kills a fellow-creature released from the responsibility of the crime of murder because he is only a hired assassin, doing the will of another?

"What extraordinary interpretations are put upon the law when the liberties and the lives of Protestants are to be defended against Romish aggression! Well might a correspondent who resides in the district where these outrages were perpetrated write:—

"Owing to the way in which the law is administered, and the supineness of the authorities in putting it in force whenever a priest is concerned this whole district is in such a state that neither the lives nor properties of Protestants are safe; and if we seek redress at the courts of law, we do so at the risk of our lives. Besides, Popish officials are now so interwoven and mixed up in every department, that they manage to act in such a way that justice is frustrated. Unless some change is speedily made, Protestants have sore days before them."

"It should be noted that the monks who instigated the boys to assault Mrs. Donnelly are schoolmasters. They may be considered as a fair specimen of the teachers which Romish priests would select were the work of education intrusted to their irresponsible management."—*Achill Herald*, Sep. 20, 1859.

#### POPISH CHAPLAINS AND WORKHOUSES.

We have been constantly urging that every new concession given to Rome creates a new demand; and this course will be persistently followed out by the priests of Rome until Popery is either resisted and overthrown, or becomes the established religion of the nation. The sums given for Popish Schools in England and Scotland, through the hollow system of indiscriminate



grants for education in Britain, are made by the Popish priests the pretext for seeking to destroy the National System of Education in Ireland, and to rear in its stead a separate system of Popish schools there; the appointment of Popish chaplains to Irish workhouses and to the army has emboldened them to demand Popish chaplains for the workhouses in England; and Dr. Wiseman and his band have in this so far succeeded already with the Poor-Law Board, through, we have no doubt, the influence of the Board's permanent secretary, who is a Papist. The first concession, which, however, will we trust be defeated, appears in an order very lately published, which, says the *Monthly Letter* of the Protestant Alliance, directs the

“Master of the workhouse to enter, as the religious persuasion of an orphan, the creed, as far as the master can ascertain, of its father, or of its mother, unless the godfather or godmother of the orphan object; and no orphan child shall be instructed in any other creed than that fixed by the master, unless the child be above twelve years old, and competent to exercise a reasonable judgment on the subject. The master shall, subject to the direction of the guardians of the union, take all practicable steps to procure the attendance of a minister of the religious persuasion of the orphan, in order to give it proper religious instruction.”

Notwithstanding this mischievous concession on the part of the Poor-Law Board, the *Weekly Register*, Dr. Wiseman's organ, states that it is only “*an instalment of justice, and would be utterly delusive if it were regarded as a settlement of the question. The practical requirements of the case will not be met till the (Roman) Catholic chaplain of every Union where there are (Roman) Catholic inmates, has the same right and the same position as the Protestant chaplain.*”

If these guardians of unions consent to the above order, they will act with their eyes open as to the ultimate aim of the Church of Rome; for depend upon it, if the least concession be made, every union in England and Scotland will be saddled with a Popish priest, “*having the same right and the same position as the Protestant chaplain.*” But it will not stop here: the Papists will demand, as they have done already in the case of prisons and barracks, that a separate mass-house be erected, and an order will by and by proceed from the Poor Law Board, such as has been sent by the Poor-Law Commissioners in Ireland to the Board of Guardians of Newtonards, demanding that there be provided “*a suitable altar, vestments, and such other appendages as are necessary*” for “*the due celebration of (Popish idolatry) Divine worship according to the rites of the Roman Catholic Church.*”

We do not object to the master keeping a register of the religion of every child, or of every inmate who may enter his workhouse. If this register be kept simply to ascertain the religious profession of the destitute poor, it is all right; but this is not the object of the order before us. The keeping of such a register on the face of this order, is but a means to an end; and that end is, in the first instance, to give the emissaries of Rome a footing in all workhouses, and ultimately that a Popish priest, and the idolatrous rites of that Church, may be established and supported by the people of this country.

It seems almost incredible that a General Poor-Law Board in Great Britain would issue an order prohibiting guardians of the poor from instructing orphan children in a knowledge of the Scriptures; for surely such instruction is the best means we can adopt to make the children of the poor, especially if they are orphans, able to discern right from wrong, and acquire power to become industrious and self-supporting. It appears still more extraordinary, that the master of a workhouse should be compelled to seek out a Popish priest, in order that he may attend the workhouse and teach

the children a system that will not only destroy their souls, but unfit them from being useful members of the community.

We are prepared to show that the Church of Rome has been looking forward to this result for some time, for we learn that in a single district in Aberdeen there are, on an average, twenty children whose parents are Protestants, baptized in the Popish Church every week, a number equal to one thousand in a year; and supposing there are no more than twenty in the whole of Aberdeen, it is reasonable to assume that the same process is going on in our other large towns, such as Glasgow, Edinburgh, and Dundee, which would give, according to their population, on a low calculation, perhaps 10,000 children annually, whose parents are nominally Protestant, given over in a single year to the Popish Church. And if Scotland give her 10,000 of neglected children a year to the Popish priests, England will give at least six times that amount, that is to say, from England and Scotland 70,000 children, perhaps, of nominally Protestant parents, may be estimated to be baptized in the Popish Church every year. If this system goes on for twenty years, we shall have the immense number of nearly a million and a half. Now, the object of the Church of Rome is obvious: Many of these children, from the character of their parents, will become inmates of workhouses, prisons, or Reformatories, and they will be claimed, under the new order of the Poor-Law Board, as *belonging to the Church of Rome*. A gentleman in Aberdeen, who takes a great interest in Reformatories, says, "Such cases are becoming exceedingly annoying and distressing, for no sooner is a child well-clothed and settled in a Reformatory, than the priest comes, claims him, takes him away, and places him in a Popish school; and if the Governors interfere, there is immediately a religious squabble, and the Board meeting, instead of being peaceful as hitherto, is becoming extremely annoying."

We rejoice to notice that the Protestant Alliance continues to watch this very important movement with energy, and has entered into communication with various Poor-Law Unions and individuals in relation to it. We are also glad that the Guardians of Mary-le-bone, St. Pancras, the City of London Union, the West London Union, the Union of St. Andrew, Holborn, are resisting the order. And we trust the Guardians of every Union throughout the kingdom will also resist it to the uttermost, and that the question will be brought before Parliament as soon as it meets.

With the view of still farther illustrating the plans which the Church of Rome is adopting in order to gain proselytes in workhouses, we append the report of some extraordinary proceedings that have taken place in the Sheffield Workhouse:—

"It appeared that during the last twelve or fourteen months, about twenty orphan or deserted children, from five years of age and upwards, had been allowed to leave the workhouse on the pretence that certain persons, whose names were given on each occasion, were willing to take them as servants or as adopted children. A few weeks ago, it came to the knowledge of the Chairman of the Board of Guardians (Mr. Saunders) that a number of pauper children were living at the house of a blacking maker named Lee, in one of the less respectable parts of the town, and were being regularly taken to mass, &c. On inquiry, he found that Lee had had no less than seven of the children, boys and girls; that three only of them were at work, earning amongst them 9s. a week. When the ability of the man (whose wife takes in washing) to support the children was questioned, it is stated that Mr. Leonard, a Roman Catholic guardian, said he was assisted by the Roman Catholics; but this is now denied. It appeared, however, clear, that he was not in a position to support them himself. On further inquiry, it turned out that Lee had been instrumental in getting out of the workhouse the whole of the twenty children, though

representing that they were for other people; that in but few instances had the children remained long with the people into whose houses they were at first introduced; and that when they left those houses, they were either taken by Lee, or placed were got for them in Roman Catholic families by the Romish priests or other persons. The orders for most of the children to be taken out of the workhouse had been made by a relief committee. From an investigation made by the relieving officers, it appeared that all the children, with one or two exceptions, were properly cared for as regards food, clothing, &c., though some were in the families of poor persons very unlikely to burden themselves with other people's children, and that several of them were attending Romish day-schools, and other Sunday or night-schools. The supposed inability of Lee to maintain seven children, and other circumstances, led to the suspicion that the children were obtained from the workhouse for the purposes of proselytism. Mr. Leonard stated that they had been taken from the workhouse by Lee and other zealous Roman Catholics, because Protestant attempts were made in the workhouse at proselytism, but alleged that they were all Roman Catholic children. The chairman, however, after explaining that the strictest care was taken to prevent proselytism in the workhouse, showed from the Union books that three of the children were Protestants, and that five others were the children of parents belonging to no sect. Several guardians expressed themselves strongly as to the impropriety of children being taken out of the house in this way, some of them openly stating their conviction that they had been got out by the Roman Catholics for purposes of proselytism; and after the display of considerable personal feeling between the chairman and Mr. Leonard, a resolution was passed, ordering that no more children should be allowed to leave the workhouse as servants or otherwise without the sanction of the Board, the committees not being at liberty to grant such sanction, as heretofore."

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#### EXTRACTS FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

**ROMANISTS AND THE WORKHOUSES.**—Since the publication of our last Number, a new order respecting the religious instruction of orphan pauper children in workhouses has been issued by the Poor-Law Board. The order directs the master of the workhouse to enter, as the religious persuasion of an orphan, the creed, as far as the master can ascertain, of its father, or of its mother, unless the godfather or godmother of the orphan object; and no orphan child shall be instructed in any other creed than that fixed by the master, unless the child be above twelve years old, and competent to exercise a reasonable judgment on the subject. The master shall, subject to the direction of the guardians of the Union, take all practicable steps to procure the attendance of a minister of the religious persuasion of the orphan, in order to give it proper religious instruction.

This order has already met with strong opposition from several of the metropolitan unions, and others will shortly be added to the number of resistants. At the meeting of the guardians of St. Mary-le-bone, letters from St. Pancras and the City of London Union were read. The communication from St. Pancras, requesting the co-operation of all boards of guardians in resisting the exorbitant demands of the Roman Catholics, on the ground that it would be a most unjust charge upon the rate-payers, in direct violation of the feelings and principles of this Protestant country, and subversive of all good government and order in workhouses, was cordially approved; and a committee was unanimously appointed to co-operate with other Boards in opposing the Romish movement.

The guardians of the West London Union resolved unanimously,—

“That the clerk reply to all connected with Boards of Guardians who may apply,

as to the course this Board intend to take in reference to the recent Order (of the Poor-Law Board)—

"1st, That we intend to co-operate with all who seek the repeal of that Order; and—

"2dly, We do not intend to give any directions to the master of our workhouse to enable him to act under it."

The Protestant Alliance continues to watch the movement, and to communicate with various Poor-Law Unions and individuals in relation to it.

WHAT ROMISH CHILDREN ARE TAUGHT ABOUT PROTESTANTS.—The *Dublin Daily Express* states that—

"At the adjourned inquest held in the Court-house, Tullamore, by the Coroner, James Dillon, Esq., respecting the death of John Connor, labourer, a son of the deceased, a fine, intelligent boy, was produced, and was questioned as follows, to test his competency to give evidence:—

"Coroner, Have you been taught your Catechism? *Boy, Yes.*

"Coroner, How many Gods are there? *Boy, One.*

"Coroner, Have you heard of hell? *Boy, Yes.*

"Coroner, Who shall be sent to that place of punishment? *Boy, All Protestants!*

"The prompt and candid reply produced quite a sensation. The Protestants, of whom a considerable number were present, stood at the witness, amazed; and the Roman Catholics, of which sect the coroner is himself an adherent, seemed perplexed at the open candour of the reply. The startling announcement was followed by a long silence. Only those who neglect to acquire information concerning the training of Roman Catholics, will wonder at the honest candour of the witness."

THE MASS IN WORKHOUSES.—The *Belfast News Letter* states that—

"At the meeting of the Newtownards Board of Guardians, a general order from the Poor-Law Commissioners was read, ordering them to provide 'a suitable altar, vestments, and such other appendages as are necessary' for 'the due celebration of divine worship according to the rites of the Roman Catholic Church.' The Commissioners add that 'they are informed by their inspector, Mr. Robinson, that the articles required by the Roman Catholic chaplain, in addition to the altar and vestments, are a chalice and patina, missal and stand, two altar cloths, two candlesticks, two cruets, and a small altar-cloth.' The Board, by a majority of nine to seven votes, respectfully declined to comply with this order."

IRISH CRIMINALS.—The 37th Report, for 1858, of the Inspector General of Irish Prisons, contains some valuable information, from which we select the following facts:—

1.—ADULTS AND JUVENILES.		2.—JUVENILES.	
Protestants, . . . . .	3,795	Protestants, . . . . .	167
Presbyterians, . . . . .	799	Presbyterians, . . . . .	24
Roman Catholics, . . . . .	29,027	Roman Catholics, . . . . .	2,113
Not ascertained, . . . . .	378	Not ascertained, . . . . .	11
	<hr/>		<hr/>
	33,999		2,315

"From Table, No. 1, it appears that 11 2 per cent. of the prisoners committed in 1858 belonged to the Established Church; 2 36 per cent. were Presbyterians, and 86 33 per cent. were Roman Catholics.

"Table, No. 2, shows that 7 per cent. of the juvenile offenders belonged to the Established Church; 1 per cent. were Presbyterians, and 92 per cent. were Roman Catholics."

The proportion of Protestants and Romanists has been variously stated. The Romanists claim, we believe, to be about three-fourths of the entire population; but other persons assert, that since the famine of 1846-7, and the tide of emigration has set in, that the two bodies are now nearly equal. The above statements will, at the present time, when Romanists are making great demands for chaplaincies and educational purposes, prove highly important.

The Report also states that—

“The Act for establishing Juvenile Reformatories has come into operation, and considerable energy has been evinced in taking advantage of its provisions. There are now eight Roman Catholic Reformatories and two Protestant Reformatories in Ireland.”

IRISH CONSTABULARY.—In reference to a Parliamentary return relating to the Irish Constabulary, Lieutenant-General Sir Duncan MacGregor states that—

“The Irish Constabulary originally consisted almost entirely of Protestants; and that even at the period of his taking charge of the establishment the Protestants belonging to it were in relation to the (Roman) Catholics as two to one. This disproportion has ever since been gradually diminishing until now, when the Protestants throughout the force are to the Roman Catholics scarcely as one to two; yet not only do many of the original Protestant officers and head constables remain, but a majority of the oldest constables are still Protestants. Under such circumstances it is not to be expected that, if long service is to be attended to, the constabulary non-commissioned officers will correctly represent the corresponding numbers of the two religious denominations in the police, until the length of service of the Roman Catholics becomes as preponderating over that of the Protestants as their numbers.”

POPISH TACTICS.—The *Tablet* states that—

“Passive resistance has its triumphs. The Report of the Irish Synod is to the purpose. It will pray, it will appeal, but it asks for more than mere acquiescence; for meetings, petitions, calls to squeeze representatives, conditions of support all legitimate means to sustain by united strength the demands of the Bishops. For this is no political trifling. It is a religious question. Now, from the time of that first meeting till Parliament meets again, six months and more will be gone, and what shall we have done? The Queen does not disappear if Parliament dies. Cannot our committee write a clear, short, and practical petition to be signed at once at every Mass of Obligation, in the society, in the school-room, it need be on tables in the street? Who, after all are the people most interested? Those who come nearest the want and the oppression—the poor. Cannot they be taught to make themselves troublesome; yes, very troublesome, to their task-masters? A multitude of poor may become an arm of strength. Cannot every child be withdrawn at once and simultaneously from the obnoxious system? Those who know the ins and outs of the (Roman) Catholics in England must, if they have the will, have many ways; but let some way be shown.”

ROMISH BISHOPS AND THE GOVERNMENT.—The *Tablet*, of September 10, states that—

“It will be some time before the decision of the Cabinet on the Memorial of the Irish Hierarchy will be given, but the reception by the Liberal party and the Liberal press of their Lordships' claims raises a presumption that the Ministry of Lord Palmerston and John Russell will prefer resistance to concession.”

The *Waterford Citizen* says—

“The Irish Bishops are being abandoned by the Liberal Members. There is treachery in some quarters. The truth is, and we are free to proclaim the truth, the body of Irish Liberal Members shrink from supporting the Pastoral. The excuse that has been offered for the delay in holding the meeting, is an insult to the common sense of the country.”

PAPIST IN OFFICE.—Sir John Romilly is reported to have named Mr. W. B. Turnbull, editor of Father Southwell's “Poems,” calenderer of the foreign correspondence at the State Paper Office. That this rumour is in correct, we venture to conclude, from the very nature of the facts. Mr. Turnbull is not only a Papist, but a pervert. These papers record the progress of the great ecclesiastical strife between England and Rome. Mr. Turnbull believes that in all that quarrel England was in the wrong. They describe the Wars of the Armada, the War of Independence in Holland, the

Thirty Years' War, in all which events Mr. Turnbull believes the action of this country to have been deplorable, undutiful, and false. They abound in particulars of these writings and treasons of the Jesuits, which made them formidable to the peace of the family, and that of the State. Mr. Turnbull holds the Order of Jesus, to quote his own words, "in the highest honour, veneration, and esteem." They preserve for us multifarious information relative to those priestly plots which the Government of Elizabeth crushed with a strong hand. Mr. Turnbull thinks the Queen, Council, Parliament, and people of England barbarous and malignant in the use they made of this preservative power. They contain many allusions to the miracle-impostures by which the Roman priests preserved their ascendancy over ignorant and fanatical minds. Mr. Turnbull professes a devout conviction that "desperate and deadly diseases" were really cured by touching with a martyr's reliques.—*Athenæum*, Sept. 24, 1859.

#### POPIISH IRELAND—A SABBATH SCENE.

ONE of the tendencies of Romanism is to destroy in the public mind, where it obtains, all proper regard for the Sabbath. It usually converts that sacred day into an occasion of more than ordinary dissipation. The priests of that religion are not only the abettors of, but foremost in the work of its desecration. Where Protestant influences are strong, the more gross violations of the day are not ventured upon; but where Romanism is dominant—is the religion of the land—as in South America, Mexico, Spain, Portugal, or Italy, there is practically little of the Sabbath, as enjoined in the Scriptures, known to the people.

Even in Ireland, notwithstanding the influence of the Protestant Government of England, the Sabbath, in the Roman Catholic districts, is greatly desecrated. Drinking, dancing, gambling, fighting, and carousing in general, are not unfrequently Sabbath scenes, connected with Romish chapels or churches.

One of the missionaries sustained by the Board in that island, in a recent report, says:—

"I asked why the priests did not preach against Sabbath desecration, which is so very general in the country. 'Oh, sir, it would not be fair to hinder the poor people, who are working hard all the week, from amusing themselves on Sunday.' I cited the commandment regarding the Sabbath, and showed the evil effects resulting from ignorance of the Scriptures. I referred to a raffle which was held at the chapel of Craughwell, on Sunday, the 12th instant, and again on Sunday, the 19th, for a cow, the property of one of the priests. They admitted that the raffle was held at the chapel, and that the priests presided over it, but said—

"'Sure it could be no harm, as the profits of the raffle were to go to the chapel.' One of them, more intelligent than the others, said, 'It is a breach of the Sabbath, and there is no use in trying to excuse it.' 'I wonder,' said another, 'that the priests would do it, for, sure enough, it is a breach of the Sabbath.'"

We add the following postscript, viz. :—

"*P.S.*—Some circumstances have taken place in this district within the past month, which reflect very little credit on the Church of Rome, and which are felt, I am sure, by at least the intelligent portion of the people. The first to

which I allude is that of the raffle mentioned in my journal. It was held publicly at the chapel for two successive Sundays. Immediately after the celebration of mass, priests and people adjourned to a corner of the chapel-yard, and commenced raffling for a cow, the property of one of the priests. The raffle continued to a late hour on Sunday evening, the 12th, when the congregation was dismissed, with directions to go home quietly, without fighting or getting drunk, and to assemble on the following Sabbath to finish the raffle. Accordingly, on Sunday, the 19th, the raffle was renewed, when the cow was disposed of to considerable advantage, realizing, I am informed, upwards of £30. On the petty sessions day succeeding the 'raffle,' several persons were brought before the magistrates at Ardrahan, charged by the police with a public breach of the peace.

"The police stated that large crowds were assembled, hurling and holding a dance, and that they issued summonses in obedience to instructions received from the inspector-general. I was in Court myself, anxious to hear how Roman Catholic magistrates would deal with such public desecration of the Sabbath, and never have I witnessed, even among the uneducated masses, a more utter disregard to its sacred claims than was evinced by the magistrates on that occasion. They not only decided that such meetings were not illegal, but expressed *their own sentiments* very freely to police and people. One magistrate designated such charges on the part of the police '*very frivolous*;' another, the resident magistrate, told the people he saw no harm in kicking football, or hurling or dancing on Sunday, provided there was no breach of the peace; and turning to his brother magistrate, he said, 'Surely we are not going to introduce a *Scotch Sabbath*, so that a man can't whistle.' At this juncture, one of the hurlers called out from the body of the Court, 'Of course, yer honour, it's no harm. Sure the parish priest himself was with us several Sundays.'

"After leaving Court, I heard intelligent Romanists express their disgust at such proceedings, but, with a few exceptions, the Court was filled with the poorer classes, who would not find fault with such language."—*American and Foreign Christian Union*.

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## THE REFORMATION THE PARENT OF CIVIL LIBERTY.

### No. VI.

BUT they also stood forth directly and avowedly on behalf of the civil liberties of their native land; in fact, they were the only persons of their times who made a firm and consistent appearance in their defence. The Covenants, from which they derived their name, and against which in succeeding ages, so much ignorant abuse has been poured forth, were deeds in which they bound themselves to defend and promote the civil liberties of their kingdom, as well as the purity of its religious professions. The writings which they published, the learning and profound judgment they displayed, were noble and very influential testimonies for the genuine principles of political freedom. And, as the preceding extract has made manifest, their whole conduct, from the time when they stood forth in a public character, down to the Revolution in 1688, was a continued struggle for the best privileges of their earthly kingdom, as well as for the nobler immunities of the kingdom of heaven. Patriots, therefore, the Scottish Covenanters surely were, in the

best and highest sense of the term, for religion, liberty, conscience, and the public good—all that is precious to man as a rational and immortal being entered into the matter of their contentings. Their love of country was of the sublimest cast. The spots on which they contended, and on which many of them fell, were scenes of purer and more substantial glory than that which was gained of old on the plains of Marathon, or at the straits of Thermopylæ. The historian of our land, when he tells us of the heroism with which these patriot men, in the times “when monarchs owned no sceptre but the sword,” “failed a tyrant’s and a bigot’s bloody rage,” and of the firm perseverance with which, in spite of all that was around them calculated to break their resolution, they clung to the cause in which they had embarked, displaying on their native mountains the banner of freedom, and standing out to the view of mankind in the high character of advocates at once for the prerogatives of their God, and for the liberties of their country, is pointing our attention to transactions of loftier character and of far deeper interest; nor do we hesitate to declare, that we should blush to claim kindred with the man who could survey the portion of our country’s history in which these transactions are recorded without feeling both gratitude and admiration. “The cold-blooded infidel” casts a look of ineffable disdain on the cause and the doings of the Covenanters, because he regards them as merely the paltry conflictings of some insignificant religious sects. The servile advocate of arbitrary power turns away from them with disgust, because he is jealous of everything that has the air of a struggle for freedom. The bigoted adherent of Popery dislikes them, because the Covenanters thought not altogether as he thinks, but made their appeal from the dogmas of erring man to the unerring dogmas of the living God. While, last of all, and unhappily in the most numerous class of all, the worldly man, immersed in secularity, and alive only to the things of this present world, deems the Covenanters’ contest beneath his regard, because it was connected with religion. There were religious matters involved in that contest, and it is this circumstance, we conceive, which constitutes its highest glory; nevertheless, it is this very circumstance which, in the view of worldly men, deprives it of all its interest, and entitles it to be set down as the mere ebullition of fanaticism! Alas, for such men! Their mode of thinking and of judging affords a melancholy display of the hostility which exists in the corrupted human heart against God, and against the things of God! So long as the benevolent exertions of the friends of their race remain unconnected with spiritual and religious concerns, so long as they maintain a character purely secular, they will receive the tribute of high approbation; but let this boundary be once touched—let benevolence extend the sphere of its exertion beyond its precincts of secularity, and, although it becomes thereby just the more worthy of esteem and of applause, it has entered a scene whither the world will not follow it, and in which contempt and scorn will be its sure reward.

“Patriots have toiled, and in their country’s cause  
Bled nobly, and their deeds, as they deserve,  
Receive proud recompense  
But fairer wreaths are due, though never paid,  
To those who, post’d at the shrine of Truth,  
Have fallen in her defence.

With their names  
No bard embalms and sanctifies his song;  
And history, so warm on meaner themes,  
Is cold on this.”

The patriot is an honourable character, but he who is both a patriot and a



martyr is much more honourable. Such were the martyrs of England and the Scottish Covenanters. If ever there were interests worth contending for, they are those for which they struggled. If ever there was a contest that bore a character of genuine magnificence, it is the contest in which they were engaged. If ever there were men who merited the esteem and the applause of succeeding generations, they are the men of whose doings we have been discoursing. For all that is estimable in our political and moral condition, we are indebted to them. They completed the deliverance which Knox and his coadjutors had commenced. They concluded the destruction, throughout this realm, of ecclesiastical domination and arbitrary political power. These are the Scottish Covenanters! Long time has passed since they were numbered among Scotland's living men, and the tempests of many a winter have swept over the places where their ashes repose, but they are not, they cannot be forgotten. The record of their lives may perish, and the rude lettered tablet that marks the hallowed spot of their glorious slumber may moulder to dust, but their fame is deathless in the heart of every lover of Scotland's liberty and Scotland's Reformation. Their worth has a monument more imperishable than marble or brass; a monument which will survive the trophies of conquerors and kings, and which the lapse of time will never be able to destroy.

It was at the memorable Revolution in 1688, that the determination to be free, with which the Reformation had inspired the minds of the British people, achieved its object. The arduous but glorious struggle which, for more than a century, had been perseveringly maintained against arbitrary power, was then brought to an auspicious termination. The storms by which the land had been assailed were hushed to repose, and the firmness of our forefathers was crowned with success. Then the tree of British liberty, planted in a former age, and watered with the blood of patriots and martyrs, attained its majestic growth, and succeeding generations have prospered beneath its shade, and abundantly partaken of its pleasant fruit.

Had the Reformation accomplished no other achievement on behalf of the liberties of mankind—had it effected nothing more than the emancipation of *one* country from darkness and despotism, its memory would have been blessed. To have reared, in the mid-st of the ocean, an asylum for freedom, whence, in process of time, as from a centre, its genial emanations might have gone forth, and, penetrating the surrounding gloom, shed blessings over the still degraded portions of the earth, would have been to do much for the happiness of our race. But it did more; the sphere of its earthly influence was much more extensive. We can point to other nations in which its introduction proved the dawn of freedom; and although it is true that, in some instances, the political importance which these nations acquired has been swept away by the impetuous tide of events which, during recent years, has poured itself over Europe, it is, at the same time, true that there remains in the character of their people, an intelligence, a love of enterprise and of industry, with a variety of similar features, the offspring of the Reformation, which confer on them a decided and acknowledged superiority over the population of those states in which the ancient system retains its power.

In glancing rapidly at the history of some of these nations, we may advert to the States of Holland. But for the spirit of resistance to arbitrary power elicited by the Reformation, these provinces which, with all their insignificance, acted for a considerable time such an important part among the kingdoms of Europe, would most probably have remained under the yoke of their Spanish

oppressors. With them, as was the case with England, the vindication of their religious rights proved the means of regaining their political freedom. Soon after its commencement in Germany, the Reformation had made rapid progress in these States, when Philip, the monarch who at that time swayed the sceptre over the Spanish branch of the empire, became alarmed, and determined to use vigorous efforts for its extinction. Proscriptions and persecutions of its friends ensued; and, the more certainly to crown his unholy enterprise with success, he erected, among the Belgians, the tribunal of the Inquisition. But his efforts were vain. Tyrants and persecutors! learn wisdom from the striking lesson. Means like those to which we have adverted may repress, for a time, the rising spirit of a people, but cannot crush it; and the violence with which it will at length burst forth will be awful in proportion to the degree of repression which it has experienced. The Belgian Revolution is one of the multitude of instances in which the truth of this remark has been demonstrated. The barrier which Philip was attempting to rear in his dominions against the progress of mind, proved utterly ineffectual. His system of increased oppression, instead of rendering the Hollanders submissive to his measures, imparted tenfold energy to their resistance. With one heart and one mind they rose against the ravishers of their freedom, and, animated by the consideration of the immense value of the prize for which they were contending, determined to emancipate themselves, or perish with the rights for which they fought. Here we would say again to the enemies of the Reformation: Here is a scene resulting from that very revolution to which you ascribe such a blasting influence on the affairs of Europe, which is one of the noblest that the sun can look upon—a brave but oppressed people awakening from the base slumber of many generations, and standing forth in the attitude of bold contention for their long-insulted and dishonoured rights. Who feels not that this is a hallowed scene? Who venerates not the combatants? What mind follows not with lively interest the progress of their glorious enterprise? Arduous and long was the contest that ensued ere the struggle was successful. But it could not be unsuccessful. What achievement is there which a people, in the circumstances, and with the feelings of the brave Belgians, could fail to accomplish?

The storm of popular indignation burst furiously over the system by which the Hollanders had been oppressed, and, along with their oppressors, swept it from their soil. Thus did the Reformation call into vigorous activity the long-slumbering energies of this people, stimulate them to attempt the recovery of their lost freedom, infuse into their minds that firm patriotism, and that lofty spirit of independence for which they were afterwards illustrious, and, in short, lay the foundation of all that grandeur, and power, and prosperity, which, in the lapse of years, came to be possessed by their diminutive State?

In the history of Sweden will we find another testimony to the truth of the affirmation which we have made,—that the Reformation proved the dawn of liberty to the nations of Europe. The introduction of the Reformation into that country brought along with it the recovery of her independence, and the rejection of the Danish yoke. Under the virtuous government of Gustavus Vasa, than whom never was patriot more worthily esteemed the *saviour of his country*, the great and dangerous power of the clergy was suppressed; their overgrown revenues were applied to the purposes of government; a regular monarchy was established, and such internal vigour was given to the

administration of affairs, that, rising above her natural weakness, Sweden became the first kingdom in the north. So highly, indeed, was she elevated by the abilities of her Protestant princes, and the other advantages which she had derived from the Reformation, that she became the protectress at once of Protestantism and of the liberties of Germany. The commencement of the century posterior to the Reformation, beheld her enterprising monarch at the head of that powerful confederacy which was formed among the German princes against the bigotry and boundless ambition of the House of Austria. The splendid successes which they obtained against that power are recorded in the pages of the historian; nor is it improbable that, if Gustavus Adolphus had survived a few years longer, the greatness of Austria would have been annihilated. The Reformation conferred on that kingdom liberty and greatness. Nor is it an objection against the argument which we are maintaining to say, that all this liberty and all this greatness were soon extinguished. The benefits of the Reformation were not properly improved; and if the rulers of Sweden, or of any other nation, pursued measures which were calculated to dissipate these benefits, and to prevent them from shedding their kindly influence over the whole population of their land, they alone certainly were to blame; and to them must be attributed that retrogradation which their several countries made in the path of improvement. "A queen weak and fond of gallantry; a king despotic, and a conqueror, dissipated the advantages procured to Sweden by the Reformation. Had Gustavus Adolphus and Oxenstiern obtained always successors worthy of them, the Czars would not probably have built their imperial city on the Neva, they would not have reached the shores of the Baltic; and the face of the north, and consequently that of Europe, would have been different from what it is. But Sweden shone only for an instant; and like those sudden meteors which shoot a momentary light through the long darkness of the night, it quickly disappeared from the political horizon."

A similar decline did Protestant Denmark experience; but neither with this has the Reformation any concern. Sufficient for it is the praise of having poured on the world the light of freedom, and of having opened up the true path to national dignity and grandeur; and if these brilliant prospects have been, in any case, shrouded, such a disaster is to be traced to some other cause than the Reformation.

If we turn our eyes to Germany, we find its Protestant States indebted to the Reformation for their deliverance from the Austrian yoke. It was that auspicious Revolution which introduced among the inhabitants of those States a firmness of opposition to the foe of their common religion, and established among them a bond of harmonious union that consolidated their energies and enabled them to secure their liberty and the profession of the Reformed faith over half the empire.

The Cantons of Switzerland had recovered their political liberty before the Reformation. This circumstance, to those who do not sufficiently estimate the peculiar situation of that country, may seem to invalidate the remarks which we have made respecting the hostility of the Papal system to civil liberty. "This people," it may be said, "achieved the rescue of their independence, and maintained it with the most heroic courage, while, for a hundred and fifty years thereafter, they remained subject to the authority of Rome. But in all this, if the circumstances of the case be rightly considered, there is nothing inconsistent with what we have been asserting. At the time when the Swiss Cantons threw off the Austrian yoke, the political servitude

under which they were groaning had become intolerable—it had reached that point beyond which human endurance will not extend. At the same time, the domination of the Roman Pontiffs had assumed among them an aspect of greater mildness than had characterized it in any other part of Europe. To the extraordinary stretches of usurped power which, in other lands, were felt so keenly, the inhabitants of Switzerland were almost entire strangers. For this exemption from the common miseries of the Christian world, they were, perhaps, principally indebted to the mountainous nature of their country, and their consequent poverty.

### DEVICES OF ROME IN LONDON.

THE following is a copy of a handbill which was distributed on a recent Sabbath at the door of a Parish Church in London. It shows how active and unscrupulous the Romanists are in their vocation and ministry:—

#### LITERARY AND MUSICAL ENTERTAINMENT.

The Peckham Conference of the Society of St. Vincent de Paul, beg to announce that, on

Monday, 17th October 1859,

At the Catholic School-room, Lower Park Road, Peckham,

Mr. N. W. HODGES (of the *Weekly Register*),

Will give a Reading of Longfellow's admired Poem of

“EVANGELINE,”

Illustrated by a choice selection from Longfellow's

SONGS AND BALLADS,

By an *efficient Choir*.

Tickets, 6d.; Back Seats, 3d. To be had at the Catholic Chapel, and of any Members of the Conference.

The Profits will be devoted to the aid of the Peckham Conference of the Society of St. Vincent de Paul, established to relieve the destitute poor, to assist the cause of education, and generally to carry on spiritual and corporal works of mercy.

### POPIISH METHOD OF CONCUSSING THE GOVERNMENT.

IN reference to the agitation of the Popish Bishops on the question of Education, let our readers take an important general lesson from the determination indicated by the following extract from the *Tablet*:—

“We can't wait till the Government has refused our claims before deciding what is to be done then. The way to prevent a refusal is to leave no doubt on that point. The way to obtain these concessions is to make our Members tell them that they must grant our just demands, or lose their places. And the way to make our Members tell them this, with sincerity and with effect, is to tell our Members, in the most convincing and unmistakable manner, that if they do not take the proper means to extort our rights, they will lose their seats.”

And again, the same Popish organ says:—“Cannot every child be withdrawn at once and simultaneously from the obnoxious system?” This is the kind of thanks which Protestants receive for their unworthy concessions to what they know to be a false and dangerous system.

## LORD DERBY AND ROMANISM.

It is surely high time that the Protestants of this country were abandoning all confidence in mere party politicians, and seeking to establish in the House of Commons a party of decidedly Christian men, and therefore of true Protestants. It is discreditable to the Christian principle of the country that this has not been done long ago, especially as such a party, if formed, would soon exert a paramount influence amidst the conflicts of statesmen, whose main object seems to be the possession of office, and who are emboldened to make shameless public declarations, and more shameless private concessions, simply from knowing that there is no party in Parliament to call them to a swift account at the bar of the country. We have been led to make these remarks from reading the following passage in the speech of Lord Derby, delivered at the late Liverpool banquet. We quote from the report in the *Times* :—

“To revert to the other topic to which I wished to call your attention, I am happy to say, that with regard to the great body of the intelligent Roman Catholics of this country, I have for some time past observed a growing tendency to alienate themselves from the so-called Liberal party, and to unite themselves with those who are their natural allies, the Conservatives. I have many personal friends among the Roman Catholics; among others I may mention my honourable friend the High Sheriff of this county, than whom no stancher Conservative sits at this table, and whose reception to-night satisfied me that you concurred with me in thinking that no difference in religious belief ought to prejudice political connexion, far less to interfere with the obligations of private friendship. I have Roman Catholic tenants, I have Roman Catholic labourers in my employment, and I should be ashamed of myself if there could be detected the slightest difference between my treatment of them and that of those of my own persuasion. I go further—I say that I cordially and earnestly sympathized and concurred with the endeavours which were made, so much to his own credit, by my gallant friend General Peel, to afford to our Roman Catholic soldiers greater opportunities than they had previously enjoyed for exercising the rites of their religion.”

This is followed, of course, by a flourish about his Lordship's inviolable attachment to the principles of the Church of England, as if any one whose judgment is of the least value could believe that a man can at the same time admire and support two opposite and antagonistic systems. Protestantism was set up in this country on the overthrow of Romish superstition and idolatry. If our politicians are right now in fostering at the public expense the Romish system, their predecessors in the days of Henry, Edward, and Elizabeth, were as undoubtedly wrong, and the Church of England must be, as all Romanists believe she is, simply a sacrilegious usurper. This is the precise issue to which the question is brought, and no sophistry can evade it. Besides, it will not remain long in the region of mere speculation. As soon as Rome is fostered into sufficient power by the present system, she will try the issue, and it may be by force, and that force not merely that of the Romanists in Britain, but of those on the Continent also. This may become the real origin of war, and with this great advantage on the side of falsehood, that our present policy virtually admits the injustice of our having ever deprived Rome of her splendid accumulations in this country. This may well encourage her boldly to demand the redress of the supposed grievance by forcing both our Established Churches and our nobility to disgorge wealth of which they virtually now admit that they ought never to have been in possession.

The want of discrimination by Lord Derby, even in the details of the question, is palpable, inasmuch as he confounds matters so widely different as a

man's private and public rights. That a Romish servant or tenant is entitled to all justice, is a self-evident truth. But it is a very different matter to allege that on that account the Romish system, hated of God and the curse of nations, ought to receive the public support of Britain; and yet these things are evidently confounded in Lord Derby's speech. But we suspect that some of his Lordship's adherents will be startled by the announcement from so high an authority, that Conservatives are the "natural allies" of Rome. If that be the case, we have no hesitation in saying that Conservatives of such a type are the natural enemies of the British Constitution. It is well to understand exactly what we are about in this matter. If by Conservatism is meant, as it ought to mean, the maintenance of the British Constitution, with its civil and religious liberty, then it is clear that it has no greater enemy than the Romish system. Hence the Queen abjures the essential principles of Romanism in the Coronation oath, and every statesman who seeks to restore that system is a traitor to his country. To call that Conservatism which proclaims an alliance with Popery, is therefore a gross abuse of language. Such principles are, on the contrary, the very essence of revolution. But if by Conservatism Lord Derby meant the spirit of despotism as embodied in such systems as reign in Austria and Naples, his Lordship is quite correct in calling Popery their "natural ally." The cunning and cruel Romish priest is the deadly enemy of liberty and progress, and the right hand of despots over all the world. This must, we suppose, be Lord Derby's meaning, for any other interpretation would be self-contradictory. And if it is so, this explains fully his headlong support of Popery when last in office; it explains his Tractarian appointments and leanings, but it ought to make the people of Britain awake to the danger of their position, if the wish of such a man to get back to office, with a majority able to defy opposition, should ever be realized. But what are the people of Britain to do? Lord Palmerston is just as ready as Lord Derby to trifle with great questions of principle if a political object is to be gained; and the only remedy must be found in the immediate formation of a Protestant party in the House of Commons, who would subordinate every consideration to the one object of preserving those essential principles of the Constitution upon which all our liberties depend. A very small number of resolute and able men in the House of Commons would soon unmask the whole imposture, and make the people of this country see upon what rocks our incompetent and reckless helmsmen are steering the vessel of the State. And they might rest assured of a speedy and powerful following, such a following as would soon force back both classes of reckless aspirants after office within the limits of the Constitution. The Christian people of this country are still by far the most numerous party, but they are betrayed by self-seeking politicians, and on all religious questions betrayed also by an incompetent press. Many would sacrifice our Protestantism, and barter away our Sabbaths, our liberty, and our Bibles, without receiving even Esau's miserable compensation of the "mess of pottage," and that in the face of God's eminent goodness, and of the most striking lessons from every European country.

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#### POPISH TACTICS.

*(From our Parliamentary Correspondent.)*

THE great revolution that was to have been accomplished by the mere fiat of the Romau Catholic Bishops in Ireland, as expressed by their late

Pastoral against the National System of National Education, has so far failed. The thunders of the Romish Synod have remained, from the day they were issued till now, a *brutum fulmen*. All things remain as they were in spite of the protest that the system of education, as it now exists, is fraught with danger to the interests of religion and to the souls of all who presume to take part in its administration. We have not heard of a single resignation even among the bishops themselves. There are two, if not more, of these dignitaries, we believe, who occupy seats at the General Board, to say nothing of Roman Catholic laymen; but neither bishops nor laymen have thought it necessary to vacate their seats in consequence of the pastoral. When this disobedience—for such it is—manifests itself in the highest quarters, we cannot wonder that, in the lower grades of officials among the inspectors and schoolmasters of the Romish communion, there should be the same unwillingness to give up their appointments. And with this example of their superiors of every grade before their eyes, it is not to be wondered at that the bulk of the people, who have many of themselves been educated at the National Schools, should continue to send their children, as if their spiritual oracles had pronounced no opinion whatever on the matter.

After all, there remains a considerable doubt whether this pastoral of the bishops was issued in obedience to the command of their superiors at the Vatican, or whether it was furnished out of the mere wantonness of the delegated power exercised in Ireland by Dr. Paul Cullen. Your readers may remember that, at the close of the Synod at which the pastoral was issued, the minutes of the proceedings were transmitted to the Pope, together with an address of condolence on the critical condition in which the Romish chief now finds himself, from the rebellion of those who, on the Romish theory, ought to be his most devoted children. The answer to that address has been published within a short period. It abounds, as might be expected, with expressions of gratitude for the sympathy manifested towards him by his Irish lieutenants, couched in those terms of unctuous nauseousness which are so characteristic of the Romish See, and which produce, on a plain understanding, much the same effect that sweetened castor-oil does on a healthy palate. But there is not a word about the step taken on the subject of education. How is this? It may be said that the education question was not introduced into the address, which is true; but it was in the minutes of the meeting which were forwarded to his Holiness at the same time, and it was but natural to expect that he would have taken some notice of a matter so important. At the same time it would be unsafe to imagine that either he has overlooked the matter, or that he disapproves of their conduct. The ways of Rome are inscrutable; and though the Irish bishops would, no doubt, have been glad, in one point of view, to proclaim that their proceedings had received the sanction and approbation of the highest authority in their Church, on the other hand it might not be politic, at a moment when the Pope is trembling for his temporal dominion, to fly deliberately in the face of the settled policy of one of the great powers of Europe, which, heretical though it be, did once before—we fervently hope for the last time—protect the Pope against the assaults of his own rebellious sons.

But however these matters may be viewed at Rome, there is ample evidence to show that they are regarded with a jealous eye by the Irish population at home. We have already alluded to the fact, that no Roman Catholic has yet thought it necessary to resign his appointments in connexion with the National Schools in consequence of the synodal pastoral. But there

are still more significations of the popular temper. It was reported, soon after the meeting of Synod, that a great meeting of the influential Roman Catholic laymen was about to be held in Dublin, to add their sanction to these decisions of their ecclesiastical superiors. It was even added, that the requisition calling the meeting was in the course of being handed about, and that it had received a great number of influential signatures. That was several months ago. But time is the great corrector of rumours; and the time that has elapsed since then has brought no confirmation of the past news. But it must not be supposed that there was no foundation for the report. If the rumour has not been fulfilled, it is not the fault of those who propagated it, for it appeared they had been doing their very best to fulfil their own prediction. It seems that a requisition calling a public meeting of the laity has been industriously handed about among all Roman Catholics of influence and station in Ireland, and it is only because the majority of them have hitherto resisted the solicitations addressed to them that the requisition has not been published and the meeting held. The newspapers that are in the pay of the priests are of course indignant at this hesitation to obey their dictates, and call on the constituencies to cashier those members of Parliament who will not obey the ghostly behests of their spiritual fathers. It remains to be seen whether the Government will be more amenable to those calls than the gentry. At present there is not much likelihood of their being so. If the gentry will not denounce the schools which they have been supporting for the last twenty or thirty years, the country will just as little withdraw their children. It is pleasant thus to see indications of the same spirit of independence rising up among the Romish laity in Ireland that we have for some years past been accustomed to see in Sardinia, and more recently through the whole of Italy. It looks as if the power of the Papal system were crumbling at its core, and that the College of Cardinals, unable to comprehend the spirit of the times in which they live, were stretching the bow till it twists in their grasp.

For it is not in Ireland alone that ecclesiastical domination has received a wound, and complains of its hurt. The same indications are manifest in England also. There the Romanists are but a handful, and scarcely appreciable in the general population, and utterly destitute of political power. The charm of recovering the domination of England is fading from their vision. It is but a few years since the Pope and Cardinal Wiseman announced, in the most confident language, the speedy return of England to the fold of the one Church, and allegiance to the Sovereign Pontiff. What a contrast to the lofty language of these declarations is presented by the language which has just been addressed to the faithful by the Synod of English Bishops! The shout of triumph is there exchanged for the wail of defeat. Instead of converts flocking to their Church like doves to their windows, we hear only of the gradual melting away of those who were tied up in their opinions. A few years ago we were told that the emigrants who went over to America soon forgot the faith of their fathers, and now it appears the same complaint is made of England. It is natural that it should be so. In England, as well as in America, there is an atmosphere of free discussion which men cannot breathe and retain the bigoted prejudices and blinding superstition in which they were educated. To be sure there is this difference: Irish Roman Catholics have been carefully trained by their priests for a very obvious purpose, in the belief that England is the great oppressor of their name and race, as well as of their faith. This feeling was well calculated to close the Irish ear against every impression that



could be traced to an English source. But that ingenious device could not last for ever; the progress of truth, though slow, is gradual, and hence we find that the desertion of some one or two sentimental clergymen and weak-minded dowagers is but poor compensation for the backsliding of masses of the lower strata of the Roman Catholic population. The complaint of the bishops is, that their people are lapsing not into sectarianism but into infidelity. And there is a sense in which this may be true: that is to say, that without renouncing the name of Roman Catholics, there is a general indisposition to yield the old implicit faith to the teaching, and obedience to the authority, of the priest—an independence of spirit which, in their episcopal eyes, naturally appears to be infidelity of the worst and most depraved kind.

These complaints of the Romish authorities, both in Ireland and England, have a deep significance. They must not be mistaken, as I have already intimated, for other testimonies on their part to the positive and direct progress of Protestant doctrines among the Romish population. There is other evidence to that effect, though the bishops probably consider it the wisest policy to say nothing on that score. But what it bears testimony to is in its way not less important—in some respects it is more—than the bringing over of a number of isolated individuals to the Roman Catholic faith. It shows a gradual loosening of the bands of Romish authority, a breaking up of the old blinding superstitions, a dying out of that implicit faith in the power of the priest, which was once so rife over the whole Irish population. The people are breaking adrift from the moorings to which they have been so long held; the ice which seemed for generations to be impenetrable is cracking in a hundred directions, pierced as it is by the sun of truth. No wonder that there is weeping and lamentation among those who are shrewd enough to see that their craft is in danger, and that the hope of their gains is on the eve of going. And Protestants are free to rejoice. Yes! but with trembling. What shall be the end of these things? It is well that the priest can no longer exclude the light of truth; that the people at last show signs of thinking for themselves. But are the materials for sound, solid faith at hand? How much does it become Protestants to be ready to substitute in the Irish popular mind the Bible instead of the rosary, the Saviour instead of the priest. Let us remember the fate of that man who, delivered from Satanic bondage, had advanced no farther than to have his mind “*empty, swept, and garnished.*”

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#### THE SOURCES OF BRITAIN'S GREATNESS.

SOME people believe that empires are like men, that like them they have their childhood, manhood, decay, and death. Such has been the case with every empire that has yet existed, and such in part has been the case with Britain. Once her surface was covered with woods, barren heaths, and pathless morasses; no cultivated fields or busy cities adorned her plains; her skies were wrapped in perpetual clouds; hordes of savages roamed through her forests, their time engrossed in hunting or war,—for arts and sciences there were none. Her religion was a compound of pagau superstition and cruelty. Innumerable false gods and goddesses crowded her Pantheon; and in the gloomy recesses of the oak groves her altars streamed with the blood of human victims. Such was Britain. Now she is the

greatest nation in the world. Art and nature combine to add to her beauty and fertility. Her shores are crowded with thriving ports, where

" Busy commerce waits  
To pour his golden tide through all her gates."

Her fleets cover the seas; her soldiers are crowned with laurels of victory. The millions of India kneel at her feet; the nations of the earth pour their treasures into her capital. She is the land of liberty and light. Here thought is unfettered, and freedom of conscience secure. Like the Israelites of old, when other lands are in darkness, Britain has light in her dwellings. The friend of the slave, the refuge of the oppressed,—Britain is supreme; the trident-bearing queen of the seas.

The first question which naturally arises is, How was such a change effected? How is it that an island so small, and once so barbarous, has been able to vie in arms and civilisation with countries twice her size? Many circumstances have operated to bring about this wonderful transformation; and not the least important is her position. In tropical regions, where everything required for the support of existence is provided by nature, we seldom or never find a people of much energy. Their every want being supplied, they have no stimulus to exertion; and as nothing can materially change their outward condition, they care even little whether they be free or slaves. On the other hand, in very cold countries, so much labour is required to supply even the necessaries of life, that neither time nor ability remain to attend to anything else. The effect of this is, that the people are generally in a low state of civilisation. Again, in such countries as Greece and Italy, the exquisite loveliness of the scenery, the verdant fields, and the cloudless azure of the skies, all tend to create in man a love of the beautiful. Consequently, we find their inhabitants have from time immemorial been pre-eminent in all arts in which such a feeling is expressed. If climate and natural phenomena exert such an influence over the social position of a nation, surely Britain must be favourably situated in no small degree. Britain is placed in the temperate zone, of all others the most favourable for the due development of mind and body; and on the borders of a sea, the coldness of which is modified by the warm current of the gulf stream. Her climate is therefore moist and genial, whilst the sea which surrounds her prevents any sudden or violent extremes of temperature. Though her soil possesses none of the excessive fertility of tropical regions, it is far from being barren. Even its comparative sterility is an advantage. Knowing that the ground will produce little or nothing naturally, the inhabitants are forced to exert themselves in its cultivation, and thus acquire habits of persevering activity, which benefit them in all stations of life. It is a well-known fact that Scotland, which has the poorest soil in the world, sends out the best gardeners. But, as if to compensate for her other natural defects, she is peculiarly rich in minerals; a remark which applies equally to England. Iron and coal especially, by requiring ingenuity to make them useful, and by giving employment to thousands who would otherwise act as drags on society, have done much to elevate her people. While their abundance provides for her own wants, Britain is at the same time enabled to supply other countries, which are thus in some degree made dependent on her. The climate of Britain on the whole is fitted to produce a race hardy and self-reliant. Neither stunted by cold nor enervated by heat, they are braced for work, ready to overcome all difficulties, and to improve every advantage. Another feature in the situation of Britain, and one which furnishes the key to the problem of her commercial

greatness, is that of her occupying nearly the centre of the terrestrial hemisphere. Her position of all others is the most convenient for commerce, a circumstance of which she has amply taken advantage. Commerce is the parent of wealth; and as Britain is the most commercial country in the world, she is also the richest.

In another respect still has Britain's situation been conducive to her greatness, viz., her insular position. She is in Europe, yet out of Europe. This has been of more consequence than one at first sight would imagine. Apart from the influence which such a situation has on the character of a people, Britain, by being separated from the neighbouring continent, has been shielded from much evil. How is that in the midst of the tumults which convulsed Europe after the French Revolution, she experienced nothing beyond a few petty disturbances? Certainly, under God, in consequence of her insular position. Again, how is it that since she became a kingdom, and whilst the countries around her have been laid waste by invading armies, Britain has been secure? The foot of the soldier, and the noise of battle, have never in modern times been heard in her streets. "Every man dwells under his own vine and fig-tree, with none to make him afraid." The answer again is, in consequence of her insular position. For example, in the wars of 1804-1805, though Napoleon was set on the invasion of Britain, he saw that the risk attendant on such an expedition was so great, that he was forced to give up the scheme as impracticable. The providence of God defeated his counsels. He was convinced that the only way materially to injure Britain was through her colonies. The fact of Britain's being insular, combined with the enterprise of her inhabitants, is also one cause of her supremacy as a naval power.

To all these advantages of climate and position, Britain adds another, that of having a people capable of developing them. There are many different races in the world, and all have their peculiarities. Some are of great mental activity, as the Hindoos; others, like the Goths, are noted for their love of liberty. But the men of Britain do not consist of one race, but of many; and, consequently, possess more distinctive traits of character. The stem on which are engrafted the different races of which the British are composed, is the Saxon, vigorous and steady, both mentally and physically, but rather dull and slow. The Danish invasion infused somewhat of Scandinavian blood, which tempered the dull spirit of the Saxon. Coming at first from the east, the Scandinavians possessed all the romance, restlessness, and fierce cruelty of Orientals, conjoined with a determined love of liberty. The Normans, who took possession of England in the eleventh century, introduced some French elements into the English character. Originally from the north, they possessed many characteristics in common with the Scandinavian; but to these they had added much of French vivacity and refinement. The lapse of centuries has disintegrated these opposing qualities, and transformed them into one consistent whole. From the Dane the British inherit their restless spirit of enterprise, by which they cross the ocean and penetrate into unknown regions in defiance of danger. Wherever a human being can exist, a Briton will be found. To the Saxon they owe their determined perseverance, and, above all, their unwillingness to change. This latter element in their character may be seen in the whole history of the British Constitution, the gradual growth of which is one cause of its solidity. In a word, the British people are active yet deliberate, lively and refined, yet not frivolous, daunted by nothing, yet shrewd and cautious.

There is, however, yet another source from which springs more than from

all others Britain's greatness—her religion. This alone would elevate her above all other kingdoms. Other lands are larger, possess every facility for commerce, have a people active and industrious, and yet are far below her in civilisation and power. The religion makes all the difference; they are actually or virtually heathen, Great Britain is Christian. To be convinced of this, contrast the state of Britain with that of Popish countries on the continent. In the latter there is no Bible, no liberty, not even of thought, if that thought is expressed in whispers loud enough for spies to hear. The whole intellectual and moral faculties are debased; while the people, their whole time engrossed in festivals and processions, are in a state of the most abject poverty. On the other hand, in Britain the pure light of the Gospel shines with all its concomitants,—good order and morals, freedom and intelligence. Again, in Popish countries there are no Sabbaths. There is a day corresponding to it, but it is not spent as a Sabbath should be. Everything goes on as on other days. The higher classes pass their time in amusements, while the poor slave to supply their wants. A French writer says, that “he and some others having forgot that it was Sabbath, travelled by rail from Toulon to Paris.” On the way “they saw nothing to remind them of their forgetfulness.” Man is obliged to toil on from week to week, until, exhausted and aged before his time, he sinks into the grave unprepared. But Britain has her Sabbaths. Here the first day of the week is a day of rest,—rest for the body, rest for the soul. Every seventh day the hammer is silent on the forge, the factories and markets are deserted, and a stillness, broken only by the hymn of praise, reigns around. On the morrow, the son of toil, refreshed in mind and in body, goes back with redoubled energy to his work. A day spent in such a manner cannot fail to make a country happy and prosperous; and it is no exaggeration to say, that the Sabbath has contributed greatly to elevate Britain to the high position which she occupies. To her religion, under God's blessing, Britain is principally indebted. But God never works without a purpose, and He would not have given her so much power and influence had she no mission to accomplish. Like the Jews of old, Britain has been chosen as the repository of God's word. She is almost the only light in the midst of surrounding darkness. Her message seems to be announced in Christ's last words to his apostles, “Go ye into all the world and preach the gospel to every creature.” And it is sad indeed to see how little alive many of her people are to her privileges and duty.\*

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#### COMMEMORATION OF THE SCOTCH REFORMATION.

THE following suggestion by Mr. Murray of Philiphaugh is, in our opinion, excellent. Every parish in Scotland is deeply interested in the approaching commemoration, as all may date their spiritual privileges to the Reformation. We prefer also a representation of parishes to a representation of denominations, which might be invidious and unsuitable. Another good suggestion has been made, viz., that ministers should be availing themselves in the meantime, even of the approach of 1860, to awaken in the minds of their people intelligent recollections of the past by lectures and otherwise:—

“PHILIPHAUGH, SELKIRK, 31st October 1859.

“MY DEAR SIR,—It has occurred to me that it would create a great inte-

\* The above article was written by a young friend at one of our schools, and obtained a prize. It proves the importance of the training of our youth in Protestant principles.

rest if a request were issued, to the different clergymen of all denominations in all the parishes in Scotland, from the Scottish Reformation Society, that deputations from their parishes should attend the tricentenary meeting to be held in Edinburgh next August, and to supply a short statement as to the existence, operations, &c., of Papists in the said parishes. The request might also be sent to such societies as our Christian Union Association here, as well as to all the branches in Scotland of the Scottish Reformation Society.

“I shall be glad to give a subscription of £10 towards the expenses connected with the tricentenary meeting.—I am, my dear Sir, yours very faithfully,

JOHN N. MURRAY.

“GEORGE R. BADENOCH, Esq.,  
Secretary, Scottish Reformation Society.”

## ROMISH ENCROACHMENT AT ABERDEEN.

### BOYS AND GIRLS HOSPITAL.

At a quarterly meeting of the Managers of these Institutions, held in Aberdeen on the 26th October last, the Lord Provost in the chair, there was, *inter alia*, a letter read from the Rev. Mr. Stopani, one of the clergymen of St. Peter's Roman Catholic Chapel, requesting that a girl, Helen Watson, now in the hospital, should be given over to him to be brought up in the Roman Catholic faith, in the Orphanage in Constitution Street. Mr. Stopani supported this request on the ground that the parents of the girl, who are both dead, were Roman Catholics; also stating that the reason why the girl was not taken into the Orphanage before admission here was, because the state of the funds did not permit. Dr. Henderson read a statement which had been furnished to him by the relatives of the girl, including the nearest relative, expressing a decided opposition to the girl being removed from the hospital. Mr. Edmond opposed the application on the ground that the priest had no legal right to make it, and that this institution was not to be regarded as a place to keep girls until the priest found it convenient to take charge of them; besides, the trustees were not entitled to give up the care of the girl. Moreover, the feelings of the nearest relative were against this step, and it was also understood that the girl herself was opposed to it. It was unanimously agreed to refuse the application, on the ground simply that the priest had no legal claim to make it.—*Aberdeen Free Press*, 28th October 1859.

## GOOD SENSE ON THE BENCH.

WE have watched with much interest the decision of the recent case of alleged riot connected with St. George's-in-the-East, and we must say we entirely approve of the sentence of the judge, which was as follows:—

“THE CHURCH FEUDS IN ST. GEORGE'S-IN-THE-EAST.—Mr. John Peterson was placed at the bar of the Middlesex Sessions on Friday, on the charge of being a party to the recent disturbances in St. George's-in-the-East. He pleaded not guilty. After the counsel for the prosecution had made his speech, Mr. Bodkin, the assistant judge, suggested whether there was a necessity to prolong or augment these angry discussions by going on with this trial. The counsel for the prosecution, after some slight hesitation, agreed to withdraw the case; and the judge said he should hope that the cause of these disturbances might ‘be removed effectually by a return to the simple purity of our Reformed Church in the places of public worship connected with the Establishment;’ whereupon the counsel for Mr. Peterson remarked, ‘That observation of your Lordship will have the effect of doing a vast deal more good than this prosecution ever could have done.’ The parties then left the Court.

It has often occurred to us that if the bishops and leading men of the Church of England were simply to take the same ground, the offensive spirit of Tractarianism might soon be driven from the church. The people who oppose the unscriptural innovations are not the true culprits, but the clergymen who introduce them, and upon them the whole weight of public indignation should rest. Riots are always painful. Some of the recent scenes are absolutely monstrous; but if men's Christian feelings and convictions are outraged by wolves in sheep's clothing, who openly violate their ordination vows and import the whole paraphernalia of Popery into a Protestant Church, and if there is no legal way of redressing the outrage, it is not to be wondered that the indignation awakened should sometimes be found too strong for restraint. Those in authority in the Church of England should, therefore, take the hint in time, and by applying an effectual remedy to such an enormous abuse take the most effectual means to prevent the recurrence of similar painful scenes, or perhaps their great increase.

### THE MORTARA CASE.

A VERY influential statement has been issued in regard to the Mortara case, and a deputation has had an interview with Lord John Russell on the same subject. An attempt was made to get some of the Romish laity to subscribe this condemnation of that atrocious case of child-theft, but the only effect has been to call forth from them a decided approbation of it. The Honourable Charles Langdale, a famous advocate for Romish concessions in this country, says, in a letter to the *Times*:—

“I will not revert to the Mortara case, in which you consider me an approver of the course adopted, beyond this observation,—the Jew Mortara contravened the law by engaging in his service a Christian girl, and therefore drew upon himself the consequence of his illegal act.”

Let our readers remark this. There is not only a tacit approbation of the intolerant law of Rome, but a clear intimation of what those may expect who engage Popish servants. These servants may secretly baptize their children, and then, according to the morality of Rome, it will be perfectly lawful to steal them. There is nothing to hinder Popish servants to baptize children secretly before they are baptized in the regular way, and, according to the *Weekly Register*, the organ of English Romanism, they are, in certain circumstances, bound to do so. Here are the words of that Journal in connexion with this Mortara case:—

“Contrary to the law of the land, they engaged a Christian domestic, well knowing that she would be bound to baptize the child in case of its serious illness, and well knowing the legal consequences that must result from that act. The contingency has become a fact; the child is a Christian, and an intelligent one; and now these English ‘Christians’ demand its restoration to Judaism! . . . Once more we repeat our denial that any wrong or violence has been done to the young Mortara. Protection for a Christian child in the religion into which, by God’s providence, he has been so remarkably conducted—that is the whole of the grievance.”

The same style of argument and admission is found in the *Tablet*, and it surely affords a striking lesson to thoughtless Protestant parents in this country who make no scruple in admitting Popish servants into their families.

The interview with Lord John Russell on the subject was very unsatisfactory. Here is a brief report of it:—

“THE MORTARA CASE.—An influential deputation waited upon Lord J. Russell at

the Foreign Office yesterday afternoon respecting the boy Mortara. Sir Culling Eardley stated the object of the deputation. Lord J. Russell, in his reply, observed that argument was unnecessary in the case. We should, of course, consider it a gross violation of parental rights for any person to take away a child from its parents, and for the State to protect that violation. Nor did he see that the case was at all made better by the allegation that, in fact, the parents of the child had violated the law by taking a Christian into their service. Such a law could only be an aggravation of the offence of taking the child from its parents. His Lordship remarked upon the difficulties which always surrounded interference with the laws of foreign nations, and said that he considered it would be useless to make any representations to the Papal authorities upon the subject. He would, however, place the statement of the deputation before his colleagues."

It may well occur to our readers to ask why it should be held to be "useless" to remonstrate with the Romish Government. At all events, if it be Lord John Russell's opinion and that of our rulers, that the Government of the Pope is so thoroughly bad and unreasonable that it is even beyond remonstrance, it would be interesting to know why so much encouragement is being given to this old Romish brigand and his adherents in this country. Oliver Cromwell would not have acted thus.

There is much force, nevertheless, in the following remarks on the subject in the *Times* newspaper:—

"To abuse the Pope for retaining this Jew child is more unreasonable than to abuse a spider for entangling a fly, or a cat for seizing upon a mouse. . . . But it is no less a crime against nature and against all human affections. The proper question, however, is not, why does the Pope do this? but, why has the Pope the power to do this? It is not the Pope who does this great moral wrong, but they who sustain him in power, knowing what use his conscience will compel him to make of that power. . . . Here is the evil, and here is the remedy. The Mortara case, and a thousand other cases which vary only in complexion from the Mortara case, are the natural consequences of the temporal power of the Pope. Take away that temporal power, and the mere theoretical belief of what it would be proper for a magistrate to do under given circumstances would be harmless. . . . The present state of Italy offers opportunities for effecting this object, and its attainment would do more than any other event to untie the complications of the Italian question."

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## ROME'S JESUITICAL TAMPERINGS WITH BOOKS OF EDUCATION.

THE Protestant community are deeply indebted to Mr. Collette for his able and unwearied exposure of the endless arts of Romanism in connexion with literature. Nothing can be more dangerous than the corruption of school-books, and the attention of parents and teachers cannot too earnestly be called to the subject. The following letter is very important and instructive:—

TO THE EDITOR OF THE MORNING ADVERTISER.

SIR,—You did me the favour some time since to insert in your columns a series of letters, in which I exposed Mr. Gilbert's alterations of, or additions to, Mr. Ince's two educational works in extensive use in our schools, namely, his "*Outlines of English and French History*." I have reason to be thankful, that the republication of my letters has been productive of much good. The public has been put on its guard against Rome's tampering with books of education. Permit me once again to trouble you on this subject. A third of Mr. Ince's educational books, his *Outlines of General Knowledge*, has, I have just discovered, come also under Mr. Gilbert's editorial manipulation, showing his Romish predilections.

I have now before me Mr. Ince's second edition of his *Outlines of General Knowledge*, dated 1839, published by Gratten and Gilbert, and the extended, and certainly in other respects improved edition of 1856, published by Mr. Gilbert. The edition

now in circulation being the same as the 1856 edition. In 1839 Mr. Gilbert was a Protestant, in 1856 he is a Romanist.

There are only two subjects of "general knowledge" where Mr. Gilbert could possibly pervert the text of Ince to make it better accord with his recently adopted creed. The first is found in the chapter on "Biography," and the second on "Religion."

In the chapter on "Biography" we find that Mr. Ince calls "Anselm, Becket, and Wolsey, three *haughty* prelates" (p. 61); whereas Mr. Gilbert has thought proper to alter this to "*great* prelates" (p. 46); while he denies to "Huss, Calvin, Melancthon, Knox, and Cranmer," the title "eminent" (p. 47), which Mr. Ince accords to them (p. 61).

When I exposed Mr. Gilbert on a former occasion, he alleged that his alterations of Ince's text were not dictated by any bias in favour of his peculiar religious views, and that the variations made had been suggested by Protestants, principally clergymen. Perhaps Mr. Gilbert will tell us who suggested the following alteration, which I find in the chapter on "Religion":—

*Ince* says:—"Christianity, as its name imports, was founded by Jesus Christ; and very shortly after its establishment it was divided into two great bodies, called the Greek and Roman Churches; the Greek Church was established in Russia, Asia, and Greece, and is still professed in those countries; the Romish Church spread its influence over the western parts of Europe; *some errors which appear to have crept into that Church*, were exposed by Luther, Cranmer, Melancthon, Calvin, and others. The religious opinions held by these divines spread over the Continent, and many individuals adopted them, and those who adopted them were called Protestants, *from the fact of their protesting against the errors of Popery.*"—P. 68.

*Gilbert* says:—"Christianity, as its name imports, was founded by Jesus Christ; *for a long time after its first establishment there was but one Church, and Christendom was a united body, acknowledging the Pope or the Bishop of Rome as its spiritual head*; but about the tenth century it was divided into two great bodies, called the Greek and Roman Churches; the Greek Church was established in Russia, Asia, and Greece, and is still professed in those countries; the Roman Church *still continued to maintain its influence over the western parts of Europe*; *some points in the acknowledged doctrine and discipline of the Church* were opposed by Luther, Cranmer, Melancthon, Calvin, and others. The religious opinions held by these divines spread over the Continent, and were adopted by many individuals; those who adopted them were called Protestants, *from the fact of their protesting against the doctrines of Rome and the Papal supremacy.*"—P. 54.

Here we have some serious misrepresentations:—

1. It is not a fact that for a long time after the establishment of Christianity "Christendom acknowledged the Pope or the Bishop of Rome as its *spiritual* head." Mr. Gilbert deliberately falsifies history. The Eastern Churches, and many of the Western Churches also, from the earliest times, maintained their ecclesiastical independence, and were not subject to the spiritual rule of the Bishop of Rome. A mere precedence of honour was at one time accorded to the Bishop of Rome, in consequence of Rome being the seat of the empire, but when that was transferred to Constantinople even this honour was denied him.

2. *Ince* very properly declares that *errors crept into the Church which Mr. Gilbert calls "points of acknowledged doctrine and discipline!"* It was against the "errors of Popery" that the Reformers *protested*; not, as Mr. Gilbert puts it, "against the doctrines of Rome and the Papal supremacy." Rome holds the fundamental articles of the Christian faith, against these the Reformers did not protest; but Rome also added to these certain *other* doctrines, which are properly designated as the "errors of Popery," and it was against these alone that the Reformers *protested*. Mr. Gilbert pretends that the religion of Rome at the time of the Reformation was the same as that which was professed at the period when "Christendom was a united body." Mr. Gilbert, however, is most grossly deceiving, and probably deceived himself. Again, Mr. Gilbert adds the following passage to Mr. Ince's simple statement, "Christians found," says *Ince*, "their faith on the Scriptures, or the writings of the Apostles and Evangelists of Christ" (p. 69); and to this Mr. Gilbert adds, "The Catholics (Romanists) receiving these books as divine, upon the authority of the Church, and Protestants upon the principle of private judgment" (p. 54).

Protestants do not receive the Scriptures "upon the principle of private judgment;" Protestants receive them on the same testimony as the Church of Rome does, with this great exception, that the Church of Rome admitted into the sacred canon of Scripture the Apocrypha for the first time at the fourth session of the Council



of Trent, A.D. 1546, which that Church, even before that date, did not accept as canonical. These books were rejected as apocryphal by a regular succession of divines, from the earliest ages up to and including Cardinal Cajetan, only twelve years before the meeting of the Trent Council.—I am, Sir, your obedient servant,  
London. C. H. COLLETTE.

### PROTESTANTISM IN TUAM.

WE have referred elsewhere to a characteristic exhibition of Romish lawlessness, in connexion with the operations of Lord Plunket in his diocese of Tuam. It is well that a district of Ireland so encompassed with Romish darkness, should be blessed by the efforts of a bishop so zealous and energetic. A new association has been formed, called the "West Connaught Church Endowment Society," the first meeting of which was held in the vestibule of the Mariner's Church, Kingstown, on the 13th of October, the chair being taken by Lord Viscount Gough. The object of this association is to support and extend mission churches in the Romish districts. The following letter from the Bishop of Winchester, read at the meeting, gives a pleasing account of the progress of the work of God in these benighted regions. It is addressed to the Bishop of Tuam:—

"MY DEAR LORD,—I am on the eve of returning to England, but I cannot leave Ireland without sending you a word of the heartiest congratulation on the vast work which I have seen in your diocese since I called on you at Salt-hill. If envy was permitted, I could feel the passion very strongly. It is a glorious thing to be connected, as you have been, with such mighty operations. I know not which to admire most—the devotedness, ability, and patience of the agents, or the faithfulness or constancy of those on whom they have acted. Your missionaries are men whom any bishop would thankfully see planted in every parish of his diocese, if he could get them. And it is wonderful to me how you can have been enabled to procure the services of so many combining the rarely united qualifications of mental acuteness, discretion, and self-devotion.

"It will be a gratification to you to know that I have seen the churches crowded, meetings thronged to overflowing, and late comers, who could find no room, swarming like bees all round the buildings; and schools, which I have never seen equalled, for knowledge of Scripture and readiness of application, in any part of England. It has been a wonderful sight to me to observe the lads coming in from saving their oats at a sudden summons, sitting down in their shirt sleeves, with a Bible in their hands, and turning to passages as familiarly as if they had nothing to do in life but study them.

"The testimony borne throughout all the parts I have visited, to the effect of the missionaries' work upon those who are not converts, has been uniformly the same. Many are inquirers. The influence of the priests has been remarkably diminished, and all admit the irreproachable conduct and the patient endurance and forbearance of both missionaries and converts.—I am, my dear Lord, very faithfully yours,

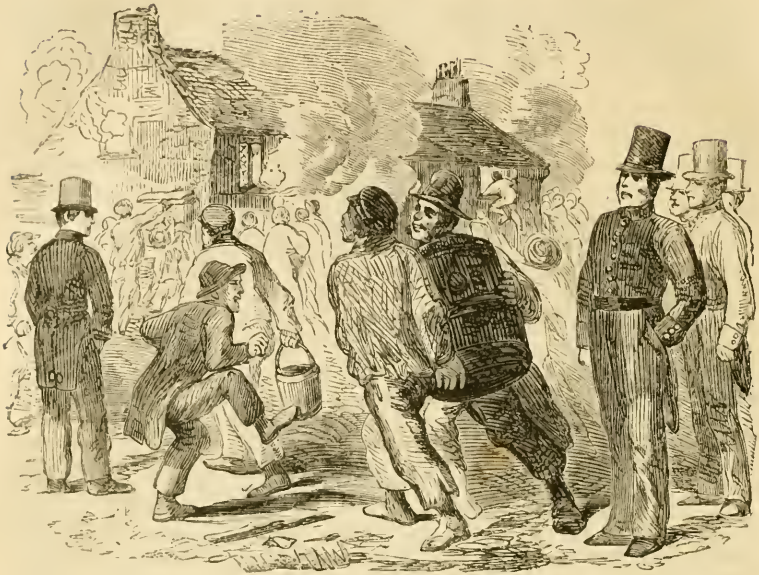
"C. WINTON.

"DUBLIN, September 29, 1859."

### CHRISTIAN UNITY.\*

AN able work on Christian Unity has just been published by the author of the Prize Essay of the London Tract Society on Romanism. The Prize Essay is peculiarly valuable as indicating a minute acquaintance with the essential peculiarities of the Papal system. This new work is more an exhibition of existing Protestantism, and of the duty of seeking union in the truth as a matter of paramount obligation, and it has special reference to the approaching commemoration of the tri-centenary of the Scottish Reformation. It is a very able and seasonable performance.

\* *The Unity of the Faith*, by the Rev. ALEX. LEITCH; Edinburgh, Andrew Elliot. By the same author, *The Gospel and the Great Apostasy*; London Tract Society.



### ROMISH SCHOOL BURNING.

THE incident referred to in the subjoined extract will probably form the subject of a Parliamentary inquiry. It strikingly illustrates the spirit of Popery, and the difficulties amidst which Lord Plunket, the respected Bishop of Meath, is carrying on his energetic efforts on behalf of the spiritual interests of his diocese. The extract is from our able cotemporary, the *Achill Missionary Herald* for September:—

“A building which had been employed as a school-house by a sect of Papists who call themselves ‘The Christian Brothers,’ became, in due course of law, the property of the Bishop of Tuam. The Sheriff attended early in June for the purpose of giving possession of the premises to the Bishop, but he was hindered in the performance of his duty by a riotous mob. He then appointed the 17th of June as the day on which he would appear with a sufficient force to enable him to do his duty; but on the previous day the mob again assembled, and proceeded to wreck, and ultimately to burn, the premises. The police—twenty-seven in number, and who are all Papists with the exception of four men—were urgently requested to protect the property, but they refused to do so unless they were ordered by a magistrate. Application was then made to a magistrate, who was also a Papist, but he refused to act unless informations were sworn; and these informations, he said, with all due magisterial gravity, must be drawn up by the Clerk of the Petty Sessions; but the Clerk could not be found, and so more time was lost. While Nero was fiddling, Rome was burning. The Popish mob were not so dilatory in doing the work of destruction as the Popish functionaries were in employing means to restrain them. When the police, after all these

preliminary delays, did appear on the ground, they stood there as idle spectators. The mob were busy demolishing and setting fire to the premises; tar was brought before their eyes to assist the progress of the flames, and they did not interfere; and when water was conveyed to the place by some of Lord Plunket's men, the mob were permitted to spill it. A Protestant magistrate testified, that when he arrived at the scene of outrage he found one of the police engaged in the sport called 'hop, step, and jump;' and Lord Plunket's men testified, that when they sought admission to the building, in order that they might assist in extinguishing the flames, they were hindered by the police, while some of the mob were directed by the same functionaries to get over the wall which surrounded the building. Subsequently, a military force was brought to disperse the mob, but when the soldiers withdrew, and the building was again placed under the guardianship of the police, the rioters returned and completed the work of destruction."

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#### NOTES OF THE MONTH.

**THE LATE ORDER FROM THE POOR-LAW BOARD.**—Mr. Potter, one of the deputation which waited upon the President of the Poor-Law Board, states that the President, Mr. Villiers,

"Excused himself from a full knowledge of the contents of that insidious order, on the ground that it was ready prepared *under the direction of the late Government before he took office*. He also admitted that it was issued at the instigation of the Roman Catholics to meet a single case that had occurred in the Strand Union—prepared, there is reason to believe, by Mr. Fleming, who was the assistant-secretary to the Poor-Law Board, but is now the permanent secretary, and who, we understand, is a Roman Catholic."

**AN IMPORTANT FACT.**—At a late interview of a deputation of the parishioners of St. Andrews, Holborn, with the Hon. C. P. Villiers, President of the Poor-Law Board, the following statement was made by Mr. Harvey, chairman of the West London Union:—

"It was the custom now, at any rate, in the West London Union, to attend to the request of dying parents, or of next of kin, with respect to the faith in which orphan children were to be brought up. But there were perpetually cases in their union in which Roman Catholic inmates, who died in that faith, were attended on their deathbeds by their priests, who nevertheless made it their dying request that their children should be brought up in the regular way of the house, and go through the usual course, even of religious as well as secular instruction. Many Roman Catholic inmates attended mass regularly, and also attended the services conducted by the chaplain in the house, and allowed their children to attend the schools, and to be brought up, in fact, in every respect as Protestants. But if this order were to be carried out, all these children would come under the religious instruction of the Roman Catholic priests, and they would no longer be able, as they now were, to attend to the dying wishes of their parents, and bring up the children in their ordinary schools, instead of handing them over to the priests."

Mr. Potter confirmed the same view. He said,

"A feeling was springing up very widely amongst Roman Catholic parents against having their children brought up as Catholics, and to such an extent was this carried that the priests were very uneasy about it, and so was Cardinal Wiseman. They were quite alarmed. But if the children were to be registered in the faith in which their parents died, as this 'order' directed, the priest would claim them, and the dying wishes of their parents could not be carried out. There were scores of such cases in the West London Union, and, in fact, out of all the Catholic inmates we have had there for some years past, and in spite of the influence of the priest, they only had four or five who had requested that their children should be brought up in the Roman Catholic faith."

POPISH BOOKS IN WORKHOUSES.—On the 8th of November, at a meeting of the Directors of the Poor of St. Pancras, London, Mr. Turner moved for a committee of inquiry into the proceedings of the Ladies' Visiting Committee. Amongst other things he said :—

“ He was unfortunately in a position to prove that persons had obtained admission into their workhouse in the guise of Protestants, and yet had ventured to circulate Romish books of a violent character, denouncing the Protestant Church of England.—(Surprise and indignation.) He held in his hand some of these books. (Mr. Turner here produced some books, which he said had been given up by the inmates, placed into their hands by visitors.) Some of them were called the *Clifton Tracts*, and were published by the well-known Popish booksellers, Burns and Lambert. One of them was entitled *Joe Baker, or the One Church*; another, *Lucy Ward, or the Dweller in the Tabernacle*, to which is added the *Legend of Blessed Imelda*. That they might judge of these books, he would read them an extract or two from *Joe Baker*. This was what it said, page 26, in reference to the Protestant Church :—‘ What you call the English Church, is a perverse body, which once rose up in the true Catholic Church, and separated from or was turned out of her; and she being powerful and wicked, this English Church, as you call it, took the churches from the Catholics, and endeavoured to turn the religion out of the country.’ Here was another specimen :—‘ If England does not soon find this good Mother, given by God—this Church of the one holy Catholic and Apostolic, to guide and teach her children—if England does not soon find her, more gaoles must be built.’ If England did not succumb to the doctrines and dogmas of Popery, more gaoles would result; a pretty doctrine that! But here was another nice bit for Protestant ladies to circulate. *Joe Baker*, page 68, speaking of the Protestant Bible, says :—‘ It is the false translation and interpretation made by priests of Holy Scripture, that has caused all sects to quote it as their authority, and yet to differ amongst themselves to so absurd a degree.’ Now here was a specimen of *Lucy Ward* and the *Blessed Imelda*. At page 6, it said, ‘ Can we separate the sweet name of Mary from the life, glory, and honoured name of Jesus?’ At page 40, in reference to an interrogation, ‘ Are ye then satisfied to remain in the Protestant Church?’ the continuation is, ‘ It is no Church at all. It was made by the king to satisfy the people, when he made them leave the Old Church. It does satisfy the people that know no better; but from what we know, we can never think it a Church any more.’”

The committee was unanimously appointed.

CHRISTIAN YOUNG MEN'S ASSOCIATION.—The Lord Advocate of Scotland delivered a most eloquent lecture on Tuesday, November 8, in Exeter Hall, which was densely crowded, as the first of a series, for the benefit of the Young Men's Christian Association, “ On the influence of Knox and the Scottish Reformation on the Reformation in England.” The chair was occupied by Robert Bevan, Esq.

NEW BRANCHES OF THE SCOTTISH REFORMATION SOCIETY.—It will be interesting to our readers to know that branches, consisting chiefly of working men, are being formed month after month by the Scottish Reformation Society. We lately had an interesting report from the Bonhill Branch, stating that they had established monthly meetings, and have largely circulated the *Bulwark*. A similar branch has recently been established in the Cowcaddens, Glasgow, through the energetic efforts of the North Quarter Branch. We anticipate very important results from the formation of these branches. The working-classes have always been the stay of the Reformation, and the circulation of information, either by lectures, or by tract or other publications, is one of the best means of maintaining the Protestant spirit of the country.

#### FALKIRK PROTESTANT REFORMATION SOCIETY.

The annual meeting of this active society was held on the evening of Thursday, October 13th, in the West U. P. Church session-house. John Wilson, Esq., of South Bantaskine, occupied the chair on the occasion. The meeting was opened with prayer by the Rev. Mr. Irving. The annual report, an elaborate and interesting document,

was read by the secretary, Mr. Rate. On the motion of Mr. Irving, seconded by Mr. Gauld, the adoption of the report was agreed to. The receipts and disbursements of the treasurer, since last general meeting, were laid upon the table, carefully examined and found correct. On the motion of Mr. Johnston, seconded by Mr. Macintosh, the following gentlemen were appointed office-bearers for the current year:—Colonel Forbes, preses; R. W. Kennard, Esq., John Wilson, Esq., and J. Burns, Esq., vice-presidents; Rev. Messrs. Cochrane, M'Pherson, Irving, Wade, Muir, and M'Lean, and Messrs. Gauld, Macintosh, James Johnston, R. Currer, members of committee; Rev. E. M. Rate, secretary; and Wm. Donaldson, treasurer."

THE CHRISTIAN UNION ASSOCIATION OF SELKIRK.—Mr. Murray of Philiphaugh, at the late annual meeting of this society, the objects of which are chiefly to improve the moral and religious tone of society in the town and county of Selkirk, and to oppose all encroachments of Popery, said, that since the formation of the society they had distributed tracts regularly every month, and during last year upwards of 12,000 had been circulated. On referring to the large support that our Government is giving to Popery, and the recent aggressions of the Church of Rome, he stated the following incident:—

"As an example of the manner in which the Romish priests sought to gain converts to their Church, he would mention a fact relating to Selkirk, and of which he had been informed by the person immediately concerned. A female, who was a member of the Scottish Episcopal Church in Selkirk, had her child baptized by the Scottish Episcopal clergyman here. He was now six or seven years of age, and was under the care of the Roman Catholic Church of Galashiels. The mother was desirous for the recovery of her child, and had gone to demand it from the priests; but she was met with the question—Would you allow it to go about and have it brought up a perfect heretic? He trusted the case might be brought under the notice of the members of the Scottish Episcopal Church, in order that the child might be taken out of the hands of the priests and restored to the mother."

THE ROMANISTS IN NOVA SCOTIA.—Our correspondent from Halifax writes:—"The town has been devastated by fire; the centre and most valuable part is burnt out. The Free Church was scorched, and indeed its preservation is little short of a miracle; there are many worse Popish miracles. The Papists stood by in thousands to see the end of the house of prayer they hated, not a hand did they move to help the over-wrought workers; their wishes for its destruction were so loudly expressed, that a stalwart Protestant shouted, "Lads, we'll save that church or die!" Then the Protestants went to work with redoubled vigour, and God blessing them, the church was saved. I may add, that the preservation of a large part of the city is attributed to the extraordinary exertion made to save the church. There is no doubt that at the last election the Alliance beat the whole Romish power of the province, and I think we hold the balance of power now."

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#### POPULAR LITERATURE AND ROMANISM.

IN the Nineteenth Number of *All the Year Round*, by Charles Dickens, there is the following article, entitled A BOOK. More recently there is a very objectionable article on Revivals, but it is well that our popular writers begin to see the bearing of Romish influence upon their own occupation and on the popular mind. What is done in Italy would be done in England, were the power of the Romish priesthood here equal to their will. Here the system is cramped and shackled; in Italy it is fully developed; and there is no other difference.

#### A BOOK.

It is one of the numerous festivals kept in honour of the Madonna, we will suppose.

The scene, a hill village among the Apennines, which the traveller crosses between Ancona and the Eternal City, not very far from either of those grand marts of sacerdotal tromperie, the "Holy House of Loretto," and Assisi, the birth and burial place of the great Mendicant, St. Francis. The village consists of one rudely paved street, at one end of which is the only substantial-looking house in the place, the walls of which were covered with numerous placards, all headed with an ill-printed representation of the Papal arms, and the ever-present symbolical keys. This house, in short, is the bodily presentment of civil government in Querceto, as our village shall be called. Two or three remarkably dingy and ill-looking officials are yawning on a bench at the open door, and occasionally exchanging with the peasants scraps of dirty-white paper, half printed, half written on, and covered with grit, for certain payments of cash counted out with long and difficult process of calculation in coins of infinitesimal value. What the designation of this department may be, I know not; but it is evident that "government," in Querceto, means paying cash. Half-way up the street two pairs of Papal gendarmes are sauntering along the middle of the causeway. They are tall, good-looking fellows, and the only well-dressed and apparently well-fed individuals the eye can rest on in the place. At the other and upper end of the village, which runs up a steep hill, is the church, with its principal front facing down the street. The great door is open, and looks, as seen from the blazing sunlight of the street, like the yawning mouth of a dark cavern, at the far end of which are seen a number of symmetrically-disposed twinkling little stars of rather lurid light. They are the altar candles. The four or five priests, who have to get such living as they may out of the poverty of this little community, are busily at work in the church. It is their harvest day. Two are saying mass at the high altar, one at a side altar, and one sitting half concealed in a very tumble-down little box, hearing confessions. A penitent is kneeling on either side of the box, with his face close to the little grating which gives communication with the holy father inside; and a long train are waiting their turn to confess. Numerous strong boxes, with small slits in their covers, are fixed in various conspicuous spots of the building; and inscriptions above them explain that the money to be dropped into them is "for the altar of Our Lady of the Seven Sorrows;" "for the souls in purgatory;" "for the chapel of Our Lady of the Rosary" (who seems to have "no connexion with the other" lady on the opposite side of the nave); "for the altar of the blessed St. Antony of Padua," and such-like other necessitous personages and purposes.

Almost the whole population of the village in the neighbouring hills is gathered in and in front of the church. The men wear blue frieze coats with short square cut tails, dark green velvet breeches, thick home-knit woollen stockings, and dust-coloured buckled shoes. The smart among them add to this costume a scarlet waistcoat. The women have long blue linsey-woolsey gowns, tied round them immediately below the armpits, and the square-folded napkin on the head, which especially marks the female peasant of the Roman States. But these are the aristocracy of the congregation. Around the door of the church are a crowd, of much wilder and rougher appearance—shepherds from the hills, bare-footed and bare-legged, and clad in jackets made of the skins of their flocks, hairy-faced and shaggy-breasted men, whose only covering is a hempen shirt, and breeches of the same material; and women in rags, making no claim to any describable form or colour. This sort of supplementary congregation extends far down the street, and a long line of devotees are kneeling, rank behind rank, down the middle of it, composed mostly of women, but tailing off into a party of half-naked Murillo-like children, all duly kneeling, with hands upraised in the attitude of prayer, but every now and then momentarily withdrawn from supplication, to administer a punch or a slap to a neighbour worshipper.

In the midst of all this crowd, on one side of the great church-door, and backed against the wall of the building, is the temporary stall of the itinerant vendor of devotional appurtenances. A few planks on trestles, arranged into a long counter, and two or three uprights at either end, support a light penthouse roof, necessary for protecting the goods and their proprietor from the sun. The counter is covered with a coarse white cloth, and displays a variety of commodities. The dealer is a long, lank, unwholesome-looking, greasy-parchment-skinned man, dressed in brown-black habiliments, either made in humble imitation of the sacristan style, or from the cast-off spoils of some of his ecclesiastical friends and patrons. He sits at one end of his long counter, and his fingers, which seem to need no supervision from his eyes for the work, are, with the aid of a pair of pincers, busily engaged in the manufacture of rosaries out of brass wire and little wooden beads. The conditions of the trade require that the articles should be sold at a very few halfpence each, and that they should nevertheless afford a profit of more than cent. per cent.; for, as it may

be easily imagined, this has to be shared with the sacerdotal shearers of the flock, whose patronage, both as regards recommendation of his wares, and permission to expose them for sale at the door of the sacred edifice, is absolutely necessary to his trade.

Truly extraordinary is the variety of objects which are found to unite the requisite conditions. Little pewter medals, intrinsically worth, perhaps, a penny a dozen, become cheap at a penny a piece when they have absolutely been blessed by the Pope in person. And the most curious fact with regard to these much-coveted talismans, which are sold by thousands to the peasantry, is that, for the most part, they really have been blessed as warranted. In irreverent heretic minds the suspicion would arise that it would be found easier and just as effective to say that they had been blessed. But the little bits of pewter actually have been blessed by the Sovereign Pontiff. Then there are abundance of little crucifixes cast in mixed metal of various colours: an article of which more particulars might in all probability be heard at Birmingham. Vile woodcuts, some coarsely daubed with paint, representing some saint with a hatchet sticking in his skull, or the naked bodies of half-a-dozen men and women standing in sheets of flame up to the middle, or the Madonna appearing in gorgeous-coloured raiment to some favoured worshipper, contribute largely to the stock in trade. Rosaries are a great article. The most costly objects consist of little waxen dolls reclining on beds of white wool in glass-topped boxes surmounted by a cross; ornamented metal holy water vases for hanging up at the bed-head; and larger crucifixes for nailing as charms against the house door. Then there is the literature, of which one little book I buy is a choice specimen. And for all these articles—notwithstanding the payments at the placard-covered house at the opposite end of the village, notwithstanding the numerous begging-boxes inside the church, and notwithstanding bare feet, bare legs, and very poorly-furnished cupboards at home—there is a brisk sale.

Such was the sort of scene which was going on when and where I bought “A Book,” the existence of which I humbly think it wholesome that some in England should know of.

My book is entitled, *Copy of a Prayer found in the Sepulchre of our Lord in Jerusalem*. It is printed at Rome “by superior permission,” but without date. It is a misnomer to call it a prayer—which it is not, in any sense. A few lines of preface state that it was preserved—after having been found at Jerusalem, it is to be supposed—“by his Holiness and by Charles the Fifth in their oratories, in boxes of silver.” The author seems to consider the present pontiff and Charles the Fifth contemporaries; but this is probably only a slip of the pen.

The work opens thus: “Saint Elizabeth, Queen of Hungary, Saint Matilda, and Saint Bridget, being anxious to know some particulars of the Passion”—I omit the great name that follows here—“made special prayer, in answer to which” the Divine Teacher, whose great name I omit again, “appeared to them, speaking to them as follows.”

The text proceeds (I translate it with scrupulous and literal exactness) thus: “My beloved servants, know that the armed soldiers were an hundred and twenty-five in number. Those who led me, when I was bound, were thirty-three. The executioners were thirty-three. The blows which they gave me on the head were thirty. When I was taken in the garden, to make me get up from the ground, they gave me an hundred and five kicks. The blows given by the hand on my head and on my breast were an hundred and sixty-eight. I received eighty blows on the shoulders. I was dragged with cords and by the hair twenty-three times. The spittings on my face were thirty in number; stripes, six thousand six hundred and sixty-six. On my body I received an hundred wounds, and an hundred on my head. They gave me a thrust, which was mortal. I remained on high on the cross, by the hair, two hours. At one time I breathed forth an hundred and twenty-nine sighs. I was dragged by the beard twenty-three times. The pricks of the thorns on my head were an hundred. Mortal punctures on the forehead were three. The wounds which I received from a thousand soldiers who conducted me were five hundred and eight. They who guided me were three. The drops of blood which I shed were four thousand three hundred and eighty.

“To any person who will recite seven Paters and seven Aves, for the space of twelve successive years, to make up the number of the drops of blood which I shed, and who shall live like a good Christian, I grant five boons.”

The five boons are set forth as follows:—

- “1. Plenary indulgence and remission of all sins.
- “2. He shall be free from the pains of purgatory.

"3. If he should die before completing the twelve years, it shall be all the same as if he had completed them.

"4. He shall be as if he were a martyr, or had shed his blood for the holy faith.

"5. I will come down from heaven to earth for his soul, and for those of his relatives to the fourth generation."

These are the advantages to be obtained by the twelve years Paters and Aves. But these promises do not by any means comprise all the benefits obtainable from this incomparable halfpennyworth of letterpress. The wonderful book proceeds as follows:—

"Whoever shall carry this Orazione about him shall not die by drowning, or by other disastrous end, nor by sudden death. He shall escape from contagion, from the pestilence, from being struck by lightning; and he shall not die without confession. He shall be freed from his enemies, from the pursuit of justice" (a great temptation this to certain likely classes of purchasers), "and from all malevolent and false witnesses. Women in childbed, having this about them, shall be immediately delivered, and shall be out of all danger. In the houses where there shall be a copy of this Orazione, there shall be no treachery or other evil things; and forty days before his death (I translate literally, and without omission) he shall see the blessed Virgin Mary."

Who would not spend a halfpenny on such terms, even if it were his last? It is not necessary, observe, even to read a word of the miraculous little book. That might exclude a large number of purchasers from the market. But neither will one copy—except in the case of that household copy which is to protect an entire family, from each other apparently—serve for more than one individual. The talisman must be carried about the person.

The book concludes with an anecdote explanatory and exemplificatory of its operation; and a remarkably strong case of its efficacy under difficult circumstances has been selected.

"A certain captain, while travelling, saw a head which had been cut from the body. That decapitated head spoke. It said, 'Since you are going to Barcelona, O traveller, bring me a confessor that I may confess myself; for three days ago I was killed by thieves and assassins, and I am not able to die without confessing myself.' A confessor having been conducted to that spot by the captain, the living head confessed itself, and then forthwith died. And this Orazione was found upon it."

Now, is it not matter for sadness in all true men, whatever their creeds or opinions, to find a European government, at this period of the world's civilisation, shutting out from its people the rudiments of real instruction, and providing them with such mental food as this? Providing them with it, and selecting it for them; for the system of press censorship and supervision of the vendors of such articles, which is most strictly enforced in the Papal States, saddles the government with this responsibility. Is it not evident that a people among whom such statements and promises can find acceptance, must be far from any conception of real Christianity? Indeed, this is abundantly well known to those who are acquainted with those populations. Englishmen at home who have beloved acquaintances and friends among English Catholics (as we all have), and who justly respect and honour them, are apt to think that it is mere odium theologium and exaggerated Protestant sectarian fanaticism which can assert that numbers of the Catholic populations of Central and Southern Italy are in fact pagan in sentiment, idea, and practice. But they are, too often and in great masses, to all effects and purposes, whether moral, religious, or intellectual, as much pagans as when their fathers sacrificed pigeons to Juno and Ceres, instead of sacrificing candles to one Madonna, specially powerful over one class of events, at one altar, and to another Madonna, good for influencing a different sort of matters, at another altar.

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#### THE IRISH MILKMAN AND HIS BIBLE.

THE Irish are proverbial for wit. The following is a good illustration of their readiness to meet an opponent, and silence him with his own weapons. An honest milkman in the county of Kerry had obtained a copy of the Bible. He found it a great treasure. His priest, learning the fact, made a visit to his follower; and on reaching the milkman's humble cabin, thus addressed him,—



“Why, my good fellow, I am informed that you are in the habit of reading the Bible. Is my information correct?”

“Sure it is true, plase your riverence; and a fine book it is too.”

“But you know,” said the priest, “that it is very wrong for an ignorant man like you to read the Scriptures.”

“Ah!” replied Pat; “but you must be afther proviu’ that same before I consint to lave off.”

“That I will do from the book itself. Now turn to 1 Peter ii. 2,—‘As newborn babes, desire the sincere milk of the word, that ye may grow thereby.’ Now, you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to desire the sincere milk of the word, and one who understands what the sincere milk is, must give it to you and tend you.”

Pat listened attentively to the priest’s authoritative address, but no way at a loss, replied,—

“But be aisy, your riverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? Why, instead of givin’ me the rale milk, he chated me by putting wather into it; and if you get my Bible, perhaps you might be afther servin’ me that same. No, no; I’ll kape my cow, and milk her myself, and then I shall get the sincere milk, and not, as I might from you, mixed with wather.”

The priest thus finding himself defeated, and desirous that the mischief should spread no farther, said in a conciliatory tone,—

“Well, Pat, I see that you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but don’t lend it or read it to your neighbours.”

Pat, eyeing his admonitor very cunningly and seriously, replied,—

“Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbours who have none, it is my duty to do so, as a Christian; and saving your riverence, I will.”

The priest, concluding that the honest milkman was rather a tough customer, gave up the argument, and walked off abashed.

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#### ROMANISM IN ITALY.

It must be pleasant to all true Protestants and friends of liberty to see the threatened termination of the temporal power of the Pope in Italy, which has thrown the conclave of the Vatican into such convulsions of indignation. Viewed in the light of Scripture and of primitive Christianity, the temporal power of the Pope is a standing evidence of the cheat which has been palmed upon the world by the usurpations of the Romish system. If one wished to see a striking contrast to the whole system of the meek and lowly Jesus, who said, “My kingdom is not of this world,” it might best be found in the temporal dominion of the haughty usurper of Italy calling himself His vicar, and in the scarlet dress and sumptuous carriages of his attendant cardinals. It is wonderful that such a transparent and outrageous imposition should have ever been successfully established in the world. Viewed in the light of history, the temporal power of the Pope, although the real centre of an essentially despotic and worldly system, was established by fraud and chicanery, and has been productive of endless intrigues and bloodshed during the past ages of European history. By universal testimony, the government of the Pope has

all the vices of the worst of governments, with the addition of its being guided by a supposed infallibility, which makes all these vices chronic and incurable, except by the entire overthrow of the whole system.

It was impossible that in the providence of a gracious God, which has subverted all the previous despotisms of the world, such an atrocious system should be suffered to continue. The sure word of prophecy proclaims its approaching downfall, and in this good work its own adherents have taken the stern initiative. The subjects of the Pope in Italy are rapidly and determinedly throwing off the hated yoke; and it is to be hoped that no European power will arrest the progress of the good work. By all means let the *unholy* father be cast down from the bench of his usurped authority.

Is it not wonderful that the infatuated inhabitants of Britain should have chosen such a time as this to "give their power to the beast?" It was said of the middle ages that the Pope was sometimes driven from the streets of Rome when he was worshipped in the circumference of Europe. These times seem again to have returned. The Papal system is rotten at the heart, and why should its branches flourish here? Let us pray and trust that this sad delusion may be dispelled, and that what is taking place in Italy may be only "the beginning of the end."

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#### THE WORKHOUSE QUESTION.

"You (Protestants) ask if he (Roman Catholic) were lord in the land, and you were in the minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of (Roman) Catholicism he would tolerate you, if expedient he would imprison you, banish you, fine you, probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'"—*Rumbler* (a Popish paper).

At a time when "the Pope of Rome and his advisers are exposed to the contempt of the world," and the Pontiff is treated as a child or an incompetent ruler by "the eldest son of the Church," this weak and tottering old man dares by his satellites to attempt "to subjugate and subdue, to conquer and to rule, an imperial race, which nations and kingdoms have found invincible and inflexible." England is, according to Dr. Wiseman, the chosen field "on which to fight the battle of the Church." Perhaps, instead of showing his strength on this stronghold of heresy, it might be desirable at this critical juncture for him and his tonsured priests to try and stem the tide of disaster which is dashing against the Papal throne. Their mission and their zeal are urgently needed by the "infidels and assassins of Italy,"\* for "if ever there was a land in which work is to be done," it is in the Roman States which are under the paternal rule of the sovereign Pontiff. The Romans, however, we believe, too keenly appreciate the priests, and feel too severely the blighting curse of Popery to afford any chance of success to such a mission; therefore the wily disciples of Loyola fix on England their longing eyes, and fondly hope once more to have her wealth poured into their laps, and her power used to support their spiritual despotism.

Although the vast body of the nation indignantly denounces Popery and its arrogant demands, weak and treacherous ministers have unhappily, for the sake of retaining office, endangered our liberty by coquetting with Popery. Lord Derby, who now claims the Papists as his "natural allies," and Lord John Russell, who indignantly denounced them in his famous Durham Letter, have both for political power yielded to Papal demands. When the Queen,

\* *Tablet*, November 5, 1859.

on the 5th day of November 1858, signed the royal warrant giving to Romish military chaplains equal official rank and pay with Protestant chaplains, a dangerous principle was established, which will one day prove most disastrous to our national welfare. But political expediency will, unless sternly resisted, make still greater concessions.

For some time past the Romish priests have been working to gain admission into our prisons and workhouses. When the matter seemed ripe for publicity, and the ministers stood in need of the Irish brigade, a large meeting was held in June last in St. James' Hall, to make known their "grievances," and to demand a speedy remedy. Strong resolutions were passed, but with the exception of one solitary apocryphal case in a Scotch Reformatory no grievance could be made out.

The press denounced the attempt. The guardians of St. Pancras, one of the most influential of the London parishes, took the lead in opposition to the movement, and issued a circular to every Metropolitan Union showing the nature of their exorbitant demands, and the heavy expense they would entail on rate-payers. The response was highly favourable, and the several Unions formed committees to watch and oppose the movement. The Protestant Alliance also, immediately issued a letter to the chaplains of all the prisons and workhouses in England and Wales.

But notwithstanding this expression of public opinion, the Jesuits prevailed on the Poor-Law Board to issue an order, dated August 23, 1859, in favour of the Papists. This order is in an unusual form, being signed by three cabinet ministers; and whilst ostensibly it is intended for the benefit of *all* denominations, the wording shows that it is of Romish origin, as the principal parts of it are evidently taken from a bill drawn up and published in June last, under the sanction of the Roman Catholics, lay and clerical. We place in parallel columns the order of the section of the bill referred to, in order that our readers may judge for themselves how far this order is intended to favour the "principles of religious liberty," and how far to advance the designs of the Papists.

#### ORDER OF POOR-LAW BOARD.

That whenever there shall be in workhouse any orphan child under the age of fourteen years, the master of the said workhouse shall enter in such In-Door Relief List, as the religious persuasion of such orphan, the religious creed which was professed by the father of such orphan at the time of his death, if the master know or can ascertain the same by reasonable inquiry, or if the same cannot be so ascertained, the creed professed by the mother of such orphan at the time of her death, if the same be known to the said master, or can be known to the said master, or can be by him in like manner ascertained.

#### FOURTH SECTION OF PROPOSED ROMISH BILL.

That where any of such inmates shall be less than fifteen years of age, the master shall at once proceed to inquire the religious denomination of the father, if he be living, of such inmate, and upon ascertaining the same, he shall register the inmate as of that denomination, or of such other as the father may direct; but if the father be dead, then the master shall proceed to inquire the religious denomination of the mother, if she be living, of such inmate, and upon ascertaining the same, he shall register the inmate as of that denomination, or of such other as the mother may direct, unless it be proved that the father of such inmate gave directions as to the religious denomination of such inmate, in which case such directions shall be followed; and if both the parents be dead, the master shall proceed to inquire the religious denomination of the last surviving parent, and upon ascertaining the same, he shall register the child as of that religious denomination, unless it be proved that the father otherwise directed; in which case he shall register the inmate according to such directions.

The two passages are precisely similar in spirit and principle, and, allowing for legal verbosity and repetition, closely resemble each other in the words. The mystery is partially cleared up when it is known that Mr. H. Fleming, the new permanent secretary of the Poor-Law Board, is a Papist. Under the pretence of promoting religious liberty these spiritual despots ask for the help of Protestant dissenters, whose alliance, when it suits their purpose, they speak of as "ignoble, though profitable," and from whom they have detached themselves from "a growing consciousness of their true strength and nobility."\* But, happily, the artifice has not succeeded. The Nonconformists have generally united with Protestant churchmen in opposing this new order and new attempt to fasten on us the Papal chain. When ancillary to their object, even Paul Cullen and the Ultramontanes may hoist the flag of civil and religious liberty, even then the most obtuse cannot be deceived by such a piece of priestly clap-trap. Under the most favourable circumstances Popery never can support *religious liberty*. One of their own advocates, whilst defending the Roman Catholics, admits that "there is no disguising the fact that (Roman) Catholics are unpopular, even in Liverpool. In Liverpool, and out of it, it is supposed, erroneously no doubt, that their creed is *favourable to despotism*; they are, therefore, in whatever they propose, suspected of partiality and of *opposition to popular rights*."†

The new order met with a most strenuous opposition from the most influential London Unions. The CITY OF LONDON UNION declare:—

"That, in their opinion, it would not be a *bona fide* freedom in religion and education for all inmates of workhouses, if special regulations were made for Roman Catholics and were not made for all other sects of religionists who may become inmates of workhouses." . . . "That, in the opinion of this committee, this kingdom is essentially a Protestant kingdom; that all its institutions are based upon Protestant principles; that the Queen is sworn, as head of the Church, to uphold the Protestant religion of this country."

The WEST LONDON UNION have taken a bold stand, and from their resolute opposition are evidently prepared to contest the legality of the order itself. They resolved:—

"That the clerk reply to all connected with the Board of Guardians who may apply, as to the course this Board intend to take in reference to the recent order (of the Poor-Law Board),—

"1st, That we intend to co-operate with all who seek the repeal of that order; and

"2dly, We do not intend to give any directions to the master of our workhouse to enable him to act under it."

The vestry of St. Andrew's, Holborn, passed some strong resolutions condemnatory of the new order; and a deputation, headed by the Rev. H. Blunt, the rector, waited upon the President of the Poor-Law Board to present the resolutions. The following extract points out the real object and design of this order, and most clearly indicates that the Poor-Law Board has been made a tool of the Papists:—

"This vestry is of opinion that the 'order' has been issued mainly through the influence of the Roman Catholic leaders, and it is but the commencement of a system, the avowed object of which is to deprive the inmates of workhouses of liberty of conscience on religious matters. This vestry, therefore, resolves to take forthwith every constitutional means to obtain the immediate repeal of the said 'order.'"

The resolution of the WANDSWORTH CLAPHAM UNION is most important, as declaring not only doubts as to the legality of the order, but as initiating

\* *Tablet*, May 14, 1859.

† *Liverpool Journal*, May 7, 1859.

concerted and active measures for its withdrawal. Having submitted the point for legal opinion, and having approved of the observations as to its illegality, they resolved unanimously :—

“That it appearing probable that the Poor-Law Board have by such order exceeded the powers entrusted to them by the Legislature, and that the provisions of the order conflict with the Protestant character of the Government of this country, the observations be printed and transmitted to other Boards of Guardians, with the view of obtaining their co-operation for measures for its withdrawal.”

Besides the above mentioned metropolitan Unions, many others, both in town and country, have resolved upon opposing the new order. Its apparent liberality has not deceived the Guardians. This new Romish aggression has excited a spirit of opposition to the arrogant demands of the Papacy, which it will be well for statesmen to observe and respect. Protestant principles, if despised and ignored by Cabinet Ministers, are still dear to the vast body of Englishmen, for they are persuaded that the existence of our civil liberty depends upon their maintenance.

We believe that the Poor-Law Board has exceeded its powers in making such an order. We have carefully read the 4th and 5th William IV. c. 76, and the 7th and 8th Vict. c. 101,—the Acts relating to the government and management of the poor,—and are of opinion that such order is *ultra vires*, and can be successfully resisted in a court of law; and, consequently, is not binding on the Guardians. The fact of the Papists seeking, by a new Act of Parliament, to have such a power conferred on the Poor-Law Board, and contending that the present law is not sufficient, is strong presumptive proof that this order would not be held valid. This, we submit, is a most material point; and if the Poor-Law Board are satisfied they are right, they are bound to enforce the order against the West London and Wandsworth Unions. Will they do so?

If this new order be not resisted until it be unconditionally withdrawn, a vast number of aggressive attacks will be made upon our constitution by the Papists. In speaking of this order the *Tablet*,\* a Romish paper, says :—

“We have reason to believe, although we cannot absolutely affirm it, that this order was only that part of a far larger plan of amelioration, determined on by the late Government, which was completed when they left office. We have heard on good authority that when Mr. Sotheron Estcourt resigned, he left in the hands of his successor a very large schedule of concessions which had been determined on in respect of both prisons and workhouses, and we believe, as we have said, that this order was in fact prepared by the late Poor-Law Authorities, not as a solitary concession, but as part of a larger and more comprehensive scheme.

“Our final advice is, that every one interested in the education of any Catholic orphan shall at once address, in case of any neglect of masters or Boards of Guardians, their complaints of any non-compliance with this order to the Poor-Law Board at Whitehall; and that, so far from relaxing any exertions which may have been commenced for satisfaction on other points, those exertions should now be redoubled.”

What concessions actually were contemplated and pursued by Lord Derby in favour of his “new allies,” we pretend not to know. But for the benefit of our readers we subjoin a list of demands already made or likely to be made by Romanists :

1. Romish paid chaplains to all workhouses.
2. Separate Romish chapels.
3. Romish schoolmasters and schoolmistresses.
4. Separate schools for Popish children in workhouses.

5. Romish paid chaplains to all government and other prisons.
6. Romish chaplains to our navy.
7. Romish chaplains to our military and naval hospitals and asylums.
8. Romish masters in our military and naval schools.
9. Romish chaplains to all lunatic asylums and hospitals.
10. Supply of books at government expense to all foregoing institutions.
11. Altar and vestments, &c., for Romish priests and worship.\*

The greater portion of these concessions have actually been demanded, and whenever the time is favourable every claim will be pressed. The *Tablet* boasts that the *Poor-Law Board is under the control of the Roman Catholic body*. Whilst on principle these demands are to be resisted, it is highly important that rate-payers should well consider the serious increase in the rates which will necessarily follow from compliance with such exorbitant claims. Every concession emboldens the priests, who, whilst they take our money, would rejoice at our downfall, and would welcome the Emperor of the French "as the avenger of nations, and as the scourge of a race that is unpopular wherever it is known."†

Besides the demands thus made, these "Roman Catholics, lay and clerical," modestly propose that the Romish chaplains and schoolmasters shall hold their office not at the will and pleasure of the guardians of the poor, but of the Poor-Law Board, who are to fix the amount of salary which the Protestant rate-payers are to have the privilege of paying. As if this insult were not sufficiently stinging, the approval of the Romish bishop of the district is required either for the appointment or removal of such officers. Thus Protestant rate-payers will be compelled to furnish the means to Papists of accomplishing their aim of being in "God's good time and way, as they once were the *dominant church of England*;"—a church which teaches young children "that all Protestants go to hell."‡

To strengthen Popery is to advance spiritual and political despotism; but those who aid in checking its progress will confer a blessing on their country, maintain our civil and religious liberty, and preserve the foundations of the social edifice. Abroad the Papal power is smitten with a stroke which has resounded through Europe, and has produced the most terrible lamentations from the Romish hierarchy and priesthood; yet in England their arrogance and demands are on the increase; the throne itself is not respected. As loyal subjects, we ought not to aid a "priesthood and their followers who are under the control of a foreign potentate, and whose allegiance is not divided simply because the *whole* having been given to the PORE, nothing has been left for the *Queen*." When the Roman Catholic Emancipation Bill was discussed, their allegiance to the sovereign "was not only asserted, but it was believed, it was acted upon; and yet every day's experience teaches us only the more and more plainly that it WAS UNTRUE."§

The same professions are still made, and will prove false and untrue. We therefore earnestly call upon Protestant guardians and others to resist the encroachments of Romanism, and as they value the glorious principles of civil and religious freedom, to unite cordially in demanding the unconditional withdrawal of the obnoxious order, and to appoint in every Union a committee to watch the movements of the Papists; by such a course we shall vindicate our national rights, and maintain the principles which our fore-

\* See list in *Monthly Letter of Protestant Alliance* for October 1859.

† *Tablet*, July 16, 1859.

‡ This startling answer was recently given by a boy before a Coroner's Jury in Ireland.

§ *Times*, November 10, 1859.

fathers bought with their blood ; but if there be any supineness, the foe will be admitted into our strongholds, and we shall not, except by civil strife, be able to dislodge him.

England has hitherto been the bulwark of Protestantism ; were it conquered here, it would be conquered throughout the world. The Romanists know this, and make prodigious efforts to effect our subjugation to the Papal tyranny. They seize every opportunity to accomplish their purpose ; they rejoice at the false liberality of statesmen and politicians, and despise them for placing large funds at the disposal of the priests. Engaged with such opponents, no plea of moderation, no delusive hopes of conciliation, no fear of being stigmatized as bigots, should tempt us to relax in our resistance to these demands until a victory be achieved.

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### THE POPULATION OF THE WORLD.

A RECENT paper, prepared by C. F. W. Dieterici, Director of the Statistical Department of Berlin, on the present population of the globe, presents some curious facts. Some of the leading results of this exceedingly important document, can hardly fail to be of interest to our readers. We suppose, of course, that the author bases his figures on the last official reports.

The author adopts three different modes of classification :—

*First*, By totals of the several countries.

*Second*, By Races ; and

*Third*, By Creed or Religion.

According to the first mode of classification, the mass of detail given sums up in the following round numbers :—

	Square miles.	Inhabitants.	Average to the square mile.
1. Europe,.....	2,900,000	272,000,000	93
2. Asia,.....	12,700,000	755,000,000	60
3. Africa,.....	8,700,000	200,000,000	22
4. America,.....	12,000,000	59,000,000	5
5. Australia,.....	2,600,000	2,000,000	1
Round totals,...	39,000,000	1,288,000,000	33

The greatest density of population in a kingdom is exhibited in Belgium, where it is 538 to the square mile ; single districts in Rhenish Prussia show as high as 700 to the square mile.

The 335,000,000 of professing Christians are again divided into—

170,000,000	Roman Catholics, 50.7 per cent.
89,000,000	Protestants, 26.6 per cent.
76,000,000	Greek Church, 22.7 per cent.

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Total, 335,000,000, 100 per cent.

The conscientious author of the very elaborate paper from which we have made these extracts is of opinion, that although much uncertainty attaches to the positive numbers given under the various heads, yet so manifold have been his sources of comparisons, that the general results in proportions of population, race, or creed, may be adopted as correct.—*The Century. Evangelical Christendom.*

**HAND-BOOK OF THE NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE.** By Mrs. Wm. Fison. London: Longman, Green, &c. 1859.

This is a very valuable digest of some of the principal facts connected with modern social science. The importance of such science is now generally admitted, and its bearing upon the cause of Protestantism is obvious. Popery has now begun to challenge a comparison between the social effects of the two systems; and although it is not difficult to discover on what side the balance turns, yet it must be admitted that the state of many of our towns and rural districts is absolutely disgraceful, and proves how little the golden rule operates: "All things whatsoever ye would that men should do unto you, do ye even so to them." A better state of things is, we trust, beginning to dawn, and it is the duty of all true Protestants to help it forward. The little work before us is written in an admirable spirit, and will be found a powerful help to all earnest inquirers, at a very cheap rate.

**HAND-BOOK TO EDINBURGH.** Nelson & Sons, Edinburgh, London, &c.

Much good or evil may result from hand-books, and we have observed in various quarters that Romanists are eagerly availing themselves of this source of influence. We are glad to find, therefore, an influential firm getting up local hand-books which breathe a true Protestant spirit, and give a correct reading of past events.

**STUDIES ON PASCAL,** by the late Alexander Vinet, D.D. Translated by the Rev. Thomas Smith. Edinburgh: T. and T. Clark.

Neither Pascal nor Vinet require any eulogy from us. Anything from the pen of either must be worthy of careful study, and we cordially ap-

prove of the good work in which Mr. Smith has been engaged, viz., that of submitting in an English dress a work of the one as the basis of important reflections by the other. The work is very interesting and instructive, and Mr. Smith has executed his task with great skill and judgment.

**HYMNS AND POEMS.** By the Rev. John C. Fairbairn. Edinburgh: Andrew Elliot.

These hymns and poems indicate a truly poetic spirit, as well as an earnestly devotional mind. They are well fitted to cheer and comfort Christians.

**MODERN ANGLICAN THEOLOGY.** By the Rev. James H. Rigg. London: Alexander Heylin. 1857.

The theology with which Mr. Rigg deals so ably is that of the latitudinarian school of English divines, as contrasted with that of the Romanizers—for it is remarkable to find in the same church all the extremes of doctrine, from the essential principles of Romanism to views near akin to absolute infidelity. It is the school of Maurice and Kingsley with which Mr. Rigg deals in the volume before us, manifesting at once a thorough acquaintance with their views, and a competent ability to grapple with them. He proves clearly how radically and dangerously unsound they are amidst a variety of plausible statements; and the only matter of regret is, that so little power of discipline exists in the Church of England, so that the Apostolic rule might be put in force: "A man that is an heretic after the first and second admonition reject!" This is, after all, the grand weakness of that Church, and unless amended will be its destruction. But meantime such men as Mr. Rigg do great good by using the dissecting knife with enlightened vigour.



## THE YEAR 1860.

OUR Number to-day indicates the commencement of an important period—the tricentenary of the Reformation in Scotland. That Reformation had peculiar and important features. Instead of being accomplished by the civil powers, it was mainly a movement amongst the great mass of the people, opposed alike by civil and ecclesiastical tyranny. The character of Knox, the eminent leader in this great spiritual movement, is given elsewhere in this number by one well qualified to judge—the eloquent Canon Stowell. Time is only serving to bring out into more striking development the eminent qualifications of a man who was at once a humble Christian, a powerful orator, a profound statesman, and one who “never feared the face of man.” The Scottish Reformation has told more effectively on the state of the nation and on the character of the people than the Reformation in any other part of Europe; it secured a more thorough extirpation than elsewhere of the Romish system, and it has offered a more effectual defiance to the renewed assaults of Rome. We are not at present about to write a history of that great event, or of what has since occurred. This will, we trust, be fully done during the currency of the present year. But two grand peculiarities of the Scottish Reformation are worthy of study. It was founded exclusively on the supremacy of the Word of God, and was nearly universally established afterwards by the education of the people in a knowledge of that Word. This was its first peculiarity. The Bible is the vital antagonist to Rome, which hates the Word of God, and says, like the old king, wherever confronted with it, “Hast thou found me, O mine enemy?” The Scottish Reformation also repudiated the sensuous in worship, which constitutes, next to ignorance of Divine truth, the greatest bulwark of the Romish system, and demanded the recognition of the principle of our Lord as applicable especially to the New Testament Church, “God is a Spirit, and they that worship him must worship him in spirit and in truth.” These principles have, by the Divine blessing, taken a strong hold of the Scottish nation, and hence Rome has found it more difficult to make headway there than in most other nations of Europe. Still, she has now begun a systematic assault on Scotland, as well as on all the Protestant nations of Europe, and the recurrence of the three-hundredth year of the Reformation will afford an admirable opportunity for reviewing the past, and starting afresh in defence of Scriptural truth for the future. We trust that the great meeting at Edinburgh in August next, will be very successful in promoting this object.

Meantime, let us look calmly at the state of Britain, and it is plain that matters are in many respects in a very unsatisfactory state. The danger does not arise from Rome tottering upon her blasphemous throne, whilst seeking to secure fresh conquests, but from the ignorance and apathy of Protestants. Unfaithfulness to God and truth are manifest in every direction at present. Of course we make full allowance for prominent exceptions under each head; but,

1. *Our Statesmen are unfaithful.*—It is monstrous to think, that in a Parliament of 650 men, and chiefly consisting of professing Protestants, there should be so few to make the slightest stand against the headlong support of a system which would lay the axe to the root of all our liberties. Whatever

reminds us of the Reformation, and of the heroism of the men by whom it was achieved, ought to rouse us to the most active efforts to remedy this gross and glaring evil. We are glad that our suggestion in regard to the immediate formation of a more decided Protestant party in the House of Commons has met with much acceptance. Men, however, say, Where are Protestant members of Parliament to be found? The race seems to have nearly died out, and nearly all our statesmen seem to be ignorant of the history and constitution of the country. It is high time that a new race were trained up to supersede those who are thus indifferent to the cause of truth and liberty. Meantime we must, if necessary, copy the policy of Rome. She sends members to Parliament to accomplish her objects wherever she can find them, even although she is under the necessity of supporting them there. That O'Connell was supported by public contributions is notorious, and some of the most noisy agents of Rome at present in Parliament are no doubt upheld in precisely the same way. But in whatever way it is to be done, a few men in Parliament of thorough knowledge and eloquent tongues would soon rouse the whole Protestantism of the kingdom, and make the House of Commons too hot for our cold and latitudinarian statesmen.

2. *Our Ministers are unfaithful.*—There is no use in disguising the fact. The reigning apathy which at present exists amongst many of the people could not have arisen, and could not continue without a silent pulpit. The apostle Paul, writing to Timothy of the great apostacy of Rome, says, "If thou put them in remembrance of these things, thou shalt be a *good minister of Jesus Christ,*" plainly intimating that the man who keeps silence in regard to such a matter, and especially when the enemy is thundering at the gate, is a *bad* minister. No matter what his excuse may be—ignorance, or that "detestable indifferentism" of which our ancestors spake—silence at such a time is criminal, and proves that a minister is not alive to one of his most paramount duties as a watchman on the walls of Zion. The very arguments which some of them use in self-defence, only serve to illustrate their erroneous views of duty. "We preach the Gospel," say they, "being persuaded that if truth can only be lodged in the minds of our hearers, error will die out of its own accord." Such a view implies that they are wiser than the Bible, for Paul tells us that a minister must be "able by sound doctrine both to exhort and convince gainsayers." The Bible is full of controversy. Our blessed Lord and his apostles continually opposed error; and that is not a faithful Gospel which does not expose falsehood as well as exhibit truth. The view in question will be found absurd if applied to anything else. If the gardener were to act upon the principle of simply sowing and planting, without rooting out weeds, he would soon find his mistake. If the physician were to avoid all processes for expelling dangerous humours, and cutting off diseased limbs, he would only illustrate his folly. It is precisely so with the minister who professes to avoid controversy. But some will say, "If we begin to have controversy, we may provoke the opposite party, and thus create the very evil we wish to avoid." Unfortunately the evil exists already. In every town, while Protestant ministers are silent, the priests of Rome are carrying on systematic controversial lectures and corrupting the people. But it may be said, "We don't see the danger." This may prove their blindness, but it cannot prove that the danger does not exist. It is the "dumb dog" giving us an apology that he is also a blind one, an aggravation of the evil instead of an excuse. But some may add, "We are engaged in the work of revival, and we have no

taste for controversy." There is not a man in the kingdom who has a deeper sense of the importance of the blessed work of revival than the writer of this article. But that revival is not genuine which does not lead men to sympathize with the Spirit of God. The Spirit of God speaks strongly against Rome, and all who are animated by that same Spirit will feel strongly in the same way. It is so amongst the converts of Ireland, and if our revival is to be anything else than a passing excitement, it will assume the very same type. The loudest cry in the great revival over the world at present is, "Come out of her, my people; be not partaker of her sins, that ye receive not of her plagues."

3. *We have an unfaithful Press.*—If anything were necessary to illustrate the blindness of many who manage the public press, it would be their coniving at a system which is the sworn enemy of liberty of thought, and which has put down a free press wherever it has prevailed. And yet, all this folly is enacted, forsooth, under pretence of extraordinary enlightenment, as if "they were the men, and wisdom were to die with them." There are, no doubt, some gleams of truth springing up of late amongst the editors even of those public journals which had betrayed the grossest ignorance and incapacity on the subject of Popery; but if the press of Britain as a whole were in the hands of men fully alive to the great value of religious and civil liberty, they would no more support Rome than a householder would feed and clothe the brigand who was preparing to rob his house and murder his children. Means ought to be taken to reverse this disastrous state of things also, and we trust that the vigorous efforts about to be made to call to remembrance the glories and achievements of the Reformation, will do much towards exposing an efficient press, as well as a dumb pulpit and an unfaithful Parliament.

The great commemoration in Scotland will take place in August next. We hope to see men then at Edinburgh from all parts of Scotland, and representative Scotchmen from all parts of the world. A poor country has become rich and great under the influence of scriptural truth, and has scattered her hardy sons into all lands, living witnesses of what the Reformation, by the blessing of God, has accomplished. The outgoings of the morning and evening have rejoiced over the glorious achievements of Knox and his fellow-labourers, and the fact must be duly and gratefully proclaimed. The sister kingdoms, we trust, will also be largely represented, for the great cause is one, and the Protestants of Great Britain and Ireland should now cordially share in each other's struggles, and rejoice in each other's joys.

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#### GLASGOW BRANCH OF THE SCOTTISH REFORMATION SOCIETY.

WE call the special attention of our readers to the following abstract of a report in the *Glasgow Morning Journal* of a most interesting Protestant meeting lately held in Glasgow. It proves how much can be done by the middle and working classes when they are only in earnest and well informed. We can certify from personal observation that nothing could be more encouraging and delightful than the whole proceedings in question; and if similar energy and spirit were only manifested over the whole kingdom, we should soon see abundant fruits, by the blessing of God. The extent to which the ministers of Glasgow help forward the movement is most gratifying, but it was painful to hear that in other places the watchmen of Zion are looking on with unconcern, whilst the enemy is coming in like a flood. Nothing can be more

unfaithful to Christ and to souls than such conduct, and it is vain to expect that the cause of truth can flourish where the sworn servants of Christ thus shun to declare the whole counsel of God. Let us hope that the Glasgow organization will soon spread, as Mr. Gault suggested, over the whole city and west of Scotland. Glasgow has been specially marked out for conquest by the Papacy, and actually divided into parishes. Let organization be met by counter organization, by untiring efforts, and above all, by earnest prayer. Our danger, after all, does not arise from Popish effort and arrogance, but from Protestant ignorance, coldness, and want of organization. But now that our friends have so admirably begun their work, we trust that they will "thank God and take courage." The meeting, of which we subjoin an outline, must have cheered the hearts of those who have been engaged in the struggle, and demonstrated how much may be done in all parts of the kingdom, by the blessing of God, upon energy and combination :—

On Friday, December 9th, the second annual soiree of the Glasgow North-Quarter Branch of the Scottish Reformation Society, was held in the Merchants' Hall—Professor Gibson presiding. The hall was crowded, and among the gentlemen on the platform were, from the Parent Society :—Drs. Begg and Wylie, Messrs. Alexander Jamieson and John Thomson, and Mr. Badenoch, secretary; from the Cowcaddens Branch—Messrs. John Strathern, Ross, and Morris; from the Dumbarton Branch—Messrs. Keddie and Thomson; from the Hamilton Branch—Messrs. William Dickson, Farrie, and Currie; from the Vale of Leven Branch—Mr. M'Farlane; from the Rutherglen Branch—Dr. Scott and Mr. Stark. In addition to the above were the Rev. Drs. Forbes and Symington; the Rev. Messrs. Isdale, Jacob Alexander, Johnston, and Robert Gault. After tea,

The Chairman, after a few preliminary remarks, said he considered it a great honour to be there that evening in defence of the principles of the Reformation—principles which, since he had been able to form a thought, had been dear to him. It were easy to show how these principles bear on religion, on the welfare of nations, of families, and of individuals; but at the present time he would only refer to the one fundamental principle—that they had not only freedom to read the Word of God, but the supremacy of that Word in every conscience in all situations and relations in life. In dealing with Popery, while they remembered that God was Lord of the conscience, they ought not to forget that He was also the God of the Bible. After a few other remarks, the Chairman called upon

Mr. M'Rae to read the reports, in the unavoidable absence of the regular secretary, Mr. Hutcheson, which that gentleman did. It appeared that during the past year the society had been in a flourishing condition. Twelve monthly meetings had been held for devotional exercises, fourteen meetings of committee, five public discussions, and twenty-five lectures delivered during the last year. The circulation of the *Bulwark*, under the auspices of the Branch, had been doubled, while 800 anti-Popish tracts had been distributed. Several petitions had also been presented to Parliament against Popish measures. The treasurer's report showed that during the past year the income of the branch had been £46, 19s., while the expenditure had been £46, 10s.

The Rev. Robert Gault, in the absence of Professor Eadie, moved the adoption of the report, and in doing so referred to the zeal and ability of the office-bearers and members of the Glasgow branch of the Society. The association was one which afforded a model to many other associations; it was an association that wrought and went through their work with zeal and consequent success. He also alluded to the labours of Drs. Begg and Wylie, and hoped that soon the society would have a branch established in every quarter of Glasgow, so that it might be impossible for Popery to succeed. He concluded by alluding to a movement among the Popish community for an invasion of their Protestant principles, and expressing the hope that many would come forward as Protestant rifle volunteers.

Dr. Symington seconded the motion, which, on being put to the meeting, was agreed to *nem. con.*

Satisfactory reports were then read by members of the different deputations. From the Vale of Leven it was reported that such were the exertions of the Popish community, which was there very great, that very many of the tracts distributed had been taken and torn up by the Papists.

Dr. Wylie then addressed the meeting, giving some graphic details of what he had

seen in Italy, as demonstrating the essential and incurable mischiefs of the Romish system.

The Rev. James Johnstone next addressed the meeting on the resemblance between the Papacy and Buddhism, and exhibited a Buddhist prayer, written in a tongue as much unknown to the worshippers, as the prayers of the Romanists were to the Papist congregations. This created considerable merriment, from its covering twenty-six feet of paper, about a foot broad.

The Rev. Dr. Begg then addressed the meeting in regard to the present state of the struggle—the commemoration of the Scottish Reformation in 1860—and the importance of the Protestant Institute of Scotland.

Mr. Alexander Jamieson next addressed the meeting on the importance of combined action, and the circulation of regular information by means of the *Bulwark*, and, after the benediction had been pronounced, the large meeting separated.

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## THE PRIEST AND THE STRICKEN ONE.

THE CASE OF ALICE QUIN.

[From the *Portadown Weekly News*.]

THE case of Alice Quin, as originally published in the *Portadown Weekly News*, is so interesting in its details, and has attracted so much attention, that at the request of many Christian friends, we reprint it. Alice Quin was a Roman Catholic, and had not attended at any revival meeting; yet she was stricken after the manner of those who felt the need of a Saviour. She was dumb for many days, and received her speech only after earnest prayer to the Redeemer. In her extremity, Alice Quin wished for a priest, and her master, Mr. Jackson, although a Protestant, kindly endeavoured to prevail on Priest Campbell to go and see her; but he, without any cause<sup>or</sup> reason, called the suffering girl by the foulest names, and Mr. Jackson himself a devil of a heretic. Again, when at Priest Crolly's request Mr. Jackson brought Alice Quin into Portadown, he would not visit her, fearing to let the people see that he was powerless to help her, while the woman to whose house she was brought would have used force if she had not been prevented to put away the devil, who, she believed, after what the priest said, was in Alice Quin. The case of Alice Quin, then, is illustrative of the free and blessed outpouring of the Holy Spirit over the land; of the notions of their duty held by the priests; of their hatred of the revival movement; of the deadly coldness of Popery; but, above all, and beyond all, of the mercy and goodness of God, and the efficacy of fervent prayer.

The following is the case just as we received it from Mr. Jackson himself, who is ready to certify to its truth:—

On the morning of Thursday, the 8th inst., Alice Quin, a Roman Catholic, and servant of Mr. Alexander Jackson of Corcullentra, felt an overpowering sense of her sinfulness, and was "stricken." About ten o'clock she was removed to bed, and was worked very sore, but Mr. Jackson would not allow any person to come into his house and pray with her until she was able to say whom she wished for. After the lapse of six hours she partially recovered, but had lost her speech, and Mr. Jackson did not further interfere with her until ten o'clock on the following morning, thinking that at the end of twenty-four hours she would have fully recovered. Finding, however, that she did not, he placed his hand in hers and asked her to press it, when she assented to anything he might say to her, and he then asked her if she wished to have the priest, and she signified that she did. Mr. Jackson then immediately came into Portadown for Priest Crolly, but he was not at home, and he then

went to the Rev. Mr. Campbell, C.C., whom he saw. Mr Jackson told Mr. Campbell that he wanted him to go and see a person who was unwell, and was answered—"Oh, yes, I will go out; what is the matter?" Mr. Jackson then said she had been "stricken," whereupon Priest Campbell cried out—"The devil! the devil! The devil has got into her; she is a strumpet and a street-walker!" Mr. Jackson said he was astonished at Mr. Campbell saying that of the girl; that he could only have seen her at chapel for a few Sundays; and that, as she lived in the house with him, he knew her character was good, and that the priest could not with any truth say what he did of her. Priest Campbell then said in an angry manner that she had got among a parcel of devils of heretics and could not have better luck; and he added, "Let them put out the devil who had brought it into her." Mr. Jackson said to him, "If it were a devil that was in her, it was a good devil—a praying devil." The priest asked, "Who does she pray to?" Mr. Jackson said, "To Jesus Christ." Priest Campbell then said, "I know she has a devil in her, for she has no faith in her own Church." Mr. Jackson said he thought the devil had nothing to say to it, for the Scriptures told us if Satan rises against Satan his kingdom will fall. Priest Campbell instantly said, "Come, I want no talk with you; I won't get into talk with you or any devil of a heretic like you." Jackson said he was astonished that any one professing to be a Christian clergyman should thus express himself, when Priest Campbell told him to be "off out of that." Jackson again urged him to see the girl. He said, "It is strange that you, a clergyman, should refuse to go and administer the rites of your Church to one of your own parishioners." Priest Campbell said to him, "Do you think one of the holy sanctified of God, and an ordained minister of Christ's Church, would dab his hands on such a strumpet?" Mr. Jackson said to him, "Do you consider you are so holy that you ought not to go and save a poor soul from destruction, if you can?" Priest Campbell then asked Mr. Jackson if he had heard of any decent woman or man being "stricken?" Mr. Jackson replied that he did several. Priest Campbell next asked Mr. Jackson if he had ever heard of a minister of the Church of England, or one of the ministers of his own (Priest Campbell's) Church, or even one of the "frogspawns" of Methodist preachers having been stricken? Mr. Jackson said to him, "Remember it is the girl's desire to see you; she has her whole confidence in you. I have discharged my duty, and hope you will discharge yours; we should do all the good we could, no matter what may be our thoughts." Priest Campbell said, "What good could you or any one of your sort do except on a farm? You might do good there"—and he added some rigmarole about the Government—whereupon Mr. Jackson left him. When he returned home and told the girl that the priest would not come to see her, she burst into tears, and cried bitterly. On the following Saturday evening, a neighbour man—a Roman Catholic—went to Priest Crolly, and requested him to go and see the girl. Priest Crolly asked if she had attended any of the meetings, or seen any of the "stricken" cases. He was told she had not. He said if she had he would not go near her, but that he would go out the next day. Sunday, however, passed over without his going, and the girl still lay *dumb*. On the next Tuesday the girl's brother made another attempt to get the priest to go and see her, but was refused. On his return home, and when near the end of the town, he met a woman who said she knew his errand, and brought him into the house of a gentleman close by, who wrote a letter to the priest about the case. On receiving it the priest desired the girl to be brought into Portadown that evening, and he would see

her, but if she were not brought until the morning, he would not see her. It was then late in the evening—nearly eight o'clock—but her brother went to Mr. Jackson, and said his sister should go away with him that night. Mr. Jackson said, if she wished to go he was satisfied, but if she did not she must remain where she was. On the girl being asked, in the same manner as before, she signed that she would stay. Her brother then said the priest must see her that night, and told what he had said. Mr. Jackson said he believed it was all an excuse, thinking that he (Mr. Jackson) would not permit her to go out so late; but he got ready his cart and brought her into the house of a woman in Obins Street—the same one who had been instrumental in obtaining the letter to the priest. When they arrived the house was crammed to the door with a parcel of ill-disposed looking fellows. Mr. Jackson, however, made his way in with the girl, and when about to leave to put up his horse, she clung to him, and seemed to wish him not to go, but he told her he must go to put up the horse; and when he went out to do so, the woman of the house said she had promised to see him safe out of the street, and she would do so, and that he had better go home. He asked her if the priest had come. She replied he had not, but that she would go for him. He offered to go with her, but she would not allow him, and he had to return home. It appears the priest did not come, but the woman said she would put the devil out of the girl, and for that purpose got a prayer-book in one hand and a pair of tongs in the other, and after mumbling out some words, would have struck her but for the interference of the neighbour before-mentioned, who said he would send for the police if she was touched. After waiting until midnight, this neighbour and her brother took her back to Mr. Jackson. After they left the house, the girl states that the neighbour said, "We are a pretty blind-led pack to believe in the priest, and when we need him he will not come to us, nor can he do anything for us," and speaking to the girl, told her "to look to Jesus, and lift up her heart in prayer to Him that He would restore her speech." She did so, and immediately recovered it.

[The girl herself told us, in the presence of others, that she obtained her speech in the manner just mentioned.—ED. *Weekly News*.]

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#### THE SCALES FALLING FROM THE EYES OF OUR POLITICIANS.

THE *Times* is driven to the conclusion that in one respect at least the Roman Catholic Emancipation Act has been a signal and mortifying failure.

The opponents of that measure argued—

"That the allegiance given to the Pope was so much allegiance subtracted from the Queen, and that where the two allegiances came into collision the foreign and spiritual was sure to be preferred to the domestic and temporal Sovereign. They denounced the Roman Catholic Church as a thing of many forms, but always of the same essence—able to masquerade under any dress, but always remaining at bottom the friend of tyranny and the enemy of knowledge, professing the most fulsome liberality of sentiment when anything was to be gained, and the most bitter and unblushing bigotry when anything was to be conceded."

In reply it was urged—

"That things temporal might perfectly well be separated from things spiritual, and that it was as unjust to fasten upon the Romish hierarchy of the 19th century the vices and errors of the Middle Ages, as it would be to

treat the present English nation as capable of the cruelties which disgraced the wars of York and Lancaster. If the Roman Catholics were turbulent, it was because they had been ill-treated. Once raise them to the level of their fellow-subjects, and they would become loyal and dutiful, and the wounds occasioned by a long persecution would be effectually healed."

Which in the light of our experience was right?—

"Have the results been in accordance with the sanguine anticipations of Canning, of Mackintosh, of Grey, and of Brougham, or has the measure turned out as was predicted by Lord Eldon, 'that later of all that was liberal and pleasant,' and by Lord Winchelsea, at whose tirades we have all laughed so heartily? There is, unhappily, no doubt about it; the genius, the liberality, and the eloquence were wrong; the narrowness, the bigotry, and the prejudice were right. Ever since the day of deliverance the conduct of the Roman Catholics has more and more confirmed the predictions of their enemies, more and more disappointed the anticipations of their friends. Let any one read the speech of Dr. Moriarty at Killarney, or the disgraceful scene which occurred at the meeting in Cork, and then ask himself whether such things are the result of British institutions, and whether he can recognise in them any one of those characteristics which, in spite of all their political differences, distinguish Englishmen from the rest of mankind. Where but in a Roman Catholic meeting, presided over by a Bishop, and harangued by Deans and Canons, could the name of the Queen be received with a burst of disapprobation which rendered the speaker inaudible from the very voices which yelled out a determination to fight for the Pope? From whom but a Roman Catholic Bishop could one hear it laid down that it was the duty of a constituency in these islands to exercise their influence on their representatives in order to induce the Government of this country to put down a rebellion in a foreign State, not on any ground of public policy in which the interests of England are concerned, but only because that tyrannical Sovereign was the head of their Church, and they had therefore a vested interest in perpetuating his tyranny and corruption? There is no divided allegiance, as was apprehended. The allegiance is wholly given to one person, and nothing is left for the Queen but yells of disapprobation and the accusation of having starved two millions of her subjects!

"Let the Roman Catholics be under no fear that the abuse of the rights to which they have been admitted will ever be visited by a forfeiture. For our own sake, for the sake of principles of which they seem to have no conception, we could never stoop to teach them the value of the liberties they have misused by thrusting them back into the house of bondage from which they are released. Were we to attempt such a thing, we should be stunned by clamorous demands for equal rights from the very same lips that now speak of the rights of the people of the Romagna as things too trivial to merit a moment's consideration, as claims to obliterate which the Irish are ready to shed their own blood and the blood of their Roman Catholic brethren in Italy."

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#### PROTESTANT ASSOCIATION OF BIRMINGHAM.

We are glad to receive the annual report of this Association, and we should like to see a similar organization maintained in every town in England. The following extracts will give an idea of the work in which the Birmingham Society has been engaged during the past year:—

"When it was thought advisable to celebrate the Three Hundredth Anniversary of the Accession of Queen Elizabeth, this Association was found to



form a platform on which arrangements could be made to signalize that event in a proper manner. Being framed on purely Protestant principles, an invitation from your Committee was given to Protestants of all classes to unite together on the evening before the day of celebration, for the purpose of presenting thanks to Almighty God for the national and individual benefits resulting from the Reformation, and to invoke His blessing on all efforts employed to continue and extend the great work so signally matured under the auspices of that extraordinary monarch. The invitation was most heartily responded to, both by the ministers and people of every denomination of Protestants, and supplied a satisfactory proof of the truly catholic spirit that exists among the pious Protestants of Brimingham. The deep devotional feeling of that meeting will long be remembered by those who were present ; and its unsectarian character will appear from the names of the ministers who took part in its services."

Again—"The Lectures of Mr. Newey have been of a highly useful character ;—assuming that the Romanist considers his peculiar doctrines to be based upon the Scriptures according with the Douay version, he has delivered two courses of Lectures, the object of which has been to prove that those doctrines are not found in the Douay Bible. This line of argument has excited great attention in the minds of the Romanists, and their continued interest was shown by the large number of them that attended at the last lecture of the course."

We trust our friends will go on with increased energy, and that their hands will be strengthened with growing support.

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#### FATHER CHINIQUY.

*To the Editor of the Bulwark.*

"DURHAM, December 1, 1859.

"DEAR SIR,—I send you herewith some letters connected with Father Chiniquy, the Reformer of Illinois. I think some notice ought to be taken by the *Bulwark* of this remarkable and most cheering movement in America. More than five hundred pounds have already been contributed in England towards the urgent relief of those poor converts, whose faith, in the mysterious providence of God, has been so severely tried since they threw off the yoke of Popery. I hope that Scotland will manifest her sympathy with them likewise, and I know of no channel more likely to call it forth than in your columns.

"We see in this remarkable conversion of so large a number of persons at one time, what the grace of God can do, and how little we are justified in judging of the future by the past ; we may learn from it, in how short a space of time He, with whom a thousand years are as one day, can accomplish His own purposes, and gather together His elect out of every corner of the earth.

"We have also several striking illustrations of what may justly be termed the 'quod semper, quod ubique, et quod ab omnibus' of Popery, viz. : Rome's undeviating inextinguishable hatred of the Bible ; whilst, on the other hand, there are some beautiful instances of a work of love and grace in the hearts of the converts, in their deep love for that sacred book, and their patient endurance of any trials rather than surrender it. We see likewise the persecuting spirit of Rome, strikingly displayed, in the treatment which Father Chiniquy and his converts have met with, and also in the conduct manifested

by parents to their children. In these things we can clearly trace the unchangeable features of the Man of Sin—the same in every age, in every clime.—I remain, yours truly,  
“G. T. Fox.”

### THE CANADIAN REFORMER.

OUR readers are already in some measure acquainted with the history of Father Chiniquy. Eight years ago he was the most popular of the French Canadian priests. He devoted himself with great zeal to the cause of temperance, was the Father Mathew of Canada, and obtained more than 200,000 pledges of abstinence from intoxicating beverages. A few years ago he emigrated, with at least 10,000 of these French Romanists, and established a colony at a place which he called St. Anne, in the county Kankakee, sixty miles from Chicago.

He erected a house and a church at St. Anne, expending 6000 dollars of his own money thereon. The Romish bishop claimed the property, and, on Father Chiniquy's refusal to surrender it, excommunicated him and his entire flock. By the sovereign grace of God, and the study of the Divine word, this second Luther was converted to God. He assembled his people, related the circumstances, and continued, “If you think I have acted rightly in making the Bible my only infallible guide and rule of life, and will unite with me in all spiritual efforts to do good, manifest it by rising.” Immediately the whole congregation stood up, and there covenanted with God to become Bible Christians, and to walk together as a Christian Church. Thus did “more than 4000 French Canadians” in the State of Illinois shake off the yoke of Popery, and “publicly turn their back upon the Holy Roman Church.”

M. Chiniquy lately visited Canada by special request, and addressed large audiences of Romanists in Montreal, fearlessly exposing the tyranny of Rome, and advocating the circulation of the Bible. During a few days' sojourn in Montreal, he was visited by more than 4000 persons, and was obliged, on several occasions, to speak to the multitude from his window. The people flocked from the neighbourhood. St. Anne-Street Lecture Hall was crowded to its utmost capacity, principally by French Canadians, who responded to his appeals with enthusiasm. On his arrival at Quebec he found that opposition had been organized. The people were charged by the priests to consider it a mortal sin to hear him. The effect was what might have been expected. One morning, while breakfasting in St. Roches, Quebec, he was surprised by the forcible entrance of a man who violently ejected him from the house, calling him an apostate, a liar, and other terrible epithets. In the street the mob set up an uproarious torrent of abuse. The Mayor, however, protected him, so that he was able to hold a public meeting on the same day.

He returned to his colony of St. Anne. But new trials awaited him there. It must be remembered that the converts at Kankakee are French emigrants from Canada, struggling with difficulties incident to the position of recent settlers in a new colony, and, in this instance, aggravated by persecution which is attempting to extinguish the new light.

To aggravate this state of things, the crops of the colony have failed, and the brave minister and his devoted people are in danger of starvation.

The following letter received by the Rev. Thomas Scott of Dublin, has been published in *Saunders' News-Letter* :—

“ST. ANNE, KANKAKEE COUNTY, ILLINOIS,  
 “29th October 1859.

“REV. THOMAS SCOTT,—Rev. and dear brother in Christ,—Your kind letter of the

10th, with the different small prints, is just handed to me ; and I hasten to express to you, and to the Committee of which you are a member, my most heartfelt sentiments of gratitude for your charity. I will be happy to give you the details you ask about the marvellous works which our merciful heavenly Father began here three years ago. I do not believe that since the glorious days of the Reformation it has been given to any generation of men to see the admirable effects of the presence and working of the Holy Ghost, as it is our privilege to witness among the noble band of converts who form the colony of St. Anne, in Kankakee Co., State of Illinois. The different extracts of the American press which are either from my pen, or from the pen of the most eminent members of the different Christian Churches of the United States, will suffice, I hope, to satisfy your mind and your heart. And after having read those things, you are requested to publish them, in order that the children of Christ in Great Britain may unite their voices to their redeemed brethren and sisters on this side of the great waters in praising the Lord, who has been so merciful to us. There is not a day that new conversions from the errors of Rome do not come to gladden our hearts, and those conversions have a character of strength which make us remember the days of Pentecost. Lately a poor deluded woman, who is still much attached to the superstitions of Popery, was trying to recall to her perishing Church her boy, fifteen years old, who, with three elder sisters, had given up their errors, had received the Gospel, and had sincerely given themselves up to Jesus. ' You must obey your mother, my dear child,' was she saying to her son ; ' it is a commandment of God. I bid you to burn that soul-destroying Bible and to come again to church with me.' He answered her with a great calm,—' Dear mother, I have read the Holy Word of God, and I have found it so good and so sweet, that I love it more than my own life, and nothing can separate me from it.' The mother, assuming then a great air of authority, answered him, ' Well, sir, you must make your choice between remaining here, or giving up your Bible for ever. My priest has forbidden me to keep in my house an heretical son, and you must prepare yourself to leave my house if you continue to follow that arch-heretic Chiniquy.' Our heroic boy did not answer a single word, but big tears could be seen falling on his cheeks ; he went to his Bible, took it in his hands, and pressed on his lips. Then, coming back to his mother, threw his arms around her neck, pressed her on his bosom, and bathed her with his tears, and told her, ' Dear mother, you know I do love you : but I cannot be separated from my Bible. Since I cannot live any longer in the house of my father, I must go away—farewell, dear mother, farewell !' and he went away. The mother had not expected such fortitude in her son, and she remained as ' thunderstruck' in the first moment ; but after a few minutes she recovered from her first surprise, and ran away after her dear son—she pressed him on her heart, she called him back to her house, with the solemn promise that she would never trouble him any more about his religious views ; and our admirable young convert made his triumphant entry into his father's house with his dear Bible as the price of his victory. Not long ago a young farmer, one of our first converts, was sick. Having had nothing from his fields these last two years, he was reduced to the last degree of human misery. His father, who lives in another village, who is very rich and much attached to the superstitions of the Church of Rome, came to visit him, and told him, ' My dear son, I am coming here to help you ; my intention is to pay your debts, and give you enough to support your wife and your children, but you must burn that Bible, and cease to be a Protestant.' ' My dear father,' answered the young sick farmer, ' I love my wife and my children more than my life, but I love my dear Bible more than anything ; and I cannot give it up for any consideration.' The father left, after having cursed his son. Since that day the poor cursed child of the Gospel has lost his land, his house, his cattle—he has lost everything but his dear Bible, and his unconquerable faith in Jesus. By a very mysterious dispensation of Providence, our fields, which were giving us the richest harvests when we were Romanists, have refused to give anything since we have embraced the Gospel. This year the drought, the insects, and the frost, have left nothing at all to our farmers, and they are suffering the most excruciating sufferings from want of food and clothing. Some help has been sent, but it amounts almost to nothing when compared to the wants. We have received about £5000, but what does that amount to when we have to feed and clothe more than 2000 persons ? For our dear Jesus' sake, my dear sir, try to have some help for us in Ireland and England. I have 400 children at school, but the greatest part of them will be reduced to the impossibility of attending their classes for want of shoes, clothing, and food before a month, and before six months this fine colony of converts will be a wilderness if no more help is sent to us. If this noble band of soldiers of Christ could be

supported, they would be, in the hands of Providence, the blessed instruments of the conversion of the whole French Canadian people. We are all come from Canada—we have in Canada our fathers and mothers, brothers, and sisters, our best friends. Our conversion has made a very deep impression on the people of Canada. We write letters every day which shake the Romish Church to her foundation in the hearts of our friends. But if we are destroyed and scattered to the four winds, our destruction will be proclaimed by the Church of Rome as a punishment from God; and, instead of being the means of the conversion of other Romanists by our own conversion to Christ, our destruction will be a scandal to them; they will fear to follow us, and incur the wrath of the Almighty by taking the Gospel. But if the Protestants all over the world come to our help—if they share their bread with us—if they consent to be our fathers and sisters and friends in the place of those whom we have left to follow Christ—then the Romanists will say, ‘See how they love each other.’ They will see in the great Protestant family that very mark by which our Saviour has promised that they would be distinguished from the slaves of error. ‘They will know ye are my disciples, if ye love each other.’ The evangelical men of England are offering fervent prayer every day for the conversion of the French Canadian people. Well, God Almighty has granted your requests, noble children of England; he has heard your supplications; he has converted more than 500 families of that people. Our merciful God has begun his work of mercy; but he has left something to be done by you. He wants you to co-operate in his work of love and mercy; he wants you to feed and clothe these dear new children he has given to his Church. Will you refuse to do it? Will you shut your hearts and your ears to the voice of our misfortunes? Will you refuse the request of your God, who is asking you to come to our help, when he has so mercifully granted the request you had made him to convert us? Pray for us all, and in particular for your devoted brother in Christ,—C. CHINIQUEY.”

Mr. Chiniquy’s statements are all confirmed by a multitude of letters and newspaper reports, published in Illinois and the neighbouring States, and in the Canadas.—T. S.

A subscription has been started in England in aid of this peculiarly interesting colony, and the preceding letter from the Rev. G. T. Fox of Durham, who is always ready unto every good work, is deserving of the immediate attention of our readers. Such a colony, if duly supported, may yet exert an immense influence for good upon Lower Canada, and even upon the Continent of Europe.\*

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### ROMAN CATHOLIC DISTURBANCES IN AMERICAN SCHOOLS.

A SERIOUS disturbance was created in one of the Boston schools last week, at the instigation, as it appears, of a Roman Catholic priest. The regulations of the Board of Education, in Boston, make it imperative for the teacher of each room to read the Scriptures at the commencement of the proceedings; the Board also recommend that the reading be followed by the Lord’s Prayer, repeated by the teacher alone, or chanted by the scholars, and also that the pupils learn the Ten Commandments, and repeat them once a week.

On Monday morning, the 14th inst., in the Eliot school, Mr. Mason, the head teacher, noticed a concerted movement among the pupils (three quarters of whom are children of Irish parents) not to join in the order of worship. The teacher said nothing at the time, but soon after related the circumstance to Mr. Hazleton, a member of the school committee of another district, who

\* Contributions in aid of Father Chiniquy’s important work will be thankfully received by the Rev. Mesac Thomas, Secretary of the Colonial Church and School Society, 9, Serjeants’-inn, Fleet Street, London (E.C.) Post-office Orders may be made payable to William Hart, Esq., Assistant-Secretary.

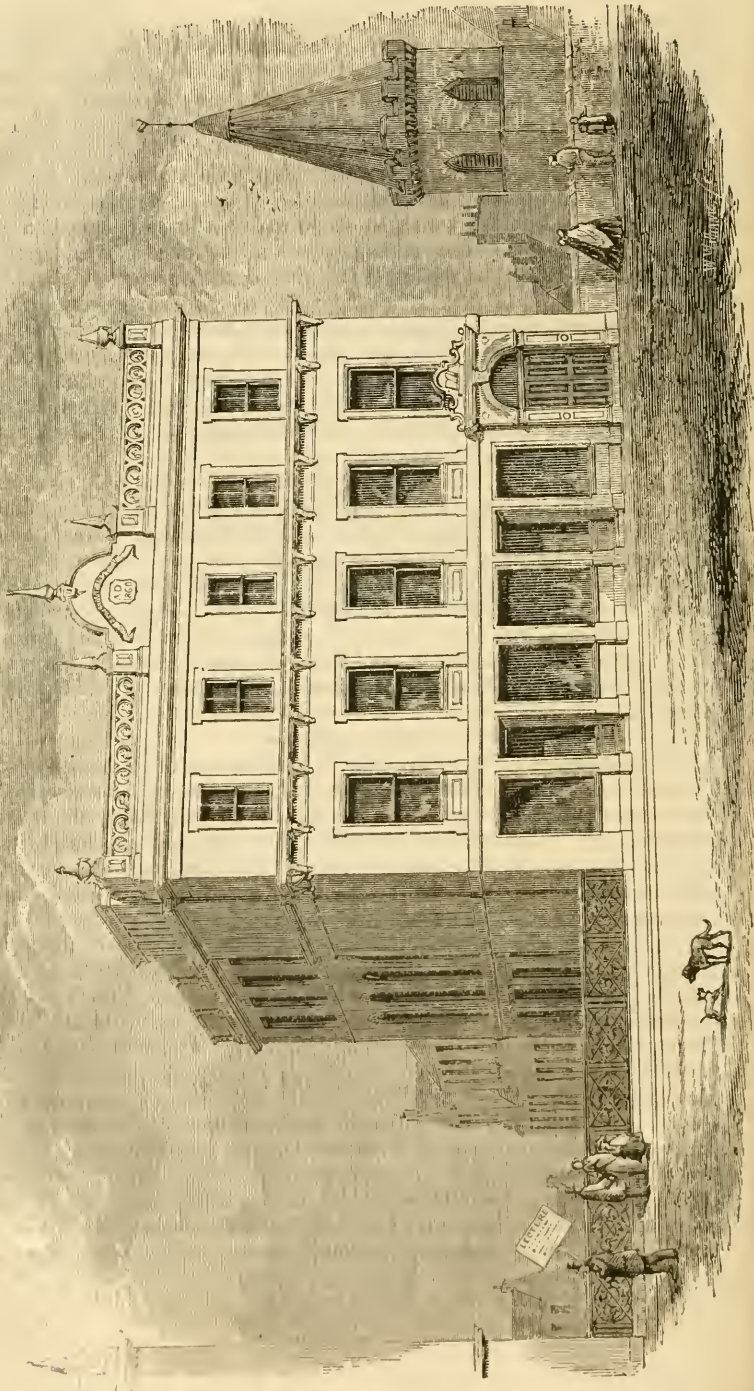
was present. Mr. Hazleton made inquiries of the pupils, and found in one division no less than forty, who did not hesitate to state that they had been instructed by their parents, and the Rev. Mr. Widget, clergyman of St. Mary's Church, Endicott Street, not to chant the Prayer, repeat the Commandments, or even sing "Old Hundred," or other hymns of a similar character, in use at the schools.

Mr. Mason then sent for Mr. Dyer, chairman of the sub-committee on the Eliot school, who consulted with the Mayor, and was advised to enforce the rules. Mr. Dyer proceeded to the school, and questioned the pupils of five divisions, whether they were willing to regard the rules of the Board of Education. Nearly all of the pupils manifested their refusal to obey, and were informed by Mr. Dyer that they might leave. A portion went out with boisterous shouts, rendering it necessary to send for a police officer to keep the peace; others retired in better order. In the afternoon, some of the parents brought their children back, stating that they wished them to conform to the regulations. Other parents stated they had no complaint to make in regard to Mr. Dyer's course, but should apply to the School Committee, to rescind or modify the rule.

On Tuesday morning, at the opening of the Eliot School, the usual preliminary devotional exercises were performed, such as reading the Scriptures, and chanting the Lord's Prayer, when most of the Catholic children not only refused to participate in them, but became otherwise insubordinate, refusing even to obey commands of the teachers in other particulars, and even disturbing the school by whistling, talking aloud, &c. After this, one of the School Committee, with Mr. Mason, the head teacher, went through the rooms, when the pupils were talked to, and informed that the rules of the school would be enforced, and in case of refusal to obey them, dismissal would follow.

The *Boston Advertiser*, of Thursday, says:—

"The excitement in the Eliot School, growing out of the rebellion of a portion of the scholars, dictated by priestly impudence and presumption, is somewhat subsided, although there is much indignation felt by the citizens in that district. Nearly 400 of the scholars have left, but many are already anxious to return. A little reflection on the part of the parents has induced them to retrace their steps. At the opening of the school yesterday morning, some twenty-five children refused to join in the devotional exercises. They were informed by the teacher, Mr. Mason, that the discipline of the school must be maintained. About 200 of the scholars returned yesterday afternoon, by command of their parents. In a Primary School at the north end, there were symptoms of disobedience, but under the advice of the School Committee, as the children were small, the parents were sent for, and the troubles suppressed. The School Committee Board will hold a meeting on Monday next, when official action will be taken on this most reprehensible affair. It calls for the most emphatic condemnation. There are rumours present that Bishop Fitzpatrick disapproves of the course taken by Widget. The pressure of public opinion, as seen in wide-spread indignation throughout the community, will compel the authors of the trouble to withdraw their offensive instructions. The government of the public schools of Boston is not to be dictated from the pulpit of a Catholic church."—*New York Observer*.



THE PROTESTANT INSTITUTE OF SCOTLAND,  
IN GEORGE'S BRIDGE, EDINBURGH. AS APPEARING IN THE SCOTSMAN.

## THE PROTESTANT INSTITUTE OF SCOTLAND.

THE effort to establish a Protestant Institute for Scotland has met already with considerable success. Upwards of £2000 have been raised, which has enabled the committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel in the Cowgate, a view of the tower of which is given to the right of the proposed new building, with which it is connected, and also on the Cover of this number, as seen from behind the Martyrs' Grave in the Greyfriars' Churchyard. In this venerable building some of the first General Assemblies of the Church of Scotland were held,—there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyle was laid after his execution, and previous to its interment.

A building surrounded with such historical associations cannot fail to interest every true-hearted Protestant, while its position, in the great centre of Romanism in Edinburgh, makes it the fittest that the committee could have purchased, for carrying out the object for which the Institute is being established.

With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having an access from George IV. Bridge, have been secured by the committee, and, at a reasonable expense, a suitable building, with a frontage to the Bridge, and standing midway between the two Colleges, may be erected, by which the Institute will be equipped with an office, a hall for meetings and lectures, a consulting library, and other accommodations. All this the committee have now resolved, by the blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz.—(1.) as the head-quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending Mission operations wherever Romanists are found to congregate throughout the country; (2.) as a centre of information on the Romish controversy in all its aspects; (3.) as a training-school in all the peculiarities of Romanism for students attending our Universities and Halls, teachers, and the rising youth generally; (4.) as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and (5.) as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

To effect these all-important objects, however, the committee will still require a considerable sum of money, probably not less than from £3000 to £4000; but from the great interest already manifested in the Institute in England and Ireland, as well as in Scotland, and its success in the training of Students, under the able direction of Dr. Wylie, the committee confidently hope that the necessary sum will be realized, and probably before the end of next year. They cannot help thinking that, as 1860 is the Tricentenary of the Scottish Reformation from Popery, which took place in 1560, and, as it is to be specially commemorated, this would be a most fitting time to complete the whole buildings, and to present the Institute, free of all encumbrances and feu-duties, fully equipped, as a lasting memorial of the great Reformation in Scotland, the most important event which ever occurred in this country.

The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our Reforming fathers

have gone to their rest and reward, a new generation has grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land have been caught in her snares. The Government now trains her priests, pays her teachers, employs her emissaries in almost every department at home and abroad. A number of Jesuits have lately settled in Edinburgh, in addition to all the previous agents of Rome, and, from the large sums placed by the Romish Propaganda at the disposal of the Scottish Bishops, it is evident that a great struggle to subvert the Reformation is about to be made. To expose and resist all such attempts, and to seek to hand down the blessings of the Reformation in increasing measure to the latest posterity, must be regarded as a paramount duty and great privilege by the people of God. Rome is uniting her forces to support any and every Government that will comply with her ever-increasing demands.

At the present rate of progress her complete triumph in Britain must be regarded as only a question of time, whilst the experience of every continental nation proves that she is as deadly an enemy as ever to the blessed Gospel, and to every form of human liberty and progress. Woe be to Britain if she ever again becomes supreme. In these circumstances it is surely high time that our future ministers should be thoroughly versed in the old controversy of the Reformation, and that all our people should be prepared for the struggle to which they must be inevitably exposed, unless all that is dear and that was so dearly purchased is to be resigned without a struggle. In order to awaken the people we must first awaken and inform the future ministers of our land. This can only be done by means of such a machinery as is about to be secured in the Protestant Institute, and the securing of this again will depend on the liberality of Protestants.

The plan of establishing such a head-quarters of Protestant training should interest the entire Kingdom, as well as the Colonies and the Continent. For as Edinburgh is the seat of the metropolitan University, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the Colonies will thus be fully equipped in the Popish controversy, where a knowledge of it is so much required. In all our Colonial dependencies, Rome is most vigorous in labouring to corrupt the faith of our people and to subvert our Churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wylie, which have been most acceptable to the students, and partly by competitions for prizes. A Mission and School have also been carried on, and a training class for young men of the middle classes has been recently organized. It is hoped that very soon there will issue from the Institute sound Protestant histories and other literature for schools and the people generally, an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism, and our histories with falsified facts.

The committee therefore earnestly hope that every Protestant will aid them in this important undertaking, already so auspiciously commenced,



both by contributing themselves, and inducing others to contribute. For this purpose Mr. Badenoch, at 6, York Place, will have much pleasure in forwarding collecting cards; and Mr. Peter Robertson, Commercial Bank, South Bridge, Edinburgh, the Treasurer, and Mr. Badenoch, will receive contributions.

The committee would also earnestly solicit the prayers of the people of God for the success of the important work in which they are engaged. They are deeply convinced that "except the Lord build the house, they labour in vain that build it." If the old spirit of the Reformation is to be revived—if we are to prove ourselves worthy of such a noble ancestry and such precious privileges, our hearts must be touched as with a live coal from the altar of God, and for this He must be inquired of by the House of Israel to do it for them. Let our prayers, therefore, ascend with our contributions before God. Let us now, in no spirit of faction, but of Christian love and enlightened patriotism, seek to enlighten those that sit in darkness, to perpetuate the preaching of the glorious Gospel which Rome would silence, and to hand down our privileges unimpaired to our children's children. It has been well said, "If the Reformation was worth securing, it is worth maintaining," and we shall prove traitors to the truth of God and the God of truth if any effort for this end which we can make is left unattempted.

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#### UNITED PRAYER.

1, ROBERT STREET, ADELPHI, *November 1859.*

THE following Invitation to United Prayer has been forwarded from India to different Christian friends in this country. With a view to carrying out the design of its authors, and making it known in all countries to those who desire the more plentiful outpouring of the Holy Spirit, we cheerfully join our recommendation that it be as far as practicable adopted. At the same time we wish it to be fully understood, that we do not desire to dictate to any individual minister or congregation, as to the particular mode of observing the time indicated for United Prayer, nor to interfere with other arrangements for similar objects which have existed in this country for several years past.

The reasons assigned by our brethren in India are so obvious, that we fully believe that all brethren in Christ throughout the world will readily respond, as far as circumstances may allow, to the call, and especially at such a time as the present.

Rev. William Arthur, Wesleyan Mission House; Rev. Edward Auriol, Rector of St. Dunstan's in the West; Rev. Edward Henry Bickersteth, Incumbent of Christ Church, Hampstead; Rev. C. M. Birrell, Liverpool; Rev. Horatius Bonar, D.D., Kelso; Rev. William Brock, Bloomsbury; Rev. R. Burgess, Rector of Upper Chelsea; Rev. William Cadman, Rector of St. George's, Southwark; Rev. William Cardall, M.A., Secretary of Evangelical Alliance; Rev. Alfred M. W. Christopher, Rector of St. Aldates, Oxford; Rev. John Cox, Ipswich; Rev. G. D. Cullen, Edinburgh; Rev. Edward Garbett, St. Bartholomew's, St. Pancras; Rev. T. Garnier, Dean of Ripon; Rev. John Garwood, M.A., Clerical Secretary of London City Mission; Rev. C. J. Goodhart, Chelsea; Rev. James Hamilton, Minister of National Scotch Church, Regent Square; Rev. William Hare, Woolwich; Rev. E. Hollond, Benhall Lodge; Rev. Peter La Trobe, Secretary to the United Brethren in England;

Rev. H. M'Neile, D.D., Liverpool; Rev. Wm. Marsh, D.D., Hon. Canon of Worcester; Rev. Samuel Martin, Westminster; Rev. Th. Marzials, B.D., Pastor of French Church, St. Martin's-le-Grand; Rev. J. Mee, Secretary to British and Foreign Bible Society; Hon. and Rev. Baptist W. Noel, M.A.; Hon. and Rev. Leland Noel, Vicar of Exton; Rev. W. Pennefather, Barnet; Rev. Charles Prest, Centenary Hall; Right Rev. the Bishop of Ripon; Rev. J. W. Reeve, Portman Chapel; Rev. Geo. Scott, Liverpool; Rev. John Scott, Centenary Hall; Rev. Clarmont Skrine, Incumbent of Trent; Rev. E. J. Speck, Secretary of Pastoral Aid Society; Rev. Dr. Steane, Camberwell; Rev. Canon Stowell, D.D., Manchester; Rev. Mesac Thomas, Secretary of Colonial Church and School Society; Rev. Anthony W. Thorold, Rector of St. Giles-in-the-Fields; Rev. J. Venn, Hereford; Rev. Samuel D. Waddy, President of the Wesleyan Conference; Rev. Francis A. West, Centenary Hall; Rev. D. Wilson, Vicar of Islington; Rev. Octavius Winslow, D.D., Bath.

[In concurring, as we cordially do, in the above recommendation, we would specially call upon true Christians to remember the case of those lands which are groaning under the Romish yoke. Rome is the great barrier to the extension of the cause of Christ in Europe, and after the experience which we have lately had of the sovereign power and grace of God in Ireland and in Canada, in emancipating the slaves of the great apostasy, the people of God ought to be greatly encouraged to ask for an extensive Reformation, as in former times, over the whole Popish world.]

*An Invitation to United Prayer, addressed to the Church of Christ throughout the World; being an Extract from the Minutes of the Twenty-third Annual Meeting of the Lodianna Mission.*

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, therefore:—

*Resolved 1st*, That we hereby publicly acknowledge the debt of gratitude we owe to Him, and our obligations to live more than ever not unto ourselves but unto Him who died for us.

And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land—

*Resolved 2d*, That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

And further, being convinced from the signs of the times that God has still large blessings in store for His people, and for our ruined race, and that He now seems to be ready and waiting to bestow them as soon as asked, therefore—

*Resolved 3d*, That we appoint the second week in January 1860, beginning with Monday the 9th, as a time of special prayer that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation; that on the first day, that is, on Monday the 9th, be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is, Sabbath the 15th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially

and earnestly invited to unite with us in a similar observance of that time ; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord, to pour out upon all His people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with His approval and secure His blessing.

LODIANA, 29th Nov. 1858.

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### WHY ARE THE IRISH NOT ARMED?

WHILST rifle clubs are being established in all parts of Britain, it may appear singular that the Government should not allow the Irish to be trained to use arms. And yet, this fact throws a light of curious illustration on the infatuated inconsistency of our rulers. The cause of this peculiarity has no connexion, we may be sure, with the Protestant part of the Irish population. They are amongst the most loyal of the inhabitants of the British empire, and the Government would have no scruple whatever in allowing them to use arms. But the whole difficulty lies with the Irish Romanists. The Government are thoroughly aware that were they trained to use arms, and put in possession of rifles, the strong probability is that they would join the French in the event of an invasion, and hence, whilst all the rest of the Queen's subjects are being trained to use arms, the whole Irish people are excluded. Let our readers only ponder for a moment this palpable and suggestive fact. It answers at once the silly question sometimes asked, What connexion can a man's religion have with politics, with his social position and civil status? Here the Government do make a most palpable distinction between two classes of subjects, and solely on the ground of religion, inasmuch as the religion of the Papist teaches him, in the case of all Protestant Governments, that it is a sacred duty in certain circumstances to be a traitor to his country. But why is this important general principle thus so clearly admitted not acted out? Why does our Government continue to foster an element of which they are at the same time so justly afraid? Why, when they peremptorily prevent the Irish Papists from becoming volunteers, do they pay Popish priests as chaplains of the British army, knowing, as they must do, that these chaplains will be the real commanders of all the Romish part of the army in the event of a French invasion? The following extract from an able article in the *Cambridge Chronicle* deserves our careful study:—

“ When the question was asked in the House of Commons,—if the permission to organize rifle corps was to be extended to Ireland,—a reply was made to the effect that it was not the intention of Her Majesty's Government to recommend the permission to form rifle corps in Ireland. It must be obvious to every patriotic British subject, that the necessity for such a decision is a matter of regret ; as in a free state, the same laws and the same liberties ought to be extended without distinction to every part of the British Isles. It may perhaps be worth while to speculate a little on what may possibly have been some of the reasons which suggested that decision of Her Majesty's Government. The constitutional history of this country from the times of the Norman Conqueror, exhibits constant and perpetual attempts on the part of the Pope and Court of Rome and their emissaries to overrule the civil power of the State; and when they could not effect this, to harass the civil power by setting the laws of the land at defiance, and by stirring up domestic and foreign enemies, and in latter times by using the liberty and freedom of the British constitution, to undermine and subvert the very principles of that constitution.

“ The growth of the Papal power in England was gradual, and it was not till after the Norman Conquest that the Pope began to send his legates hither. The Pope

having supported William, Duke of Normandy, in his invasion and conquest of England, took occasion therefrom to enlarge his encroachments. The kings, however, of the Norman line all along resisted the Papal assumption in England, even in the appointment of bishops. On one occasion William declared to the Pope:—'I never paid, nor will I pay, homage to you; because I neither paid it myself, nor do I find my predecessors paid it to your predecessors.' In the reign of William Rufus, the first attempt of an appeal to Rome was made by Anselm, an Italian, then Archbishop of Canterbury. Both the bishops and the barons told Anselm that such a thing was unheard of in the realm, and contrary to its usages. Henry I. suffered no appeals to be made, but in the reign of Stephen the point of appeals to Rome was yielded, but not without great opposition by the nation. Henry II. resumed and maintained the right of appeals to himself, as it appears, by the constitutions of Clarendon. In the reign of John, the king and people were excommunicated by the Pope for several years, because they would not suffer him to impose an Archbishop upon them. The king, however, was at length obliged to surrender his kingdoms to the Pope, and to receive them again to be held by him in future as the Pope's vassal, at an annual rent of a thousand marks. When one of the subjects of Edward I. brought in a bull of excommunication against another subject of this realm, and published it; it was judged 'that this was then, according to the ancient laws of England, *treason against the king*.' The offender was ordered to be executed as a traitor, but by the mercy of the king he was only banished the kingdom. The Parliament also wrote a letter to Pope Boniface VIII., telling him 'that they neither did, nor ever would, or ought to suffer the king to do aught to the subversion of the Statutes of the kingdom; and to the prejudice of its liberties, customs, and laws.' In the long reign of Edward III., the Parliament unanimously agreed, 'that the grant of the kingdom by King John to the Pope was null and void; that it was made without the concurrence of Parliament, and in violation of his coronation oath.' And the temporal Lords and Commons engaged 'that if the Pope should attempt, by process or otherwise, to maintain such usurpation; they would resist and withstand him with all their power.' Moreover, the Pope was declared to be 'the common enemy of the king and the realm.' In the reign of Richard II., the Statute of *præmunire* was enacted, which gave great offence to the Pope. And in the Act 16 Rich. II. c. 5, it is declared, 'that the crown of England hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same, and to none other.' On the accession of Henry IV. to the throne, it was declared that 'Neither the Pope, nor any other prince or potentate, ought, or may intrude himself, or intermeddle with the rule or Government of the land.' In the reign of Henry VI., Chicheley refused to obey Pope Martin V., when he required the Archbishop's influence and services, to get the Statute of *præmunire* repealed; the Archbishop appealed to a general council from the Pope, and so deeply sensible was the nation of the rightfulness of the course taken by the archbishop, that the lords, temporal and spiritual, and also the University of Oxford, wrote letters to the Pope, in his defence. The House of Commons presented an address to the king, desiring that he would send an ambassador forthwith to the Pope, to justify the conduct of the Archbishop. In the letter which the king sent to the Pope, are the following memorable words:—'Be it known to your Holiness that while I live, by God's assistance, the authorities and usages of the kingdom of England shall never be diminished. But even if I were willing so to debase myself (which God forbid), my nobles, and the whole people of England, will by no means suffer it.' In the reign of Edward IV., the opinion of the King's Bench was—'that whatsoever spiritual man should sue another spiritual man in the Court of Rome, for a matter spiritual, where he might have remedy before his ordinary within the realm, did incur the danger of *præmunire*, being a heinous offence against the honour of the king, his crown, and dignity.' In the reign of Henry VIII., after his quarrel with the Pope on the subject of his marriage, it was determined that 'the Pope had no authority at all in England, either by the laws of God, or by the laws or practice of the primitive church, or by the law of the land.' Queen Elizabeth, on her accession to the throne, asserted 'herself to be suprema governor, as well in all spiritual or ecclesiastical causes, as temporal.' The Reformation in England which had progressed in the reigns of Henry VIII. and Edward VI., but had been checked by Queen Mary, became firmly established in the reign of Elizabeth. The Papacy and its adherents could not endure this, but excited the King of Spain to invade England, and to attempt to subjugate the nation to the Church of Rome, and to annihilate the Reformation. This design is manifest from one of the petitions of the Litany, which was sung to the Virgin Mary, in the great church of Valencia, on Sunday, 17th July 1588, when the 'Invincible Armada' was

sent to invade England. They then prayed—‘that the kingdom of England might be reduced to the ancient Catholic faith, and to the obedience of the Church of Rome.’ The pious prayer to the Virgin did not obtain a hearing, and the people of Great Britain were not reduced to the slavery of Papal Rome, from which they had only been recently delivered. Since the failure of that great enterprise, no one of equal magnitude has since been attempted; the design of James II., ‘to subvert and extirpate the Protestant religion, and the laws and liberties of this kingdom,’ was also unsuccessful, and ended in his forced abdication of the throne, and the settlement of the Protestant constitution in Church and State, under King William III. and Queen Mary.

“Passing over the reigns of the sovereigns since William III., Queen Victoria has witnessed one of the most bold and arrogant aggressions the Papacy has ever made against the sovereignty of Great Britain and Ireland. The present Pope, Pío Nono, seems to have entertained the hope of subjugating this realm to his domination, when he despatched Cardinal Wiseman to this country, with power to appoint bishops, and to parcel out this realm into Romish dioceses, ignoring the supremacy of the Queen, and assuming titles and powers not allowed by the constitution. The people of England expressed their indignation at this aggression, but the mistaken liberality of the legislature treated the matter too gently, under the delusion that the spirit of Popery was changed. It is clear to every one who has watched the course of events, in reference to the proceedings of the emissaries of Rome in this country,—that as British subjects, they are not content with an equal share of civil rights and religious freedom with the rest of the nation.

“Their proceedings since the aggression under Cardinal Wiseman, afford serious grounds for believing that movement to be a grand conspiracy to subvert the civil and religious liberties of this country, and to secure to themselves the liberty to coerce with impunity. The disclosures in courts of law of their doings clearly prove that they set the law of the land at defiance. The violent proceedings of the priests and their agents against all free discussion on the errors of Romanism, both in England and Ireland, show a determination to stop, if they can, all free and fair discussion of religious questions. The Court of Rome has denounced the Queen’s Colleges in Ireland, and the Romish bishops and priests forbid the people to avail themselves of the intellectual advantages which these Colleges are designed by the British Government to afford to the people of Ireland. Thus the Romish bishops of Ireland have done their utmost to prejudice the Irish people against one of the most liberal and generous measures which were ever enacted for the welfare of the Irish people. So long as the people are priest-ridden, they cannot be free. The Irish people may study with advantage the noble lesson taught by their co-religionists in Italy. The people of Tuscany, of Parma, and even of the Romagna, have determined to live no longer under the civil tyranny of priestcraft. The difficulties, though great, were overcome at Parma and at Modena; and yet they were trifling to those of the same nature encountered at Bologna, where the following decree was unanimously passed by the National Assembly:—

“We, the representatives of the people of Romagna, calling on the Deity to witness the righteousness of our intentions, declare that the people of the Romagna, strong in their right, will no longer submit to the temporal government of the Pope.

“What a contrast does this present to the conduct of the people of Ireland in the election of members to serve in Parliament! The Irish Roman Catholics dare not exercise their own independent choice, but are obliged to obey the orders of their priests as directed by their bishops, who are acting under instructions from the Court of Rome.\* The men sent to Parliament under such influences, are the representa-

\* The following extract from an article in the *Cork Reporter*, a Roman Catholic journal, was printed in the *Times* of Wednesday, October 5:—

“It is quite idle to blink the fact that the distrust in Roman Catholic public men is on the increase, and very naturally too, in England. The cause is not bigotry, as we are so often told—though, no doubt, bigotry largely exists in England, as, unfortunately, it does everywhere else,—it is jealous anxiety about those liberties which England alone possesses in their full fruition at this day in Europe. So long as a despotic foreign power, under the semblance of interference in affairs merely spiritual, seems able to direct the political movements, even in their capacity of British Senators, of those who represent Irish constituencies, so long will there be—and we further say, so long there ought to be—a marked disinclination to admit into the Imperial Councils, any persons who may be reasonably supposed under an influence so objectionable.”

tives of the Court of Rome and not the representatives of the Irish people. When will they open their eyes and follow the example of the people of the Romagna, and declare themselves free from the tyranny of priestly domination ?

“ A passing allusion may be made to the tone of a part of the Roman Catholic press in Ireland in reference to the late mutiny in India, and to the wishes their writers expressed for the success of the mutiny and the downfall of the British empire.”

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#### DR. M'NEILE ON NATIONAL DEFENCES.

At the annual meeting of the Irish Society for Promoting the Scriptural Education of Irish-speaking Roman Catholics, held in Liverpool. Dr. M'Neile was called to the chair, and after dwelling on the necessity of teaching the people in their native language, and on the special object of the society to diminish Romanism, proceeded to say that Romanism, both in its ecclesiastical and in its civil claims was the plague-spot of civilized society. Its false doctrines were strychnine to the true Christian life; and its claim of temporal dominion was the *embroglio* of the nations of Europe. The temporal authority of the Pope was unlike any other temporal authority. It was not localized. It was not confined within any territory. If the adherents of the Popedom were confined to the Papal States, it would be comparatively easy to deal with the subject. There would be no embarrassment; but they were scattered through all the States; they were connected with, mingled in, and influenced all the governments of Europe. Hence the embarrassment. The eyes of the civilized world were fixed upon Central Italy, and all men who loved freedom were desirous that those States should have the power to choose their own Government; power to elect, if they willed it, their own dictator; or to annex themselves, if they would, as one constitutional kingdom under the crown of Sardinia. But supposing that the Emperor of the French was as willing as any of them could be that such a consummation should take place in Central Italy, dare he avow it? If he did avow it boldly and decidedly, and refused to allow any intervention by force, either by his own troops or by those of Austria, it would be tantamount to the downfall of the temporal power of the Pope; and what would be the effect in France? What would be the effect upon the hundred thousand Popish priests, with all their influence upon the people and upon the soldiers? The Emperor dared not do it, for his own sake; hence the embarrassment and perplexity. The voice of England was for liberty. He supposed that no Government of England would venture now so to outrage the feelings of the nation as to counsel coercion in Central Italy, and the re-establishment of the Dukes at the point of the bayonet; and yet if the British Cabinet were boldly, and strongly, and decidedly to take the other side, what would it lead to? He did not now speak of a contemptible rebellion in Ireland. It might lead to that, but that would be easily done with. It would precipitate the crisis in Europe. It would compel the Emperor of the French to take his side; and, in all probability, on the side of the Pope—not for any love for the Pope, he believed, but for his own sake, and for peace in his own dominions. But what were we doing in the meantime in England? Like the Jews of old, when they were threatened with an invasion, we were endeavouring, by all the means in our power, to render such a thing improbable, and, if attempted, unsuccessful. But, while the Jews were so engaged—while they were strengthening their ramparts, repairing the breaches in their walls—while they were digging water-courses to drain the reservoirs outside the wall, and bring a supply to

themselves within—while they were burnishing the armour that had been laid up in the arsenal, an inspired prophet was commissioned to tell them they were not looking to him who had made Jerusalem what it was. They were not having due respect to him that had fashioned it long ago. They were called to mourn such a state of things, but they gave themselves to reckless enjoyment, and they were fairly told that the end must be ruin. Now let them look at home; the parallel must be marvellous. What did they see around? There was the sound of the preparation for war all over England. Volunteers were coming forth—artillery and rifle corps were forming; meetings were called day after day, night after night; enthusiasm was on the boil; the steam was up; the drill sergeant was the man of the moment; and what had been the occasion of all this? What had roused the country? What was it that had called out men of peace and merchandise to get themselves ready for battle? The Emperor of the French had been making great preparations; he had a great army, and as they said a man who kept hounds must hunt, a man who kept soldiers must fight—so it was said. He had been adding greatly to his fleets; he had been storing his arsenals; he had been rifling his cannon, and making himself in various ways exceedingly formidable; but no man could prove he had any serious intention of invading England. But supposing the suspicion of the bare possibility of the thing was incorrect, the proceedings that had been taken were a most effective and a most wise counter-preparation. Where now were the peace-at-any-price party? They were at a discount. Apologists for Napoleon were suspected, while the neutrals, those gentlemen who, in the magnanimity of their moderation, said nothing on either side, and did nothing, and paid nothing—were looked down upon as though they were only half-Englishmen. But what did all this prove? that England was alive to the importance of her political position, her civil privileges, and was determined at all cost to maintain them. But he would say to our dear country, “Look to Him, O Old England, who made you what you are! Have respect to Him who fashioned it long ago. Have respect to Him who, in the days of Edward and Elizabeth, gave us, and in the days of Cromwell, increased and strengthened to us, and in the days of William the Third, consolidated and established for us, the reformed religion.”

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#### NOTES OF THE MONTH.

**Dr. WISEMAN.**—Dr. Wiseman has returned to Italy, and will probably remain there. Still he has done his work in England by introducing the Popish hierarchy, and familiarizing the people with the residence of a Cardinal. Some competent agent of Rome will, no doubt, be sent to succeed him.

**PROTESTANT CONFERENCE.**—An important conference of Protestants was held in London on the 21st December. We trust it will be followed with the best results.

**TEMPORAL POWER OF THE PAPACY.**—It is remarkable to observe the ignorance of many of the editors of the secular press in regard to the temporal power of the Pope. They write as if Romanism was a spiritual thing, and as if it mattered little whether its head had any temporal sovereignty. They forget that under the pretence of spiritual objects, the essential peculiarity of Rome consists in an organized attempt to rule over all men and kingdoms,

and that for this purpose it is important that the Pope himself should be a temporal sovereign, however inconsistent this may be with the purposes of Christ. It is interesting to see to what extent the reasonable demonstrations in Ireland are opening the eyes of our statesmen, and convincing them that what was affirmed at the period of the Emancipation Act, viz., that all true Romanists owe a first allegiance to the Pope, even in his capacity of a temporal sovereign, is strictly true,—it will be well if the lesson is not as speedily forgotten as it has been reluctantly learned.

EXTRACTS FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

THE Rev. Dr. Wylie, of Edinburgh, delivered, on the 5th of September 1859, in the Exchange Hall, Nottingham, under the sanction of the Nottingham Protestant Alliance, a lecture on "The Recent Progress and Present Position of Romanism in Great Britain." Arthur Morley, Esq., was in the chair.

The Rev. J. B. Clifford delivered a lecture at the Broadmead Rooms, Bristol, on November 24th, 1859, on the "Roman Catholic Doctrine of the Sacrifice of the Mass." Colonel Crawford in the chair. The room was filled to overflowing.

The following are extracts from an able paper drawn up by counsel at the request of the Guardians of the Wandsworth and Clapham Union, with reference to the order of the Poor-Law Board favouring Popery:—

"By the law of England, the Crown is the universal guardian to orphans not having other legal guardian. In the case of orphan pauper children, to the guardians of the poor is delegated the guardianship, subject to the provisions regarding religious education hereinbefore mentioned.

"With reference to the statute cited, I am of opinion that this order is illegal, because the Poor-Law Board had no authority to make an order for the education of pauper orphan children in any other than the national religion, unless the godfather or godmother, or next of kin, exercise the powers afforded them by statute.

"Because the Crown Officers having advised that by the word clergyman a clergyman of the Established Church only is intended; and the Poor-Law Commissioners admitting, by the case submitted to those officers, that the religious services contemplated by the 19th sect. of the 4 and 5 William IV. cap. 76, are those in accordance with the doctrines of the Church of England, it is by parity of construction contended, that the word education in the 15th section must be held, so far as religious instruction is concerned, to mean education in the principles of the Established Church.

"Because the Poor Law Board have no power to take from the guardians and give to the master or matron of a workhouse the decision of the question of the religion in which an orphan child shall be educated.

"Because the Poor-Law Board have no power to take from the guardians and reserve to themselves the decision of the question whether a child above the age of twelve years be competent to exercise a reasonable judgment upon the subject of the religious creed in which such child may then desire to receive instruction.

"Because the Poor-Law Board have no power to direct the guardians, or the master of the workhouse, to take steps to procure the attendance at the workhouse of any minister other than a clergyman of the Church of England, for the instruction of such orphan."

The Swansea Union resolved—

"That, in the opinion of this Board, the order of the Poor-Law Board, dated in August last, relative to the religious education of pauper children, is unnecessary, and, if acted upon, would lead to great expense and religious disputes. That a copy of this resolution be forwarded to the Secretary of the Protestant Alliance."

We have also received some important documents, issued by the authority of the Guardians of the City of London Union to the several Unions in England—

"With the view of obtaining their co-operation in endeavouring to impress upon the Poor-Law Board the propriety of rescinding the Order in question."



The *Tablet*, Nov. 5, states that—

“This order of the Poor-Law Board covers a very small and inconsiderable portion of the claims put forth by the Catholic body at the great meeting held in June last at St. James's Hall, but we are bound to say that it appears to us that what the order does it does *well*. We regret very much to see that much of the inconvenience which would necessarily flow from an attempt to do the Catholic poor justice, has been encountered for the sake of giving us so small an instalment of our rights. We have reason to believe, although we cannot absolutely affirm it, that this Order was only that part of a far larger plan of amelioration determined on by the late Government, which was completed when they left office. We have heard on good authority that when Mr. Southern Estcourt resigned, he left in the hands of his successor a very large schedule of concessions which had been determined on in respect of both prisons and workhouses, and we believe, as we have said, that this order was in fact prepared by the late Poor-Law authorities, not as a solitary concession, but as part of a larger and more comprehensive scheme.”

“In St. Pancras Workhouse there have been attempts to tamper with the inmates on religious subjects; and Mr. Turner, an active member of the Workhouse Committee, brought the matter forward, and stated that he was in a position to prove that persons had obtained admission into the workhouse in the guise of Protestants, and yet ventured to circulate Romish books of a violent character, denouncing the Protestant Church of England. Mr. Turner here produced some books which he said had been given up by the inmates, placed in their hands by visitors. He read extracts from some of these publications, showing them to be of a thoroughly anti-Protestant character.”  
—From the *Record*, Nov. 9, 1859.

The *Daily Telegraph*, of Nov. 25, states that the Papists have been tampering with a Protestant girl, aged fourteen, named Mary Ann Curbe. From the account given by the girl, it appears that she left her cousin's house at Kingsland, where she had lived since her father's death, on account of having refused to follow her depraved habits, and on seeking a situation, accidentally spoke to an Irish washerwoman, and by that means fell into the hands of the Catholics. At the Oratory she told the priest she had been brought up in the religion of the Church of England. Whereupon he told her, if she would become a Roman Catholic, he would assist her and get her a situation. He sent her with a note to the Nunnery in Brompton, and, failing to get her there for want of room, sent her to the workhouse.

In speaking of the meetings which have been held in favour of the Pope, the *Tablet*, of Nov. 19, states that—

“The present situation of the Holy Father—the trials, sufferings, and wrongs which he has to undergo—the rebellion of a portion of his subjects—the invasion of his territories by foreign agents, fellow-conspirators with his revolted children—the cowardly and hypocritical, but steady, stern, and unrelenting pressure put upon him by the French Emperor—the desertion of his cause by Austria—(alas! that we should have to say it)—the meanness, apathy, and silence of other Catholic sovereigns, with the bitter, active, and malignant hostility of the various sections of Whigs, of Liberals, of Revolutionists, of Protestants, of Freemasons, of Infidels, of Socialists, of Communists, of Anarchists, and of Devil-worshippers, against the temporal power of the Holy See, which is the natural guarantee of its spiritual independence—all these things form a sufficient cause why every member of the Catholic body should feel that to remain silent or inactive is to incur disgrace. And a special responsibility is cast upon the Catholic subjects of Queen Victoria, because they are in possession of political rights, because the laws of their country enable them and invite them to meet, to speak, and to act freely, and because, if they remain silent, their silence speaks.”

“Mr. Thiebault, of Dundee, merchant, has set aside upwards of £1000 for erecting an Institution for the residence of a number of teachers, designated the Morris Brothers, who will undertake the education of a large number of Roman Catholic boys. Several other Roman Catholics have also met and

subscribed a sufficient sum to commence the building of a school in connexion with the Institution."—*Witness*.

A long letter, respecting the position and prospects of Roman Catholics in India appears in the *Tablet*, November 5th. It especially praises the conduct of Sir C. Trevelyan, the recently appointed Governor of the Madras Presidency; and, after enumerating the benefits he had conferred on Roman Catholic priests, states that—

"Next came the discovery, by his Excellency himself, that our Catholic orphan children in receipt of the Government allowance had not been honestly dealt with by his illustrious predecessor. Under the Dalhousie regulation every Catholic orphan entitled to an allowance from Government is to receive a sum equal to that spent upon a child in the Government asylums, if received into a Catholic orphanage. Lord Harris's Government declared that seven rupees was the sum; Sir Charles discovered that it wanted only a very small fraction of ten rupees, and accordingly he recommended to the Supreme Government that the allowance should be raised to ten rupees.

"His discovery and the recommendation are his own; no one here thought of making any recommendation on the subject. The last thing I will mention is his Excellency's donation to both the Catholic orphanages, the Military and the East Indian, and his having entered his name on their books as an annual subscriber. But I had nearly forgotten the most important point of all; he has promised to take into consideration, as soon as possible, the question of Catholic education in the Presidency, and to give us substantial aid for our schools. This promise was made after he had been made aware of the nature of our requirements. Justice, however, requires that the claim which he has fairly established for himself to the support of the Catholic press at home, and of our Catholic Peers and Commons, should be honestly stated, and accordingly I place the facts at your disposal. Use them in whatever way you think best."

At a meeting held (by permission) at the National Club, 1, Whitehall Gardens, on the 2d of November, John C. Colquhoun, Esq., in the Chair, it was resolved—

"That considering the manner in which the *National Standard Newspaper* has hitherto been conducted, and having regard to certain suggestions for its future improvement, this meeting is of opinion that the paper deserves the support of all Christians who are attached to the principles of the Reformation, and feel the necessity of upholding those principles without compromise, yet with Christian courtesy and conciliation. The meeting therefore begs to recommend the paper to the active support of all who feel the necessity of maintaining the distinctiveness of our National Christianity, the stability of our Protestant Church and Constitution of the country, and the principles of civil and religious liberty.

"And as it is necessary for the efficiency of the paper, that the shares yet unappropriated should be taken up, the undersigned agree to pay the sums affixed to their names, reserving to themselves to decide whether to offer them as donations to the paper, or to convert them into shares under the Limited Liabilities Act."

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#### CANON STOWELL ON JOHN KNOX.

On Tuesday evening, November 22d, a lecture, under the auspices of the Young Men's Christian Association, was delivered in Glasgow by the Rev. Canon Stowell, on "John Knox." George Burns, Esq., occupied the chair; and on the platform were Colonel Pole; Captain Fitzroy Somerset; Humphrey Sandwith, Esq., Colonial Secretary for the Mauritius, and well known in connexion with the siege of Kars; Laurence Oliphant, Esq.; John Burns, Esq.; Archibald Gibson, Esq.; James C. Burns, Esq.; Rev. Mr. Macduff; Rev. William Traill, &c.

Mr. Stowell commenced his lecture by remarking that the Reformation stood out in the history of the Church as the morning star; and as among

the morning stars there were always some of surpassing splendour and glory, so in the Reformation there stood out persons of surpassing excellence. Germany had her Luther, Switzerland her Calvin, England her Cranmer, and our own old Caledonia her own noble Knox. In order to do justice to the character of Knox or that of any other reformer, we must as far as possible go back to the precise time during which he laboured, endeavour to realize to ourselves the darkness from which he emerged, and the twilight in which he lived. Another consideration to be borne in mind was, that the reformers became by their withdrawal from Rome the butts for all sorts of calumny and misrepresentation, with which Rome was always amply crammed, and which she knew so well to cast out with Satanic subtlety. The character of Knox must be glanced at in the outset as to its formation, in the same way that, if a casting was to be understood, it was advisable to consider its connexion with the mould in which it was cast. Born in 1505, Knox wrought out a standing and nobility for himself. He was one of the aristocracy that God created, and no title that man could give, and no epithet that man could bestow, could either much elevate or degrade him. In noticing the fact of Knox coming from St. Andrews to Glasgow University, the lecturer remarked that Glasgow ought to be proud that if she was not the mother, she was at least the nurse of John Knox. At that time the Universities were taken up with the sophistry and hair-splitting of the schools, and into all these questions he entered, making himself distinguished by the result of his studies. The reverend lecturer then went over the more remarkable points of his hero's history, referring to his many trials and afflictions, and remarking that in the hard cradle of affliction he had been cradled and nursed as a Christian. Passing on to the constituent parts of his character, he noticed his godly sincerity, manly honesty, intense love and loyalty to truth. There was a peculiarity in his character, in the fact that he had been brought up in the midst of a system which had for its characteristic stupendous lying—he referred to Popery, which came from the father of lies, and carried his leading feature on its brow. This characteristic of Knox—the love of truth—was the grand armour under God by which he came off victorious over his enemies, and from his possession of which he had the truth unfolded to him. He spoke out in plain common Saxon language, and was not ashamed to say that truth was truth, or that falsehood was falsehood. In this way, too, he dealt with his great enemy, the Church of Rome, denouncing it plainly and openly as the mystic Babylon of the Apocalypse. Akin to this noble feature, there was a nobler feature still—an exotic that came from heaven, and which no power, or reasoning, or effort of man could ever graft on his character—that mighty faith of which he was possessed. He walked in God, and God dwelt in him through the power of a living faith, which was to the soul the vital nerve which united it to the living head, and made it a temple fit for the living God. Knox's was not a faith in what the Church said, or in what others might have done or said. It was a faith derived directly from the fountain-head. The Bible was its strength, its warrant, its guarantee. Were this example more universally followed, soon would all distinctions between one body of Christians and another be obliterated, and in their stead would be found Christian brethren, sheep of the Good Shepherd, children of the one God. In close connexion with his power of faith and reliance on God's word was the next great feature—he was mighty in prayer, in which after all was the secret evidence of his living faith, his godly sincerity, and scriptural hope. Though Knox had not

suffered a martyrdom in fact, he had done so in truth. He might be called the Elijah of the Reformation, and any excesses to which he might have gone were attributable to his intense zeal in his cause. There was no reason why they should magnify and exaggerate the specks in the sunbeam, while they left the vast original unobserved and unadmired. Knox, although possessed of all the prickly characteristics of the Scotch thistle, without the flavour of the English rose, was not the less to be respected. Underneath all his rigidity of character, however, was a genial flow of kindness, of love, and of tenderness; taking as an illustration the touching incident on the occasion when he was challenged at St. Andrews to preach the gospel, when he burst into tears and rushed out of the chapel. It was only after long misgivings that he took heart, mounted the pulpit, and began that noble career which had left his name distinguished as one of the most successful champions of the Reformation, and one of the most honoured instruments in the conversion of souls unto God. The reverend lecturer then referred to the true and disinterested patriotism of Knox, and refuted some of the charges brought against him. He had been charged with intolerance, but his intolerance, if he had any, was only to Romanism. It was necessary to take precautions against the politico-religious system of Rome, and this was the key to all the talk about intolerance, which he, however, denominated prudence. With reference to the charge against him for severity to Queen Mary, the lecturer attributed his boldness to his fidelity and zeal for the protection of the religious liberty and truth of this country. With a few deductions or lessons, Mr. Stowell concluded an able and forcible lecture. He counselled young men to copy the sterling honesty and integrity of John Knox, and to stand true to their principles of Protestantism, and referred to the benefits which arose from a bold, fearless, truthful pulpit. The reverend and learned lecturer resumed his seat amid loud applause.

The Rev. William Trail then rose and passed a high eulogium on Mr. Stowell, remarking that, if any man could be called the John Knox of the present century, it was the Rev. Canon Stowell.

On the motion of the chairman, an enthusiastic vote of thanks was accorded to the lecturer, after which the meeting separated.

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#### ROMAN CATHOLIC CHARITABLE TRUSTS.

IN consequence of the agitation on this subject, the Home Secretary was constrained at the end of last Session to bring in a Bill for placing Roman Catholic Charitable Trusts under the regulation of the law of the land. That Bill met with the hearty support not only of Protestants, but of some of the Roman Catholics of England, and we had good grounds for expecting that it would have been passed. But the Irish Popish Members, under the direction of Dr. Wiseman, offered opposition to the Bill; and, in consequence, the Home Secretary withdrew it, and brought in another Bill, to continue the exemption for another year—the very measure which we have been opposing, and which bears the stamp of injustice upon its face. The exemption is accordingly continued, but only to next July, so that the subject must be re-discussed during next session, when we trust Protestants will be fully alive to their duty.

## POPIISH TACTICS.

*(From our Parliamentary Correspondent.)*

YOUR readers have, of course, had, in common with all good citizens in England and Scotland, their disgust and indignation aroused by the insolent demeanour of the Roman Catholics of Ireland at the present moment. It is unnecessary for me to point attention to the sedition, verging upon treason, which is vomited forth week by week—it might almost be said day by day—by priests and laymen assembled to make demonstrations in favour of the Pope, who is in danger from no one except his own subjects, and the adherents of his own Church. Nor is it necessary to say more than a single word in passing on the compact organization of that body, and the spiritual power of its ecclesiastics over the laity, as shown in the present humiliating position of the Irish gentry of the Roman Catholic persuasion. Had they from the beginning been warmly along with their priests in the present movement, we must have been compelled to respect their sincerity, whatever we might have thought of their loyalty or good sense; but then their holding aloof, shows how much opposed they are at heart to the position taken up by their spiritual guides, while their going over at last shows how strong is the yoke by which they are held in slavish bondage.

It is of more consequence, however, to consider what this new attitude of the Romish Church in this country may portend towards the interests of Protestantism, or even to our civil liberties. The motives by which the Romish Church is actuated, notwithstanding all that has been written on the subject of late, appear to me hardly to be understood with sufficient clearness, and therefore a few words may be devoted to the consideration of that question. In a late article on the subject, the *Times* newspaper charged the leaders of the agitation with a total misapprehension of the state of public feeling in England, otherwise, it was said, they would never adopt the tone they have adopted in their recent speeches. Undoubtedly that is the truth, but it is not the whole truth. That misapprehension of the tone of public feeling in England and Scotland arises from the assumption they coolly and most unhesitatingly make, that they are the masters of the country and the controllers of its destiny. The ludicrous absurdity of such a proposition probably blinds many persons to the fact of its being made. But there it is distinctly avowed in many places, and is all the basis on which every other assertion is made. On other occasions, and when pleading for additional power, it suits their purpose to talk of freedom of conscience, and to put themselves on a level with their Protestant fellow-subjects, but the mask drops off when they cease to theorize, and come to the intensely practical question with them of the temporal power of the Pope. If there was any substance at all in the freedom of conscience as understood by them, it would surely be in the recognition of the fact, that Protestants might be at liberty to disapprove either of the temporal or the spiritual supremacy of his Holiness; but we cannot open an Irish newspaper, or read the speech of a Romish ecclesiastic, without finding that the slightest difference of opinion on this subject is treated by them with the most insolent scorn and vituperation, that the minister who ventures to shape his course by any other policy is held up as worthy of punishment, and that the Sovereign who supports them in office after such a declaration of their sentiments renders herself liable to a forfeiture of her crown.

No one who has paid the slightest attention to the language of the clerical demagogues that has lately been so rife in Ireland will accuse this language of exaggeration. The question is, Are they really under such a delusion as to believe that they have the power of the country in their hands? I do not for a moment think so. With all their bluster and bravado thrown out to tell upon a sanguine and impressible people, the leaders are far too cool-headed and calculating men to be deceived so egregiously. But it is part of a deep stroke of policy, the outline of which is doubtless concerted with foreign powers. Their claim to be the masters of England and of England's policy is doubtless in accordance with their sense of right. Their Church is the rightful mistress of the world, and England, in refusing submission, is a rebellious member, that ought to be chastised and punished when the occasion serves. Still they cannot hide from themselves that England is rebellious, and that, for the present at least, she is too powerful to be easily chastised. Nothing remains, then, but to assert the claims of the Church in the highest degree, and in the most unreserved manner, and so, by working on the passions of an ignorant and infuriated people, to render all government impossible, except such as shall be accordant with their policy. By reminding the Irish people that the Government of Queen Victoria is hostile to the Pope, they hope to set them against the Government of Queen Victoria, and they find the means of annoyance fitted to their hand in the very liberty of the country. Of course it is their cue to represent themselves as the friends of liberty, but what they want is not liberty but power. Could a more conclusive proof of this be given than this one fact, that they continually cry out of the oppression they endure under a Government which allows them to meet and vent their treason undisturbed, while they cringe and fawn upon the Government of the French Emperor, who, for purposes of his own, has recently prevented the episcopal charges of their own bishops from appearing in the newspapers. Now the only thing for which they value representative institutions is, that it enables them to plant in the heart of our constitution its sworn foes; and if their plans were to succeed there would soon be an end to all the boasted liberties of England. But as that does not seem likely, at least for some time to come, the only thing to be done, and that they do with great assiduity, is to worry, fret, and thwart the Government of the day, hold the balance, if possible, between contending factions, and extort from the weakness of one or other of them fresh concessions, to be followed by ever-renewed demands.

So far their position has been favourable to their claims. It is always good for a man or a cause that in the past he has been persecuted. It constitutes for him a grievance, a sort of political capital on which he can trade to great advantage long after the persecution itself has passed away. No class of men have better understood this secret, or turned it to better account, than the Romish Church in Ireland. We are all agreed that they were once unjustly treated. Nobody denies this now regarding some penal laws. Their demand for justice and equality of privilege was for some time made in vain. It was granted at last fully, unreservedly, without stint. There was a reaction in their favour. Protestants felt that they had been ill used, and, with generous abandonment of feeling, seemed as if they never could do enough to make up to them for their past wrongs. The wily Romanists traded on this generosity of feeling, kept up the mendicant whine, varied occasionally by the mendicant bullying, long after the real occasion had passed away. They could neither appreciate nor respond to this generosity; what was

conceded to justice, they fancied was wrung from fear, and hence the whine has been dropped, and the bullying is convenient, while still, like the horse-leech, the cry is "Give, give." But in the present agitation, it is instructive to observe, they have overshot the mark. Here the observation of the *Times* is most just, that they are incapable of comprehending the tone of public sentiment in Great Britain, and of adapting their sentiments accordingly. The Protestants of this country have conceded much; and partly from good nature, partly from apathy, had fallen into such a habit of conceding, that it seemed as if, with judicious management, the fountain of their liberality would never run dry. But whatever Englishmen may give up, they certainly will not part with their right of private judgment; and when they found themselves accused of high treason against their Irish lords and masters for daring to think that the Pope would be just as well if he were sent to Avignon or Jerusalem or Jericho, as if he remained at Rome, their pride was touched, their blood was up, and the whole position of the Romish Church, in its relation to England, and its claim through its agents, to direct the policy of this country, is likely to be brought under review. There is a stronger feeling now abroad against the claims of the Church of Rome than has existed for the last century. With the revival of the Pope's claim to universal dominion, there fortunately comes a revival of the old Protestant feeling of England, purified, let us trust, from the mistakes it once committed, which will make itself still more felt in the future policy of the country.

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#### ENCROACHMENTS OF THE PAPISTS.

To those who mark seriously, as every Christian man should, the present state of affairs, the continued aggression of the Romanists must be very apparent. New chapels, more priests, fresh perverts, falsely called converts, we find on every side. In the army, in the workhouse, in the jail, the insidious Jesuit confessor steals, and seeks to steal. Power is the god of these men, they worship the World, they compass sea and land to make one proselyte; they are as busy as Satan, and their end is the same: like him, they destroy men's souls.

They have made great strides with the poor, the ignorant, and the untaught, of whom there are too many in our city. We speak not alone of those untaught in letters or in literature; but their advance has been especially with those untaught in the Protestant faith. We assert a fact when we say, that the majority of perverts to the accursed\* faith of Rome, has consisted, and does and will consist, of those who are ignorant of the first principles of religion; who have never been frequenters of church or chapel: who have been loose and foolish, and who have therefore easily fallen a prey to those who go about seeking whom they may devour. The activity of these wretched men does not end here. To revolutionize society, one must begin at the base. To overturn a pyramid, one must introduce an explosive force in the underground chambers of the pile. To overthrow faith, the devil will plant his perilous lies deep in the human heart. So with these Jesuits; "It is a policy old as society itself to begin with the poor, when a general effect on society is intended. The leaders of the French revolution taught the poor to cry 'Bread or blood;' and the Romish Church seeks to enlist the sympathy

\* Accursed:—We use this word advisedly. That faith which devotes, as much as it can devote, men's souls to perdition, must, by any Christian man, be held accursed.

of the poor against the imaginary wrongs inflicted upon Catholic paupers. That we do not misjudge, let the Romish party themselves give evidence. In a criticism on the report of the Irish Synod it says :—‘ Who after all are the people most interested? Those who come nearest the want and oppression—the poor. Cannot they be taught to make themselves troublesome? Yes, very troublesome, to their taskmasters. A multitude of poor may become an arm of strength. Cannot every child be withdrawn at once and simultaneously from the obnoxious system?’ If they can do better for Roman Catholic children than Protestants can, by all means let them withdraw them, not only from Irish schools, but from English workhouses; but so long as Protestant ratepayers subscribe for the support of pauper children, they will expect to have some sort of control over the ministrations of religion amongst them.”\*

We may continue to quote from the excellent article, because the information therein given will make Protestants more alert than they have been. “ Sir John Romilly has placed the most precious of our national documents in the State Paper Office—those embodying the records of Jesuitical treason antecedent to and during the reign of Elizabeth—in the hands of one of the most zealous Jesuits of the present day, Mr. Turnbull, to afford him an opportunity of extinguishing, if he pleases, the entire mass of evidence against the political propagandists and traitors of the sixteenth century. Last session it was attempted by Sir W. Somerville to pass a bill to amend the Roman Catholic Relief Act, so as to open to Roman Catholics the offices of Lord High Chancellor, Lord Keeper, and Lord Commissioner of the Great Seal of Ireland, and the bill was only withdrawn on account of the near approach of the sessional prorogation.”

Now, it is the plain duty of all classes of Protestants to unite and to oppose the advance of Romanism; for, so surely as that gains head, the prosperity, the position of England is lost. God will desert us if we are untrue to his faith. He has deserted France, Spain, Portugal, Italy, and Ireland. Look on the map of Europe, and just put your finger on the Papistical countries, and mark what their state and condition are. If France, drunkenly exultant in her despotism, seems now in the ascendant, still let us remember that she is bankrupt, miserable, torn with faction, and only kept together by a despot. Let us also recollect that her *population is decreasing day by day*. Her deaths exceed her births.

It will be with France as it was with Spain. When the Spanish Armada was preparing to overthrow Protestantism, Spain boasted of almost forty millions of inhabitants; she has now only fifteen millions. Heaven has stricken her in her first-born, as it smote the Egyptians. Look at Ireland; though there now, thank God, prosperity begins to dawn, within our own times that unhappy country has lost upwards of two millions of inhabitants, one-fourth of the whole. Left under the dominion of Papacy, the logical deduction is, that these countries would have become, like the deserted Palmyra, Thebes, or Memphis, or other once populous cities, howling wildernesses, residences for the toad, the bat, the wolf, and the serpent.

On the other hand, let us remember what God has done for us. We had barely ten millions when the Armada came; we have now nearly thirty millions of souls in these islands. Besides this we have peopled America, India, Australia, New Zealand, and other islands of the South; Gibraltar, Malta, and the islands in the Mediterranean. We have left millions of our sons’

\* See an excellent article, “ The New Crusade,” in the *City Press*, Oct. 15, 1859.



bones on the soil of the foreigner as we fought against aggression. We have centupled our wealth; we have seen our children grow from ten millions to ten times ten millions; and have spread the Bible over all the world. Do not these facts prove that God is on our side? If so, who shall be against us?

Up then, let us still be doing! The activity of the Papist is the last wriggle of the dying eel, the expiring spring of the serpent. In Ireland, Romanists are crying out on their priests, and, under the influence of the revivals, turning to Jesus Christ. The Pope has fled from Rome. The Italians have, many of them, the best at least, signified their hatred of the Papal tyranny, their wish to escape from the temporal power of the Pope. The most powerful pen in France has given Papacy a deadly wound; the very school-boy sneers at the fat, lazy priest, or ridicules the hireling bishop. The Germans, alas! are given up to Rationalism, but even in Vienna, Papacy is weak. Let us be up then, and stirring. Defeated in her stronghold Rome seeks a footing here; we must resist her to the death; she is the accursed woman in scarlet; her cup is full of abominations. The Lord is on our side; let us resist the first approaches of Roman tyranny and mysticism, and she will flee us.—*Gospel Magazine*.

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#### THE POPE.

THE difficulties of the Pope are increasing, and there is every probability that he will find a portion of his temporal possessions hopelessly gone. On this result the Emperor of the French seems resolutely bent. But our readers must not leap to this conclusion, that even in such an event the influence of the Romish system will necessarily be lessened. It has an amazing vitality, and by getting rid of the scandal connected with its infamous temporal government, its moral power may, in fact, be increased, whilst, if the Popish powers of Europe enter into a league to support the dignity of the Poppedom by material contributions, new and unexpected complications and difficulties may arise. That we are on the eve of great changes is highly probable; but the Pope has even been driven before from Rome altogether, without any diminution of his spiritual influence. Our readers will, of course, earnestly watch the progress of events; but so long as Popery is making steady progress in Britain, and Puseyism is rampant in England, we must not imagine for a moment that there is even a truce in the great struggle.

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#### IRISH NATIONAL EDUCATION.

We observe an influential meeting at Belfast, at which the Bishop of Down, the Moderator of the Irish Assembly, Dr. Cooke, Dr. M'Cosh, and others, were present in opposition to the arrogant demands of the Popish Bishops on the subject of education. We formerly pointed out the great difficulty in such a struggle, viz., the headlong example of England and Scotland, where separate grants are given to Romanists, and in every objectionable form. So long as it is so we may expect an earnest agitation for an extension of this same system to Ireland on the part of the Irish Papists; and ultimately, either the system of indiscriminate separate Popish grants must be overthrown here or extended to the sister country. Our friends in the sister island may rest assured that this is the true state of the problem, and that this is only one of the ways in which the cunning managers of Rome fight Protestants in detail.

# STATISTICS OF ROMAN CATHOLIC SCHOOLS IN IRELAND, UNDER NATIONAL BOARD OF EDUCATION.

Compiled from the last Government Report for the year 1857.

## I. ULSTER.

County.	No. of Schools	No. of children on the Rolls during yr. 1857		No. of Teachers.		Aid granted during year 1857.			Local Contributions.			Vested or Non Vested.*
		Male.	Female	Male.	Female	£	s.	d.	£	s.	d.	
ANTRIM,	74	5183	3587	78	24	1961	8	3	550	3	1	{ 48 non vested. 16 v. T. 4 v. C. 6 A.
Do. Special,	5	276	2103	4	46	260	4	2	116	6	11	{ 1 non vested. 1 v. T. 3 v. C. 1 Nuns.
ARMAGH, .	66	5277	3794	60	32	1737	7	0	488	5	11	{ 48 non vested. 9 v. T. 6 v. C. 3 B.
Do. Special,	3	110	313	2	5	71	14	8	8	6	0	{ 1 v. C. 1 v. T. 1 Nuns.
CAVAN, .	172	9223	7834	131	72	3755	17	10	653	5	4	{ 125 non vested. 38 v. T. 6 A. C. 2 v. C. 1 A.
Do. Special,	6	299	228	7	10	88	18	4	19	15	5	{ 4 non vested. 2 v. C.
DONEGAL, .	173	10,466	7302	164	60	3952	3	9	732	0	0	{ 102 non vested. 40 v. T. 21 v. C. 7 A. 2 B.
Do. Special,	3	49	33	2	2	126	7	0	4	4	0	{ 1 v. T. B. non vested.
DOWN, .	91	5304	3816	73	30	2016	1	4	500	1	6	{ 60 non vested. 18 v. T. 5 v. T. B. 4 B.
Do. Special,	2	28	737	..	8	108	4	1	14	4	4	{ 4 v. C. Nuns non vested.
FERMANAGH,	99	4519	3041	89	21	2035	6	1	310	1	8	{ 75 non vested. 8 B. 8 v. T. 6 A. 2 v. C.
Do. Special,	3	95	337	2	4	85	12	10	17	17	6	{ 2 non vested. 1 Nuns.
LONDONDERRY,	71	3659	2506	32	13	890	1	8	220	1	6	{ 35 non vested. 25 v. T. 7 v. C. 2 v. T. B. 1 B. 1 A.
Do. Special,	1	..	388	..	4	64	0	4	24	13	10	{ Nuns. 63 non vested. 17 v. T.
MONAGHAN,	94	5618	4015	83	34	2210	4	1	500	1	8	{ 8 v. C. 3 v. T. B. 3 B.
Do. Special,	2	46	33	..	2	18	7	11	..	..	..	{ non vested.
TYRONE, .	166	8417	5485	149	44	3721	2	4	699	0	0	{ 111 non vested. 32 v. T. 4 B. 7 A. 4 v. T. B. 8 v. C.
Do. Special,	2	81	122	1	2	93	5	4	3	14	7	{ 1 v. T. 1 Nuns.
Contrast with the former year. For 1856 there were—	1033	58,650	45,674	877	413	23,214	7	0	5042	12	3	* In the column headed "Vested or Non Vested," v. T. denotes schools vested in Trustees; v. C. vested in Commissioners; A. assigned to do.; B. secured by bond.
Inde. Increase,	11	4,424	4,266	43	40	628	8	10	Decrease,	18	6	

II. MUNSTER.

County.	No. of Schools	No. of children on the Rolls during yr. 1857		No. of Teachers.		Aid granted during year 1857.			Local Contributions.	Vested or Non Vested.
		Male.	Female	Male.	Female	£	s.	d.		
CLARE, .	154	10,214	8,894	137	82	3653	4	10	882 6 6	{ 94 non vested. 24 v. c. 22 v. t. 14 A.
Do. Special,	15	1,044	1,767	7	10	456	16	5	87 10 5	{ 12 non vested. 2 A. 1 v. t. 77 v. t. 33 v. t. b.
CORK, .	420	27,259	23,105	374	246	11,145	5	9	2899 7 5	{ 13 A. 40 v. c. 11 B. 255 non vested. 32 non vested.
Do. Special,	43	3,724	10,351	44	91	1822	10	7	301 10 11	{ 6 v. c. 3 v. t. 2 B. 58 non vested. 50 v. t.
KERRY, .	160	10,862	7,768	143	73	4061	9	6	1002 15 2	{ 6 v. t. b. 3 B. 9 A. 34 v. c.
Do. Special,	16	4,836	998	10	46	691	6	9	153 10 0	{ 12 non vested. 4 B.
LIMERICK, .	133	10,545	9,018	90	94	4271	8	2	1638 1 8	{ 103 non vested. 17 v. t. 11 v. c. 5 A.
Do. Special,	21	1,026	5,492	20	57	781	1	0	409 12 2	{ 2 v. t. b. 14 non vested. 7 v. c.
TIPPERARY, .	211	14,128	11,894	199	101	5301	2	5	1799 1 0	{ 160 non vested. 41 v. t. 7 v. c. 2 v. t. b. 1 A.
Do. Special,	22	1,400	3,944	28	47	746	12	11	149 16 0	{ 9 non vested. 6 v. c. 6 Nuns non vested. 1 Nuns b.
WATERFORD,	57	5,333	4,066	81	60	2542	3	6	827 4 5	{ 65 non vested. 12 v. t. 6 A. 2 B. 2 v. c.
Do. Special,	14	941	2,226	27	24	440	3	4	80 16 7	{ 7 non vested. 2 v. c. 1 v. t. 4 Nuns.
<i>Contrast with the former year For 1856 there were—</i>	1310	91,321	91,453	1100	931	35,913	5	2	10,231 12 3	
<i>Indc. Increase,</i>	24	10,904	5,998	Decrease, 32	106	2,142	3	8	618 19 11	

III. LEINSTER.

County.	No. of Schools	No. of children on the Rolls during yr. 1857		No. of Teachers.		Aid granted during year 1857.			Local Contributions.	Vested or Non Vested.
		Male.	Female	Male.	Female	£	s.	d.		
CARLOW, .	52	3417	2910	40	37	1534	14	1	303 16 10	{ 22 non vested. 20 v. t. 8 B. 2 v. t. b.
Do. Special,	5	312	1232	4	9	198	15	5	27 18 0	{ 3 Nuns non vested. 1 do. b. 1 Monks non vested.
Carry forward,	57	3729	4142	44	46	1733	9	6	331 14 10	

LEINSTER,—continued.

County.	No. of Schools	No. of children on the Rolls during yr. 1857		No. of Teachers.		Aid granted during year 1857.			Local Contributions.			Vested or Non Vested.
		Male.	Female	Male.	Female	£	s.	d.	£	s.	d.	
Brot forward, DUBLIN, .	57 140	3,729 13,618	4,142 11,230	44 138	46 151	1733 4860	9 18	6 4	331 2100	14 2	10 8	{ 111 non vested. 23 v. T. 2 v. C. 2 B. 2 A. 5 non vested. 9 v. C. 16 Nuns non vested. 55 non vested.
Do. Special,	30	3116	8553	55	98	1471	15	6	188	7	10	{ 21 v. T. 4 B. 2 v. C. 3 non vested. 5 Nuns non vested. 1 do. v. T. 3 v. C. 110 non vested.
KILDARE, .	82	4874	3899	71	30	1957	2	0	696	4	10	{ 25 v. T. 5 v. C. 1 B. 8 non vested. 5 v. C. 3 Nuns non vested. 56 non vested.
Do. Special,	12	559	1822	13	25	296	7	8	81	17	4	{ 12 v. T. 4 v. C. 4 non vested. 2 Nuns do. 1 do. v. C. 1 do. v. T. 61 non vested.
KILKENNY, .	141	8910	7325	130	87	3810	3	0	1049	7	6	{ 4 v. T. 2 v. C. 1 B. 4 non vested. 1 v. T. 45 non vested. 25 v. T. 4 B. 2 A. 1 v. T. B. 4 non vested. 2 Nuns do.
Do. Special,	16	920	1918	21	30	590	8	5	57	2	0	{ 77 non vested. 40 v. T. 4 v. C. 5 B. 3 v. T. B. 4 non vested. 2 v. C. 6 Nuns non vested. 61 non vested.
KING'S COUNTY,	72	4518	3816	60	41	1776	1	2	575	1	8	{ 3 A. 10 v. T. 5 v. C. 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	8	350	1762	5	21	319	2	4	64	0	7	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
LONGFORD,	68	3926	3308	51	30	1361	4	8	214	1	5	{ 2 non vested. 4 Nuns do.
Do. Special,	5	332	233	5	4	118	18	8	25	4	0	{ 77 non vested. 40 v. T. 4 v. C. 5 B. 3 v. T. B. 4 non vested. 2 v. C. 6 Nuns non vested.
LOUTH, .	77	6086	3820	88	34	1997	17	3	631	1	8	{ 61 non vested. 3 A. 10 v. T. 5 v. C. 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	6	304	1807	3	15	255	15	4	64	18	3	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
MEATH, .	129	6410	5621	95	81	3110	2	6	915	14	2	{ 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	12	675	1342	18	25	289	13	7	94	10	1	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
QUEEN'S COUNTY,	79	5015	3814	70	35	1855	7	10	554	2	4	{ 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	7	79	1489	2	26	215	19	6	16	0	0	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
WESTMEATH,	100	4218	4116	59	58	2152	2	0	387	2	0	{ 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	7	308	792	5	9	184	15	2	87	18	9	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
WEXFORD, .	122	6951	5344	115	55	2720	2	3	724	11	5	{ 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	8	571	2569	3	37	340	3	2	78	4	1	{ 103 non vested. 9 v. T. 4 v. T. B. 6 v. C. 3 non vested. 5 Nuns do. 64 non vested. 6 v. T. 4 B. 2 v. C.
WICKLOW, .	66	3619	3205	63	25	1715	2	8	571	7	6	{ 2 non vested. 4 Nuns do. 1 do. B. 68 non vested. 32 v. T. 3 non vested. 2 v. T. 2 Nuns non vested.
Do. Special,	4	113	517	3	6	79	14	0	13	16	10	{ 2 non vested. 4 Nuns do.
Contrast with 1856—	1248 1215	79,261 70,928	82,444 73,258	1117 983	978 870	33,212 30,340	8 15	0 9	9522 9065	12 1	6 3	
Inde. Increase,	33	8323	9186	134	108	2871	12	3	467	11	3	

IV. CONNAUGHT.

County.	No. of Schools	No. of children on the Rolls during yr. 1857.		No. of Teachers.		Aid granted during year 1857.			Local Contributions.			Vested or Non Vested.
		Male.	Female	Male.	Female	£	s.	d.	£	s.	d.	
GALWAY, .	163	10,023	8146	127	83	3383	11	2	711	10	8	92 non vested. 43 v. t. 7 A. 21 v. c.
Do. Special,	29	2402	3223	34	52	887	18	4	107	0	5	21 non vested. 5 Nuns do. 2 do. v. t. 1 Monks.
LEITRIM, .	124	7507	6010	109	60	2892	0	9	470	14	8	96 non vested. 18 v. t. 3 B. 4 A. 3 v. c.
Do. Special,	2	211	87	3	1	88	12	6	14	1	2	1 non vested. 1 v. c.
MAYO, .	192	12,831	8517	175	82	4245	19	11	741	11	5	113 non vested. 44 v. c. 23 v. t. 12 A.
Do. Special,	12	418	1085	8	15	221	3	6	19	14	2	10 non vested. 2 do. Nuns.
ROSCOMMON,	129	7784	7054	100	68	2837	14	0	529	4	11	89 non vested. 21 v. t. 16 v. c. 3 A.
Do. Special,	9	692	1103	12	9	319	14	2	63	13	10	6 non vested. 2 Nuns do. 1 A.
SLIGO, .	95	7108	5792	92	50	2430	11	4	502	8	7	70 non vested. 2 B. 15 v. t. 4 A. 4 v. c.
Do. Special,	5	375	694	5	7	208	2	4	47	7	1	2 non vested. 2 v. t. 1 Nuns.
<i>Contrast with the former year. For 1856 there were—</i>	760	49,351	41,711	665	427	17,515	8	0	3216	6	11	
	723	40,938	36,203	607	364	16,145	3	4	3068	18	2	
Inde. Increase,	32	8413	5508	58	63	1370	4	8	147	8	9	

SUMMARY ACCORDING TO PROVINCE.

Province.	No. of Schools	No. of children on the Rolls during yr. 1857.		No. of Teachers.		Aid granted.			Local Contributions.		
		Male.	Female	Male.	Female	£	s.	d.	£	s.	d.
I. ULSTER, .	1033	58,650	45,674	877	413	23,214	7	0	5,042	12	3
II. MUNSTER,	1310	91,321	91,453	1160	931	35,918	5	2	10,231	12	3
III. LEINSTER,	1248	79,261	82,444	1117	978	33,212	8	0	9,522	12	0
IV. CONNAUGHT,	760	49,351	41,711	665	427	17,515	8	0	3,216	6	11
<i>Contrast with the former year. For 1856 there were—</i>	4351	278,583	261,282	3319	2749	109,855	8	2	28,013	3	11
	4251	246,519	236,334	3616	2432	102,842	18	9	26,807	10	9
Inde. Increase,	100	32,064	24,948	263	317	7,012	9	5	2,205	13	2

## SUMMARY ACCORDING TO CLASS

Province.	Non Vested.	Vested in Trustees.	Vested in Commissioners.	Assigned to Commissioners.	Secured by Bond.	Vested in Trustees and secured by Bond.
I. ULSTER, .	685	206	68	34	25	15
II. MUNSTER,	831	224	139	50	23	43
III. LEINSTER,	916	232	52	7	31	10
IV. CONNAUGHT,	511	124	89	31	5	..
	2943	786	343	122	84	68
<i>Contrast with the former year. In 1856 there were—</i>	2860	828	318	122	83	40
Indc. Increase,	83	Decrease, 42	30	..	1	28

We have here an immense array of Schools in Ireland under the sway of Popish teachers, priests, monks, and nuns. No fewer than 4351 Schools, taught by 3819 male, and 2749 female teachers, making a grand total of 6568, under whom there are 278,583 boys and 261,282 girls, making a total of 539,865, upwards of half a million scholars. This costs the nation in a year the immense sum of £109,855, 8s. 2d., while the Church of Rome only contributes £28,013, 3s. 11d., or one-fourth. And it is vain to say that in these Schools the special and destructive dogmas of Rome are not taught. In the *non vested* Schools, amounting to nearly 3000, the teaching is under "the exclusive and absolute control of their patrons, the Romish priests. '*It is for the patrons,*' to quote the rule of the Board, to determine whether there should be religious instruction or not."<sup>\*</sup>

Again, there are no fewer than 87 Schools under the exclusive management of *Monks or Nuns*. There is a rule that members of Popish religious orders are admitted, while clergymen of other denominations are wholly excluded.

And in the training of Students in the great Model Training Institution, where Students of all classes are assembled, the blight of Popery is seen even among the Protestant Students. The following is Mr Fraser's testimony :—“There is none of that higher culture which is based upon and springs from the recognition and study of the Word of God.” “The Students meet and are dismissed morning and evening, without a shadow of that homage which even the deist might pay to the Creator.” “The Protestant Students see for the first time in their life that Holy Word systematically set aside,—suspected and shunned by those, too, whose scholarship, talents, and distinction naturally most impress them.” “In the class room and lecture hall the Bible has no recognised authority. The Roman Catholic Student here loses nothing, the Protestant everything.”

And if this is the case in a general Model School for the training of all classes of Students, how much more is the evil increased in the common Schools, where Popery is the special and supreme element. Not only are the teachers Popish, but those extracts from Scripture, agreed to, and adopted and recommended by the Roman Catholic Archbishop (Murray), are now rejected by Archbishop Cullen, as well as other School-books formerly introduced and approved of by the Roman Catholics themselves.

We see here, together with the Popish Schools in England and Scotland, a mighty engine for working out the schemes of the Popish Church in our country. The priests have so managed that the schools are used for the propagation of Popery, and not for the enlightening and instructing of the children, even in wholesome secular truth; and their demand now is to have them as exclusive as the Schools are in England and Scotland; in other words, not satisfied with what they have wrested from the National System in Ireland, they are determined to have the same pernicious system as has foolishly been allowed to take place in England and Scotland, and thus to convert the “grants in aid” as much into a Popish endowment as the grant to Maynooth itself.

<sup>\*</sup> *State of our Educational Enterprises*, by the Rev. William Fraser, Paisley, p. 18. † *Ibid.* p. 15.

## PROTESTANT INSTITUTE OF SCOTLAND.

In our last we explained the purpose of this important undertaking. Subscriptions have begun to come in, and every arrangement is being made for raising the necessary amount. It is hoped that larger sums will be obtained from the wealthy, but cards are being prepared for gathering up smaller contributions. Surely there are 5000 Scotchmen willing to give or gather £1 each in support of the object, and this would fully accomplish it. Communications on the subject may be addressed to Mr. Porteous, the Secretary of the Protestant Institute, 6, York Place, Edinburgh.

## PROTESTANT HELP—GOOD EXAMPLES.

WE commend the perusal of the following notes, received, among many others of a similar tone, by the *Scottish Reformation Society*. That Society in Scotland, and the Protestant Alliance in England, with their Branch Societies, are doing a most important work, which involves the permanent prosperity and the good of Christ's kingdom in Britain and the world. Hence they ought to be supported by all Christian men. Even working men and Sabbath scholars may have an opportunity of contributing their mites, in postage stamps or otherwise. But it is specially the duty of those to contribute who have the means at their disposal, and we trust these Societies will not find themselves hampered in their work for want of funds.

“SHEFFIELD, YORKSHIRE, Dec. 26, 1859.

“DEAR SIRs,—Please to accept the inclosed sum of £1 as a donation, to assist you to oppose the march of that vile system—Popery, whose aim it is to rob us of that precious liberty and of those glorious privileges for which our forefathers and your forefathers shed their precious blood; and we do feel sincerely thankful to you, as a Society, for the praiseworthy manner in which you grapple with the foe both of God and man, and for the energetic manner in which you endeavour to stem the fearful torrent which threatens to inundate our beloved fatherland and your beloved fatherland with idolatry and superstition; and we do pray that the Lord, whose cause you have espoused, may bless you, and crown your labours with complete success.—I remain your sincere admirer and well-wisher,

“J. S.

“Also my dear sister, Mrs. A. S., sends you a donation of £1, to assist in the same glorious cause, in the same post-office order. The post-office order will be procured in the name of ‘J. S.’ and sent to George R. Badenoch, Esq., 6, York Place. The order will be for £2.”

“LEICESTER, 12th Jan. 1860.

“DEAR SIR,—The work in which you are engaged, in connexion with the *Scottish Reformation Society*, appeareth so great and so good to us, that we wish to contribute, according to our ability, for the encouragement and support of those who are acting in such important business. My wife has agreed with me to send 10s. by Post-office order, with our earnest desires for the prosperity of the cause in which you are engaged.

The hearts of all them who love our Lord Jesus Christ in sincerity must be with those engaged in such a cause, if they are alive in their souls, and have understanding in the times in which we live, and know what Israel ought to do. Protestants are in a very sleepy state here, although one of the strongholds of Popery is within about seven miles of us; it is mortifying to hear and perceive how people are tampering with them instead of protesting against them.

“But our trust is in the Lord, that whatever trials may come, He is our strength and our shield, and we know by experience the blessedness of those that trust in Him.

“I heard Dr. Wylie deliver his lecture when he was here, and take the *Bulwark* regularly; and constantly attending to the Holy Scriptures, the word of God, and the means of grace with which we are blessed, we are not unacquainted with things necessary to be known, and remain yours truly,

“T. M.”

“SWIMBRIDGE, BARNSTAPLE, DEVON, 13th Jan. 1860.

“SIR,—Be pleased to accept of a Post-office order for 20s., in favour of the *Scottish Reformation Society*, which, by God's blessing, I hope will be instrumental in resisting and putting a stop to the extensive encroachments of Popery, not only in Scotland, but in all the other parts of the British dominions, which are being vigorously invaded thereby.

“I am very much surprised at the apathy or supineness of my countrymen, whose forefathers, I believe, were the last severe sufferers to maintain the reformed religion, so strenuously wrung from our adversaries by the indefatigable exertions of John Knox, and the many who suffered the most excruciating tortures and death, rather than succumb to Popery. But I am afraid that we, their degenerate sons, are too

much like the ancient Laodiceans, 'neither cold nor hot,' and therefore in danger of being spued out of the mouth of God's long-suffering and lovingkindness to us poor unworthy sinners.

"It is certainly very necessary, among other precautions, to see that no Dr. Puseys or other Jesuits are polluting the Universities with their pestilential breath.

"Our professed Protestant ministers of the Church, as well as those of the State, and Parliamenters generally, appear to be dumb dogs, afraid or disinclined to bark at those intruders, who are so boldly attempting to rob us of our spiritual freedom as well as temporal comforts.

"Wishing the Scottish Reformation Society every success in their very laudable enterprise, I am, Sir, most sincerely yours,

"N. T."

"G. R. BADENOCH, Esq.

"P.S.—It would be a great acquisition to your praiseworthy intentions were the pulpit and the press enlisted to use their power to arouse us to a sense of the impending danger of being enslaved by Popish tyranny. Never forgetting, however, to be fervent and constant applicants at a throne of grace, for the all-powerful assistance of Him who is able and willing to make all things work together for the good of those who sincerely love and serve Him.

"N. T."

### PROTESTANT CONFERENCE.

A CONFERENCE of Delegates from Protestant organizations was held on the 21st of December, at the Caledonian Hotel, Adelphi, at the invitation of the Protestant Alliance. The following gentlemen were present:—

Hon. A. Kinnaird, M.P., Admiral V. Harcourt, Major Giberne, Dr. Bernard, Colonel Lavie, Dr. Cross, Colonel Craufurd (Bristol Protestant Alliance); Revs. Dr. Cumming (Protestant Reformation Society), S. Minton, G. Weldon (South-West London Protestant Institute), E. Auriol, J. Wing, and Jno. Stewart (Leicester Protestant Alliance), J. H. Gray (Isle of Man Protestant Association), Dr. Wylie (Edinburgh), W. L. Thornton, R. Maguire, D. Cooper (Bristol), I. Brock (Islington Protestant Institute), W. H. Lambart (West London Protestant Institute), W. Chalmers, A. Townsend (Bath Protestant Alliance), S. Garratt, M. H. Vine, J. P. Shapcott (West London Protestant Institute); Messrs. T. Graham, Hudleston, Stokes, G. H. H. Oliphant, G. R. Badenoch (Scottish Reformation Society), G. H. Davis, Thomas Chambers, James Farish, Jno. Finch, J. Carre Tucker, P. Cator, Jno. Macgregor, and Charles Bird.

The first hour was devoted to reading the Scriptures and prayer. Admiral Vernon Harcourt presided. The Revs. E. Auriol, Dr. Cumming, Dr. Wylie, and M. H. Vine, offered prayer.

Mr. Thomas Chambers (Common Sergeant), in the absence of the Earl of Shaftesbury, presided during the discussion of the following subjects:—1. Organizations of Protestants in every town in England and Scotland, more especially of the working and middle classes, with the view of opposing the progress of Popish proselytism, of diffusing information, and of a determined effort to get representatives in Parliament who will conserve the Protestantism of the Constitution, and resist the increasing and dangerous demands made by the Papists. In order to carry out these objects, it was urged that local organizations should have lectures delivered to them periodically, by men able to handle the questions in a proper manner, and sent to them, if necessary, from the central or parent Societies in London and Edinburgh; also that printed information should be sent, month after month, to such organizations. 2. The second subject considered was the *Awakening of Indifferent Protestants*. It was thought that such organizations as those already referred



to would do much to break up the present apathy ; and that as we had, to a large extent, an unfaithful Parliament, an unfaithful pulpit, and an unfaithful press, the Protestant Societies ought to direct their attention to these important influences, and especially should consider whether a movement for giving prizes, similar to that in Scotland, among the students in England, should not be attempted at Oxford and Cambridge, whereby the minds of rising youth in the Universities would be directed to the subject of Popery in all its bearings. These prizes might be offered either for the best examinations on a subject prescribed, or for the best essay. It was considered also whether it should not be attempted to have lectures to students, by eminent men at the University seats, on the Romish question, such as are at present being delivered with decided success to the students in Scotland by Dr. Wylie, in connexion with the Scottish Reformation Society and Protestant Institute. The meeting next considered *Various Questions to be brought before Parliament*. The consideration of these topics elicited much useful information and suggestions of importance.

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#### PROTESTANT MEETING IN EDINBURGH.

ON Monday, January 23, an influential public meeting was held in the Queen Street Hall, the Lord Provost in the chair, to memorialize the Foreign Secretary in favour of Escalante, who has been unjustly imprisoned and condemned by the Spanish government. Sheriff Jamieson stated the case, and the memorial was unanimously adopted.

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#### THE ARREST OF THE INQUISITOR AT BOLOGNA.

A LETTER from Florence says :—The arrest of the Father Inquisitor Felletti at Bologna, as guilty of the abduction of the boy Mortara, has given rise to the loudest outcries of the clerical party. Farini will be at some pains to prove the strict legality of the measure ; but he certainly deserves the highest encomiums for his open and daring way of proceeding. Strange anecdotes are related of the particulars of Felletti's arrest at Bologna. As he was about to enter the carriage awaiting him at his street door, he begged for permission to kneel on the pavement to give thanks to Heaven, who had chosen him to be the first martyr of the holy Roman Catholic cause ; he then showered down curses and anathemas on his captors, who received his denunciations with a chorus of profane laughter. Farini has certainly law on his side, because the Roman code forbids, under severe penalty, the abduction of infants. It will be found, however, that the civil law, on this as on a thousand other points, clashed with the canon law, and that the removal of a Catholic neophyte from the roof of an unbelieving or misbelieving parent, was held as a meritorious deed by the Roman Court, and the abolition of such canonical provisions cannot fairly be made to act retrospectively. Father Felletti, however, is "in for it," and a sufficient variety of charges will be brought against him, not only to justify his imprisonment, but to prolong it.



### OPENING OF THE AMERICAN COLLEGE AT ROME.

NOTHING is more remarkable in the policy of Rome than its sleepless and undying perseverance. The following extract proves that whilst the Papacy is apparently tottering in Europe, it is laying plans for the conquest of America, and swearing in American youths at Rome before the image of the Virgin. If Cuba and Mexico, with their large Popish populations, are added to the union, the scheme may assume a greater air of feasibility, but we trust our friends across the Atlantic will be alive to the danger.

*(From a Correspondent of the Tablet, December 24.)*

Another great work has been accomplished by Pius IX. An Ecclesiastical College for the education of priests for the United States of America has been opened in Rome. Such are the "glad tidings" I communicate to you, which, I am sure, will send a thrill of joy through many a Roman Catholic heart in Great Britain, and on the other side of the Atlantic. The necessity of such an establishment in Rome has long been recognised; the project had been formed from the time of Monsignor Bedini's visit to the States, while the American Bishops who came to Rome in 1854, for the definition of the Immaculate Conception, represented to his Holiness the advantages to be derived from such an institution. By a beautiful coincidence to-day, the feast of America's own Immaculate Patroness, the project has been gloriously realized. Twelve young Levites took possession of the college on the vigil of the feast. They had been residing for some time in Propaganda, and on the eventful seventh of this month the students of that college accompanied their guests to their new home. The church attached to the American College

was beautifully illuminated for the occasion, and as one by one these young men passed into that "house of prayer," henceforth their own, the peals of the organ reverberated through the building, while many an eye was turned wistfully towards them, and many a heart whispered fervently, "God speed them!" Among those present were Messrs. Glentworth and Stockton, of the American Legation; Right Rev. Dr. Pompallier, Bishop of Auckland, and Monsignor Talbot, whilst Monsignor Bedini, who has laboured so untiringly for the establishment of the institution, took his place near the altar, round which the new students, in their college dress, were ranged in order. A few moments after Cardinal Barnabo, Prefect of Propaganda, entered, and taking his seat immediately in front of the altar, pronounced a short but beautiful discourse to the students before him. Then, kneeling, he intoned the "Veni Creator," which was sung by the Propaganda choir, the alternate verses being given by the students in the body of the church. Benediction of the Blessed Sacrament followed, his Eminence officiating. Then the students passed up to their private oratory, and there, before a statue of Mary Immaculate, the Litany of the Blessed Virgin was solemnly chanted, to beg *her* protection for the newly-founded college. On the following day there was solemn High Mass, which was celebrated by Monsignor Bedini. The American students assisted at the altar, while the Propaganda choir sang one of the masses of the great Palestrina, which "Father Thomas" loves so well. Thus the Americans have taken possession of their, from henceforth, "Alma Mater," and if the fruits correspond to a beginning so full of hope, America will yet, in years to come, treasure the precious memory of the 8th of December 1859.

It may not be uninteresting to say a word or two about the building itself. It had formerly been a monastery, but was, until lately, occupied by the French troops, and this latter fact sufficiently proves that the site is a good one. So salubrious, indeed, was the situation considered by the French authorities, that they used, I believe, to quarter their sick there; so you see the Americans have no reason to fear for their health, as far as locality is concerned. The whole place was purchased for the sum of fifty thousand scudi, which the Pope munificently contributed to start the college—another answer to those who assert that the Pope does no great good in Rome. It is situated in the Via del Umilta, only a few minutes' walk from the Quirinal Palace, on Monte Cavallo. You may form an idea of the extent of the premises, when I tell you that if the States will send some two hundred students, there would be accommodation for them. The Rector, who has been appointed, will arrive in January; meanwhile his place is occupied by Dr. Smith. The college is, therefore, fairly established, and it remains only for the Bishops, Clergy, and people of America to come forward and support an undertaking which for them, above all, is of such vast importance.

It would, however, be impossible to conclude any notice of this establishment, however short or imperfect it might be, without adverting to the debt of gratitude which the Roman Catholics of America owe to Monsignor Bedini for his exertions in favour of the college. He has from the first thrown all his influence and energy into this great and good work; he has watched over its progress; he has seen his labours crowned with success; let the Roman Catholics of America now fill the measure of his consolation by making the college worthy of the nation it belongs to, and worthy, I must add, of the Immaculate Pius IX., under whose auspices it has been commenced, and so gloriously completed.

## NOTES OF THE MONTH.

EXTRACTS FROM "MONTHLY LETTER OF THE PROTESTANT ALLIANCE."

At a meeting of Romish clergy, lately held in London, reference was made to "a combination between the different Unions and Parishes supported by the Evangelical or Protestant Alliance, to render it impossible to bring up such pauper children in the [Roman] Catholic faith."—*Tablet*, Dec. 17.

"The ESSENCE of the Roman Catholic religion, considered in its political relations, is a supple intolerance, which yields all it must to the strong, and wrings all it can from the weak; and whoever defends it on any other principle is, perhaps unknowingly, substituting his own *animus* for the *animus* of his church."—*Times*, Dec. 19.

The following letter is from the Rev. Dr. Marsh, of Beckenham, addressed to this office:—

"I feel very anxious, on many accounts, that the Protestants of Great Britain should come forward in aid of so remarkable and so pressing a case as that of Pastor Chiniquy.

"Would it not be 'a sacrifice, acceptable, well pleasing to God,' if the Protestant ministers of this country would embrace the opportunity of preaching a sermon on the subject? It might enlighten the people as to the dangerous errors of Popery; and, if they afforded a little help, it would resemble the spirit of the primitive Christians, who, in a time of persecution and of famine, sent contributions to the brethren (Rom. xv. 26)."

An Account of Pastor Chiniquy's operations may be had at Protestant Alliance Office, 9, Sergeants' Inn, Fleet Street, London. Price 1d.

*Kingston's Magazine for Boys*, price 6d., is favourably reviewed in the *Tablet*, which, however, suggests that certain expressions should be expunged in its pages before they can be safely read by Romanists. Bound up with the December number of this Magazine (intended for the higher classes), is an announcement of the "History of England," by Ince and Gilbert, which, as a Romanized edition of Ince's book, was exposed by the Rev. Dr. Cumming in the *Times*, and was removed from the list of books of the Privy Council by the exertions of the Protestant Alliance. At the Protestant Conference it was stated that a History of England suitable for young persons will soon be published by the Religious Tract Society.

The Annual Meeting of the Nova Scotia Protestant Alliance was held in the Temperance Hall, Halifax, on the 15th of November last. Mr. James Forman presided. The Rev. John Hunter, the Hon. Secretary, read the report, from which it appears that the Alliance has been most active in its operations during the past year—that it has created a National Protestant Literature. A course of lectures has been delivered, which have proved eminently successful. There is good ground for believing that in an especial manner the young men of Nova Scotia have, through the efforts of the Alliance, been indoctrinated with Protestant principles. The report frequently refers with satisfaction to the operations of the Protestant Alliance in London, of which the Nova Scotia Alliance is a branch.

A great Protestant movement has recently taken place in Upper Canada. Delegates from all parts met in Toronto, and continued in Session for three days. There were assembled 560 gentlemen, comprising a large portion of the wealth, and intelligence, and enterprise, of Canada West. The mustering of so many at such a season of the year was a telling fact—the unanimity

was truly wonderful. Without a single dissentient voice it was determined that some constitutional change was required. The resolutions adopted were to the effect that one or more local governments were absolutely necessary, as the connexion with Lower Canada, where the Roman Catholic element is predominant, had been a total failure.—*Record*, Dec. 12, 1859.

Lectures have been given by the Rev. Dr. Wylie, of Edinburgh, on "Romanism, its Recent Progress and Present Position in Britain," at Blackheath, Bath, Bristol, and Leamington, during the month.

A milkman at Klosterneuburg, a town in the neighbourhood of this city, (Vienna), has been sentenced to three months' imprisonment for speaking disrespectfully of St. Leopold, the patron saint of this province.—*Times*, Dec. 19.

A royal warrant has been issued, whereby chaplains of the Presbyterian and Roman Catholic persuasions are put precisely on the same footing as those of the United Church of England and Ireland. It provides that the pensions to be given to the widows of chaplains shall be at the rates granted to widows of officers of corresponding rank. According to this warrant, the relative rank of chaplains shall be as follows, with the undermentioned classification and rates of pay:—Chaplain-General to the Forces, as major-general; chaplains of the first class as colonels; chaplains of the second class as majors; chaplains of the third class, as captains.—*Tablet*, Dec. 17.

Dissenting Ministers, it appears, are not to be paid for officiating to the troops in Her Majesty's service; for the Duke of Cambridge, in reply to an application from Mr. G. H. Curtiss, of Canterbury, asking for remuneration for the Wesleyan minister, who has 300 troops attending his chapel, stated that no allowance could be made. How different this treatment of the Protestant Dissenting ministers from that of the Romish priests!—*Record*, Dec. 21.

The *Allahabad Gazette* states that great discontent is evinced by the Romish soldiers belonging to regiments in the North-West Provinces on account of the English and Irish priests being removed, and *Italian Monks* being appointed in their stead.—*Record*, Dec. 21.

From an interview with Signor Mortara, we learn that he and his wife are Modenese, and not of Roman birth. The Jews in England are about to present a memorial in the case. It is hoped that an important meeting of British Christians will also be held in London on the subject.

Were the Italians even able to settle their differences with France and Austria, so as to acquire a free mastery over their own destinies, the war they would wage against the clergy would stop short of nothing but utter extermination. Truly, the provocation has exceeded all bounds. The unnatural part the bishops of most dioceses and the clerical organs take against all that ought to be most sacred in the eyes of all Italians, proves that the priest has a country other than his native land, and that his cause can only be triumphant at the expense of the most vital interests of the people. "*Il prete non ha viscere*," is the saying throughout Italy.—*Times*, Dec. 20.

The *Tablet* of Dec. 17, states, that "the reply of the Government to the Irish bishops has been received; it is dated 28th November 1859, and is from Mr. Cardwell to the Rev. Dr. Leahy. After stating at some length the position held by Roman Catholics under the National System, Mr. Cardwell

proceeds to declare that the Government have resolved to maintain the system as originally established, and as set forth in Lord Stanley's Letter to the Duke of Leinster.

"No reference is made to the Queen's Colleges, the Roman Catholic University, the Landlord-and-Tenant Question, or the rights of Roman Catholic sailors. A few words at the end of the letter are given to the Poor-Law Question; but they are quite as unsatisfactory as the portion referring to a Mixed Education."

#### POPERY IN VANCOUVER'S ISLAND.

THE following extract from a letter forwarded to the *Weekly Register* (Popish organ), by Dr. Demers, the Popish bishop, will show to our readers what is going on in the extreme parts of our colonies. We trust the authorities of this island will continue to resist the demands of the Popish party for endowments, and that our Christian ministers at home will expound to their people the sin of supporting by their money any Popish institutions:—

"It has been my lot to be one of the two first Catholic missionaries that were sent on the Oregon mission in 1833; and here, I am happy to say, to the credit of the Hudson Bay Company, that the two missionaries were and are to this day under obligation to that company for a free passage from Canada to the shores of the Pacific, along with a large party of their men under the command of several officers, from whom they acknowledge they received all kind of regard and attention. Acting with the same praiseworthy liberality towards the two priests, the officers in charge at Fort Vancouver allowed them the use of a house where they were the objects of a warm and cordial hospitality; and, at the same time, a place as convenient as could be found in the fort was selected for public worship (this liberality ceased from the moment I landed at Victoria). At that time the Oregon mission included the whole territory from California to the Russian establishments at the North, and from the Rocky Mountains to the Pacific Ocean. In 1841 I travelled from Oregon to Fort Langley, on Fraser River, now in British Columbia, a distance more than 400 miles, and then I had about me over 2000 Indians belonging to about fifteen different tribes of Indians, who saw in me for the first time the Man of Prayer, as they call the priest in their language. In 1842-3, I spent ten months among the numerous tribes of Indians on the upper Fraser, in New Caledonia, as it was then called, but now British Columbia. I visited Thompson's River, Fort Alexandria, Fort Georges, Fort James, and many other places. I baptized 565 children, besides several adult persons, having already baptized on my former mission at Langley 765 children. I taught them the Christian (Popish) prayers, and several songs containing the Christian (Popish) doctrine, and the same they say and sing to this day in their own language. A couple of years after this some Jesuit fathers went on the same mission, but were withdrawn from it after two years and sent to California. Now the oblates of Mary Immaculate have taken the Indian missions in my diocese, and two of them are now establishing a mission for the Indians in the vicinity of Thompson's River, from whence they will gradually extend their fields of operation among the tribes higher up the interior of British Columbia, where, at the present time, I estimate the number of (Roman) Catholics among the Indians at no less than 1500 or 2000; and here, on Vancouver's Island, the number of baptized Indians, both children and grown-up persons, is at least double, if not treble. There is now a missionary among a large tribe about 50 miles from Victoria. . . . Last summer I built my Cathedral, a wooden building, the first chapel being now too small, and in less than three months it was so far brought to a state of completion as to have been solemnly dedicated and opened for divine service on the 5th of December last. Last year I endowed this colony with a Convent of the Sisters of St. Ann, an order lately founded in Canada, whither I went myself to obtain them. For nearly twelve months they have had a flourishing school for young females, among whom were three daughters of Governor Douglas for some time. They are only four in number now, but two more are on their way from Canada, and are expected here this month (September 2d) with a clergyman for my diocese. I have also a school for the boys, kept by the brothers of the order of St. Viator, also from Canada."

The following is an extract from Dr. De Groot's work referred to in the foregoing letter :—

"It is well known that the Jesuit missionaries, at an early period in the colonial history of Canada, in their zeal to propagate the tenets of the Church, penetrated to the remotest parts of the Continent, carrying their religion far beyond the limits of civilisation, and planting it on the distant banks of the Saskatchewan and the Fraser. . . . The stranger is surprised on falling in with these people to find them making the sign of the cross in token of their Christian (Popish) belief, while kneeling, genuflexion, and the murmuring of set prayers, are practised on every befitting occasion. The crucifix is universally regarded as an object of veneration, and it is related by the *royageurs* who have penetrated far into the interior, that it is no uncommon thing to find rude crosses painted on the lodges and deserted huts, or cut on the trees in those distant wilds, to which the natives bow in daily adoration."

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UNITED STATES.

FROM the newly issued American Roman Catholic Directory we learn that there are at present in the United States 2385 churches, and 1128 stations and chapels, making an aggregate of 3513 places of Roman Catholic worship. There are 2235 priests, according to the reports of the present year, showing an increase of 127 over the number of last year.

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NEW SOUTH WALES.

THE Government has just issued a volume of statistics for 1858, from which we gather the following official account of their respective strength of the Roman Catholic Church and the Protestant Episcopalians :—

	Ministers.	Churches.	Churches will contain	General attendance.
Church of England, . . .	114	128	26,206	18,771
Church of Rome, . . . .	53	55	19,585	15,740

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TASMANIA.

STATE AID TO RELIGION.—A public meeting of the Roman Catholics of Hobart Town was held in October last, on the subject of the Bill for Abolishing State Aid to Religion on certain terms set forth therein. The Vicar-General, who occupied the chair, said he was not himself opposed to State Aid, although their body had received but little of that aid; with that little, however, much had been done, and without it their efforts would have been cramped. The very rev. gentleman referred to the very unequal distribution of the grant hitherto allowed, showing that while other denominations received a large proportion, they only received at the rate of 2s. 1d.; but when he saw a measure doing justice to all and removing a heavy burthen from the revenue, he was inclined, as he thought every one else would, to give it his support and sanction, especially as it would remove the cause of heartburning and contention. He combated the opinion of the creation of a debt, by the raising of money by debentures, and considered that the Roman Catholic body were much indebted to Mr. Chapman for the active and judicious part he had taken in the Bill. After some discussion the following petition was adopted :—

“ To the Queen’s Most Gracious Majesty.—The Humble Petition of the undersigned members of the Roman Catholic community residing in Hobart Town, Tasmania;

“ Most Humbly Sheweth,—That in the year 1837, an Act was passed by the Legislative Council of this colony, ‘ To make provision for the support of certain ministers of the Christian religion, and to promote the erection of places of Divine Worship.’ That this Act received your Majesty’s royal assent, and consequently became law. That this Act affirms that the churches of England, Scotland, and Rome are upon equality. That up to the present time your Majesty’s petitioners have failed, in spite of very frequent and urgent applications, to receive that support to which they were clearly entitled under the Act aforesaid. That the census taken 31st March 1857, gives the following results:—Church of England, 47,714; Church of Scotland, 7220; Church of Rome, 16,852. Amount paid to each community—Church of England, £9485, or 3s. 11<sup>3</sup>/<sub>4</sub>d. per head; Church of Scotland, £3190, 15s., or 8s. 8<sup>3</sup>/<sub>4</sub>d. per head; Church of Rome, £1520, or 2s. 1d. per head. That your Majesty’s petitioners have the strongest reasons to believe that the members of the Catholic Church far exceed the number shown by the said census, but the Parliament having refused to sanction the taking of a new census during the present year, your Majesty’s petitioners are compelled to depend upon the existing census roll for their guidance. That an Act has just passed both Houses of our Colonial Parliament to provide for the abolition of Aid from the State, for the support of religion on certain terms, based, as your Majesty’s petitioners believe, on principles of justice and sound policy. That your Majesty’s petitioners therefore most humbly pray that the Royal Assent may be given for carrying into effect this Act, which, now at least, will secure to a numerous and most loyal, but still by far the poorest class of your Majesty’s subjects in this colony, a reasonable share of that sum which the Tasmanian Parliament proposes to appropriate for the religious and moral instructions of the community at large. And your Majesty’s most humble petitioners, as in duty bound, will ever pray.”

We have been requested to publish an address to HER MAJESTY from the (Roman) Catholics of Tasmania, praying that the royal assent may be given to the Bill “ for providing for the abolition, upon certain terms, of State aid to religion ” in that colony. This measure is a modification of previous bills, and it has passed on an understanding that provision be made for an endowment to the religious bodies hitherto receiving grants. These annual grants are proposed to be capitalized at £100,000, of which sum £62,000 goes to the Church of England, the remaining £38,000 to be divided between the (Roman) Catholics and the Presbyterians. Against this measure petitions are, we are informed, being forwarded to the Home Government from various interested persons. Some of the Protestant colonial chaplains who care nothing about the heart-burnings caused by the discussion of such questions, so long as they can get their salaries out of the public funds, are opposed to the measure, and so also are the Scotch Presbyterians, upon the ground that the (Roman) Catholic Church would receive her fair share of the amount. Hitherto, the (Roman) Catholics have received but a paltry pittance in comparison with the more favoured Protestant sects; and now that an attempt is made to reconcile differences, although the (Roman) Catholics are still not treated as liberally as they ought, they are willing to accept this measure as a final settlement of the question. Common justice calls for an acquiescence by the supreme authority in the passing of the measure, and we trust that HER MAJESTY will be advised to give to it her Royal Assent.—*Weekly Register*, 24th December 1859.

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#### WORKHOUSE QUESTION—DEPUTATION TO THE POOR-LAW BOARD.

A DEPUTATION from the Protestant Alliance, consisting of the Hon. A. Kin-  
naird, M.P., the Hon. Captain Maude, Major Giberne, Dr. Bernard, Colonel



Craufurd (Bristol Alliance), Colonel Lavie; Revs. D. Cooper, I. Brock, A. Townsend, P. Saffery; Messrs. C. Bird, G. R. Badenoch, T. Chambers, J. Macgregor, Wilbraham Taylor, P. Cator, J. Farish, and R. N. Fowler, had an interview with the President of the Poor-Law Board, on Thursday, December 22, in reference to the New Order, dated August 23, 1859, relating to the religious instruction of orphan children in workhouses. The matter was fully and freely discussed; but the deputation was intended to assume the form of a private remonstrance, and not of a public demonstration, which may be necessary on a future occasion. It was urged (1.) That the new order was unnecessary, as the Poor-Law Acts already in force sufficiently secure all fair religious liberty in workhouses, inasmuch as any inmate is at perfect liberty to send for any minister or priest; (2.) That the new order was *ultra vires* of the Poor-Law Board, inasmuch as it virtually took the power, in regard to inquiry, out of the hands of the *guardians*, and placed it in the hands of the masters, and, moreover, compelled them to send for a priest, should the inmate be a Roman Catholic, even though that inmate did not want the priest,—and thus the order would have the effect of destroying religious liberty; and (3.) That the new order virtually tended to make the Popish priest a public servant of the British Government, which is dishonouring to God, a contempt of the gospel, a fostering of error among the people, and an utter violation of the British constitution. In regard to orphans, it was urged that the law of the land was that the State stood *in loco parentis* to them, and therefore such children ought to be educated in the Word of God. Little satisfaction was received; but we are glad to observe that the opposition to the New Order is still most actively prosecuted, and, from the following resolutions, it is evident that it will assume a more definite form:—

“The West London Union resolved unanimously—

“That, in reply to the letters read at the last meeting, the clerk be requested to reply:—That this Board is now of opinion that the time has come for joint action amongst all Unions who oppose the introduction of the Poor-Law Order (23d August 1859), in reference to the religious instruction of orphan children in our workhouses, and, for this purpose, request a deputation of those Unions to meet a deputation from this Board, to concert together for further proceedings.”

“The Ampthill Union resolved unanimously—

“That this Board, having already questioned the legality of the Order of the Poor-Law Board of August 23d, and declined to act upon it, is prepared to co-operate with the Clapham and Wandsworth, the West London, and other Unions, to procure its withdrawal.

“This Board would beg to suggest to the meeting of representatives for concerted action with the West London Union, that, as various remonstrances with the Poor-Law Board have failed, they agree upon a form of petition to the Queen in Council for its disallowance, and also to the two Houses of Parliament; and that copies thereof be sent to every workhouse for adoption and signature.”

“The Brentford Union resolved unanimously—

“That the Board, having duly considered the purport of the Order of the Poor-Law Board, dated 23d August 1859, which they believe to be both inadvisable and impracticable, see no reason to alter the present mode of conducting the religious services in the establishment; and, under the present arrangement, persons of different persuasions, or their friends for them, can have the aid of their own religious advisers on all special occasions.

“That a copy of the above resolution be forwarded to the Poor-Law Board, and that the master of the workhouse be directed not to make any alteration in the religious services at the workhouse.”—*Monthly Letter*.

## BRISTOL PROTESTANT ALLIANCE.

## THE PROGRESS AND POSITION OF ROMANISM.

ON the evening of the 22d December, the Rev. Dr. Wylie, of Edinburgh delivered an address at the Victoria Rooms, Clifton, on "The Recent Progress and Present Position of Romanism in Great Britain." There was a numerous attendance, and the chair was occupied by J. Pinney, Esq. On the platform were many ministers and influential laymen, among the latter being W. H. G. Langton, Esq., M.P.

The Chairman, in introducing Dr. Wylie, said it would be quite out of place for him to take up their time by any preliminary observations either as respected the true character or dangerous tendency of Popery. They were extremely indebted to Dr. Wylie for his kindness in lecturing upon a subject so important. The progress of Popery on the Continent, as well as in this country, was most remarkable; and any information would be received with gratitude, and could not but be deeply interesting, and required great consideration.

Dr. Wylie, in an address of about two hours' length, detailed the plan on which Rome had been working since 1820 with the view of corrupting the faith and subjugating the independence of the country; the money grants which her impotunity had extorted from the weakness and indifference of statesmen, now amounting to the enormous sum of £200,000 annually; and the position of solid power that Church had in consequence obtained in the country—a position that implied great guilt on our part, and threatened us with great danger. He showed that Romanism was the foe of material advancement and the wellbeing of every country. The Church of Rome would not, he said, be satisfied until she had the whole of Great Britain; and unless they were prepared to give it to her, the sooner further concessions were stopped the better. He called on all to uphold the Protestant liberties and faith.

Mr. Langton, M.P., proposed a vote of thanks to Dr. Wylie and to the Chairman, and said—Perhaps there have been but few occasions in the modern history of our times, when the facts, the startling facts, which have been so well laid before us this evening, and the aggressive policy of the Church of Rome, more carefully require our deliberation. We read every day in the Ultramontane journals of the Continent the most violent attacks against our country; and we have read lately with feelings of regret, and, I must say, with feelings of indignation, the language used by the Roman Catholics of Ireland, and the use they have made of the freedom given to them by legislative enactments to calumniate the people of England, because they have thought it right to express their opinion as to the deeds and acts of the Papal Government, and because they have dared to assert that the people of Bologna and the Legations of Central Italy know better than they do their own interests and their own welfare. Most sincerely do I trust that the facts which we have heard this evening may not be forgotten. It is for the clergy of England, for the Protestant ministers of every denomination, to point out and to resist those insidious doctrines of the Church of Rome—doctrines which can be best resisted and best exposed by the promulgation of the blessed and pure truths of the gospel of Christ. It is for the laity of England to express their determination frankly and emphatically, that they will suffer no innovation of the bulwarks of our glorious constitution; and it is for the members of that influential assembly of which I have the honour to be one, laying aside all party distinctions—for all minor questions of political difference should be laid aside on this most important topic—not to suffer those extravagant grants that have been mentioned, but to resist in every way they can any attack upon that Protestantism, by which, under the blessing of Heaven, we have become a great, a prosperous, and a happy country.

The Rev. H. J. Roper seconded the resolution, and it was carried unanimously, after which the meeting separated.—*Witness.*

## IDOLATRY OF THE CHURCH OF ROME.

(BY A RECENT TRAVELLER IN ITALY.)

ONE of the saddest of the many revolting sights of Rome is the image-worship so very common among the people. Indeed, in the whole round of

ceremonies in the churches and the streets, a stranger would not see or hear anything to remind him of the religion of the New Testament. Romanism is merely baptized paganism, and the whole city of Rome is given to idolatry.

The second General Council of Nice in the latter part of the eighth century, decrees as follows:—"We hold that it is necessary to adore and salute the image of the Virgin Mary, immaculate mother of God, also the images of the glorious angels and of all saints; if any one has any other sentiment, and hesitates and doubts respecting the adoration of these venerable images, our holy and venerable council anathematizes him." This has been the doctrine and practice of the Roman Catholic Church for more than a thousand years. In vain does God say, "Thou shalt not make unto thee any graven image, or any likeness of anything in heaven or in earth; thou shalt not bow down thyself to them, nor serve (worship) them." If the commands of God and the decrees of councils do not agree, then the Romanists ignore the Divine command, and will expunge it from some editions of the Bible.

Intelligent Romanists who cannot but see the stupidity, if not the wickedness of image-worship, explain their conduct in this respect by saying, that through the image they merely honour the person who is represented by it. But when the early Christians charged the pagans with idolatry, Celsus and others made the same reply, saying that the images of Jupiter, and Pluto, and Hercules, only represented to their minds the gods themselves, whom they really worshipped when they bowed down before them or prayed to them, or performed any other act of reverence. It is for this very reason that such worship is forbidden in the Scriptures; it is idolatry and cannot be anything else. On no subject are the words of Scripture more emphatic. "*Thou shalt not make an image, nor bow down to it.*" But there are in all the churches images of Mary the mother of Jesus, images of Christ and of saints; and it is as impossible to deny or doubt that they are there, as it is that they are worshipped in plain violation of the clearest teachings of the word of God.

The statue of Peter in the great church which bears his name is an object of worship for all Roman Catholics; before it and on it are bestowed acts of reverence and adoration which would have fully satisfied the idol-worshipping bishops of the second council of Nice. In the church of St. Augustine is a statue of Mary and the infant Jesus, which is covered, as are the sides of the chapel, with jewellery and precious stones, the offerings of those who bow down before the image and pray to it. If there is idolatry in the world, it may be witnessed daily in that church. In all the churches, at the corners of the streets, and by the wayside, are images which the people continually reverence and adore; and many of them seem not to know that the word of God forbids such worship, and pronounces a curse on those even who make graven or molten images for purposes of adoration. The Pope and the priests have taken away the key of knowledge, and the decrees of councils in opposition to the Divine commands are the rules of conduct for the people.

That the reverence and adoration of images by the Romanists is real idolatry, appears from the manner in which they worship them, *i.e.*, they bow down to them and kiss them. By referring to the Scriptures and to history, we shall find that such was the pagan custom. Bowing down before an idol and kissing it, were acts of most solemn adoration. When Israel made molten images of silver, and idols according to their own understanding, they said, "Let the men that sacrifice kiss the calves."—Hos. xiii. 2. It is said,

in allusion to this practice in 1 Kings xix. 18, that those should be favoured or saved from destruction who had not bowed the knee to Baal and had not kissed him. Cicero says, the lips were often applied to the image of Hercules. Pliny says, the worshippers kissed their hands to their idols. Job probably alludes to this custom when he says (xxxix. 26, 27), "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this were an iniquity to be punished, for I should have denied the God that is above." The Greeks were accustomed to give expression to their feeling of reverence and worship for the sun, by kissing their hand to it.

Now let any one go into St. Peter's at Rome, and see the crowd of worshippers before the bronze statue of Peter. They *bow the knee* to it, and kiss it as idolaters of old did to Baal. They have kissed the toe of the right foot until the hard metal is so worn away as to leave no trace of its original form. This statue is said to have been cast by one of the popes out of the statue of Jupiter Capitolinus, out of Ju-piter they made Ju-Peter. The marble foot of the statue of Mary, in the church of St. Augustine, has been entirely kissed away, and replaced by one of gold, already badly worn by the pagan lip-service of the Roman Catholics. Many other statues and images and crosses in different churches, are objects of adoration as much as though idolatry and not Christianity was the professed religion of the Roman church. Great inducements are held out to the people to secure this kind of idolatrous worship. Under one of the images of Mary it is thus written in large letters, "One hundred days' indulgence granted to all who kiss the foot of this holy image." For kissing one cross in the Colosseum one year and forty days' indulgence are granted, and for another two hundred days. In the church of St. Lorenzo are an altar and crucifix, before which there is much bowing and kissing, because plenary indulgence of all sins—plenariam omnium suorum peccatorum indulgentiam—is promised to all who thus worship.

There can be no doubt of the fact, that the great majority of the Roman Catholics rely on some outward act, or some idolatrous service for the salvation of the soul, rather than on Christ and a true faith in his atoning blood. The penance of bowing and kneeling and kissing, and of prayers before images, is substituted for penitence of heart and prayer to the one God and Father of all. The theory of the Church of Rome is that Mary, the mother of Jesus, stands near the throne of God, between him and all created beings, and is more to him than all others, "the queen of heaven," and that whatever she asks of God will be granted, so that all prayers should be addressed to her. Before her image, therefore, the Romanists kneel and pray. She takes the place of Christ and of God in the minds and hearts of the people. Only occasionally is there found in the churches of exclusively Catholic countries an image of God "graven or painted by art and man's device;" and this is so only because He is rarely worshipped. Mary is worshipped in all places and by all people. Next to her image in estimation, and as objects of worship, are some favourite saints, then Christ, and last of all, God. Ten thousand knees bend to the shrines and images of Mary, where one is bent before the Eternal and Invisible Jehovah. This is idolatry. "God is not in all their thoughts."

Let not the pagans of the Roman Church be forgotten in the prayers and alms of the people of God.

Not only do the Roman Catholics worship idols which their own hands have made, but they worship also the living thing called POPE. They call

him the "Vicar of God," who holds the place of Christ in his visible church. The fifth Lateran Council called him "God on earth," and the "Saviour of the Church." There is an inscription in the Vatican in honour of the late Pope, Gregory XVI., in which he is called "His Holiness," the "Supreme Priest," the "Great Lord," the "Sovereign Father of his People."

History has already recorded the fact that he, like many of his predecessors, was really the father of *some* of his people; but this shameful fact is not supposed to affect his official character. However base he may be as a man, he is still by right of office, his Holiness, the Supreme Priest, the Great Lord. "Once a bishop, always a bishop:" for this dogma, the Roman Church, and those who sympathize with it, are indebted to Calistus, a defaulting, thieving fellow, who by bribery and corruption secured the office of Bishop of Rome, in the third century.

The Pope is carried about on men's shoulders in processions, accompanied by persons bearing lighted candles and various insignia of office (as the pagans were accustomed to carry the images of their gods), the people kneeling in the most abject manner at his approach. They not only bow down to him, but they kiss his hand, his knee, his toe, and burn incense to him. Could pagans do more before an idol in an idol's temple? When the Pope presides in the Sistine Chapel on public occasions, he receives what is called the homage of the throne from the cardinals. They approach him in an humble posture, saying, *Venite adoremus* (Come let us adore), and kiss his hand; then they make three bows, one to the occupant of the throne, one to the right hand, and one to the left, which it is said are intended for him, as personating the Father, and for the Son and Holy Ghost on each side of him. *Thus is the Man of Sin revealed, the son of perdition; who exalteth himself as God, and sitteth in the temple of God, showing himself that he is God.*

#### PUSEYISM PREDICTED TWO HUNDRED YEARS AGO.

THE following prophetic description of the Oxford Tract heresy is copied from an Exposition of the Revelation, by Thomas Goodwin, D.D., sometime President of Magdalen College, Oxford, described in the Register of the University as "in scriptis in re theologica quam plurimis notus." The exposition was written in the year 1629, and printed in 1683, in London, with his other works, from the second volume of which, pp. 65-67, this reprint is taken, as conveying a remarkable anticipation of the rise, progress, object, and ultimate fall of this device of Satan, which we now see matured within the professing Church of Christ.

"THE state of the Church, and her conflicts with Satan the first four hundred years, having been described in the 12th chapter of Revelation, in the following chapters is set forth the state of the Church from that time, during the times of Antichrist; all which time there was, and is, both his false Antichristian Church, and the true Church under him, running along together. Now the description of Antichrist (the Pope) and his false Church, in his rise, power, greatness, and extent of his dominions, and of the company that should cleave to him, is set forth in the 13th chapter under the vision of a two-fold beast, which points at the Pope according to his double pretended claim of power and headship in the Church." After describing the temporal and ecclesiastical power of Popery proper, the author proceeds:—

"Now take the times of Popery before the Reformation (that is, afore the times the Protestant kingdom did first begin to cast off the Pope), and there were none that were suffered to have such a remiss (no nor any lesser)

kind of owning the beast, but must all (as they did) receive his mark, or his name, and be professed papists, coming to Mass, acknowledging the Pope, and worshipping his image; or they might not buy and sell, they might not live quietly as others did. Therefore these that receive the number of his name must be some generation of men risen up since, and that also within those kingdoms (some of them) that have renounced the Pope: for within the Popish dominions (unto this day) either the Inquisition suffers none to profess less than the receiving his name at least; or in others, those that are of Papists the most moderate, yet receive the name of the beast at least, and so, more than the number of his name. But this number of his name seems to be a company that proceed not so far as to receive his character, professing themselves to be priests of Rome, nor to receive his name; for they do not profess themselves to be Papists, and yet are of the number of his name, that is, do hold and bring in such doctrines and opinions, and such rites in worship as shall make all men reckon, account, or number them among Papists in heart and affection; and so, they are of the number of his name, that is in account such, they behave themselves to be so as they are, and deserve to be accounted and esteemed Papists, and to aim at Popery in the judgment of all orthodox and reformed Protestants; and that justly, for although their profession deny it, yet when their actions, and their corrupting of doctrine and worship shall speak it to all men's consciences, they cannot but judge that the Pope, and the fear of him, is before their eyes (as David speaks of wicked men). And as those in Titus, that profess they know God, yet in their works deny him, are justly accounted Atheists; so those that shall profess the Reformed Religion, yet in all their practices and under-hand policies depress it, and advance the Popish party, are justly to be accounted Papists, and to have received the number of his name."

"The phrase [number of a name] is not only taken for a name consisting of numeral letters, and so, not only for number arithmetical; but the word (number) is in many languages put for the account, reckoning, or esteem, that is commonly had of men; as in Latin we say, he is one *nullius numeri*—of no number or account, and so among the Grecians, *en polemoo enarithmos*, is used by Homer for one in great account in war, being numbered or esteemed a soldier."

"So then, number of a name, is a common esteem or account to be such or such an one; and so the number of the beast's name here is the common repute or esteem to be a Papist, procured through under-hand advancing of the Popish cause. It being therefore spoken in a distinct and lower degree from receiving his name or mark (which note out an open expression), doth yet necessarily import so much, inclining and cleaving to him (though secretly) as shall deserve that account and repute to be so numbered, as being indeed tacitly and in heart as truly of his company as those that receive his name. Now if in opening the meaning of the Holy Ghost in the phrase here, this description shall seem to the life to picture out a generation of such kind of Popish persons as these in any (even the most famous) of the Reformed Churches, certainly there will not want good ground for it; for though they, with an impudent forehead, renounce the Pope's character and the name of Papists, and will by no means be called priests of Baal (though priests they affect to be called), but boast themselves to be of the Reformation, and opposites to the Papal faction, yet with as much impudence do they bring in an image of Popish worship and ceremonies, added to some old limbs, never cast out, other substantial parts of altars, crucifixes, second service, and the like,

so to make up a full likeness in the public service to that of the Popish Church, they bring in the carcass first, which may afterwards be inspired with the same opinions. All this not as Popery, or with annexion of Popish idolatrous opinions, but upon such grounds only, as upon which Protestants themselves have continued some other ceremonies. And as in worship, so in doctrine, they seek to bring in a presence in the sacrament of the Lord's Supper, beyond that which is spiritual to faith, which yet is not Popish Transubstantiation; a power in priests to forgive sins, beyond that which is declarative, yet not that which Mass-priests arrogate: justification by works, yet not so grossly as in the way of Popish merit, but as a condition of the gospel as well as faith; and many the like to these; thus truly setting up an image of old Popery in a Protestant Reformed way, even as Popery is an image of heathenish worship in a Christian way. Say these men what they will, that they hold not of the Pope, nor any way intend him, or the introducing of his religion into these churches, yet their actions do (and cannot but) make all men number them as such; and therefore we say, they have gained that esteem at home and abroad in all the churches; and it is no more than what the Holy Ghost prophesied of, who hath fitted them with a description so characteristical, as nothing is more like them than this of these here, who are said to receive the number of his name. And they doing this in a way of apostasy from their former profession and religion in which they were trained up, and in a Church so full of spiritual light, where God hath more witnesses than in all the rest of the churches, and with an intention and conspiracy in the end to make way for the beast (this going before, as the twilight doth serve to usher in darkness), therefore the Holy Ghost thought them worthy of this character (in this prophecy), and of a discovery of them unto whom they do belong, especially seeing they would so professedly deny it. And though haply but in one of the ten kingdoms (although the Lutherans elsewhere look very like this description also), yet seeing they were to grow so potent a faction, as to have power to hinder the (buying and selling) quiet living of others amongst them, who will not receive this worship and doctrine (which is a new refined Popery) and with it the number of his name; that is, those opinions and practices which do deserve that esteem. And further, because they were to be the Pope's last champions before his fall, whom those that are the true saints (of whom the greatest number in the last age before the Pope's ruin, is in, or belonging to that one kingdom), are to encounter and overcome before the ruin of Rome; therefore the Holy Ghost thought not fit to leave such a company out of the beast's number and followers; and that also, although they were to continue but a short time; for the doom of these men we have in another prophecy (as their description also), 2 Tim. iii. from the first verse to the tenth, the prophecy there being of a generation of men to arise in the last days, (the Papists arising is attributed to the latter days, in 1 Tim. iv., but the rise of these to the last of the last days), who shall set themselves principally against the power and spirit of true worship, and set up a form or image instead of it, verse 5, but their doom is (verse 9): "These shall proceed no further," they shall have a stop; and their folly, and madness, and hypocrisy (to attempt to bring in Popery with denying it, and when it is going down then to build this Babel again) shall appear to all men; and being discovered, will be their overthrow; but notwithstanding they must proceed farther than as yet they have done, even to the killing of the witnesses in that kingdom, or tenth part of the city (as chap. xi. will show, when in its due order it shall be opened). And because

these last champions of the beast, and healers of the wound given him, should come in the last days of all, they are therefore last named, and are said to be last overcome by the witnesses and pourers forth of the vials, as chap. xv. 2.

“Who hath ears to hear, let him hear!”

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### PERVERSION TO ROME.

EVERY true-hearted Protestant must rejoice at the efforts made by the Scottish Reformation Society thoroughly to indoctrinate all students, but especially students of divinity, in the Popish controversy. If ever there was a country and age when such efforts were imperatively demanded, that country is our own, that age is the present. No one who lives with his eyes open can fail to observe the life-or-death struggle of Rome, not only to preserve in bondage those who are already under her sway, but also to throw her fetters around all who come within the circle of her influence. And whither is a Protestant people to look for defence against the Jesuitical snares laid to entangle themselves and families. Certainly to their Protestant pastors. But, alas! the state of things among ministers regarding this subject is most deplorable. There is evidently a want of confidence in their own ability to grapple with the controversy; and, therefore, you may attend upon the ministrations of many for years without knowing what Protestantism is, without hearing a single lecture on any one of its distinctive features, and without being once warned of the dangers to which so many young people in all our congregations are being in various ways exposed. A young lady, residing in a large city, who, along with her parents had, from her infancy, attended the ministrations of an eminent minister, through some unknown influence resolved to become a Papist. On communicating this resolution to her parents, they, of course, did everything in their power to persuade her to abandon such an idea. Anticipating that their daughter would receive much good from a conversation with the minister, they informed him of the circumstance, and requested a special visit. Having met the young lady, he talked with her a few minutes, and left her with the very general invitation, that if she wished to see him at any time he would be glad to meet her at his own house. The parents, disappointed with the result of the interview, and still clinging to the hope, that if the evils of the Popish system were properly presented to the mind of their daughter, she would change her course, urged upon her the propriety of calling upon the minister. This she left the house one evening to do; but on the way bethought herself that she would inform the priest, with whom, by this time, she had been brought into contact, of her intention. He, of course, recommended her to do nothing of the kind; stating that if the minister was concerned for her soul it was his duty to call upon her, not hers to go and see him. On this advice she acted; and she is now a zealous Papist.

Is not such a fact significant? If this minister had been thoroughly up in the controversy, and alive to his duty, humanly speaking, this young woman might have been saved. We therefore rejoice in the prospect of every minister of the gospel being so trained that he will have no misgivings on this subject, which is becoming more and more the subject of the day.



## PROTESTANT PRIZES AT OXFORD AND CAMBRIDGE.

WE cordially congratulate the Protestant Alliance on the following enlightened and seasonable proposal which they have just issued:—

“It has been proposed that one or more prizes of say £100 should be offered for the promotion of the study of the Romish question amongst graduates of the Universities of Oxford and Cambridge. The proposition has been received with much approbation by many who desire that young men of education, especially ministers of the gospel, should be encouraged to acquaint themselves accurately with the distinctive features of the Roman Catholic apostacy. The useful effects which attended the examination for prizes offered by the Protestant Alliance three years ago to students of another class seem to justify the committee in urging the importance of the above proposal; but it is thought right, before any scheme is matured, that further opinions should be invited on the subject from a few select friends of the Protestant cause.”

We cannot doubt that this scheme will be hailed with gratitude by all enlightened friends of the Protestant cause. If a moral evil is to be cured, we must aim at the fountainheads of influence. The great English Universities are the fountainheads of the intellectual life of the nation. There the whole youth of the upper and most influential classes are being continually trained—the statesmen, lawyers, and theologians of succeeding generations; and there it is pre-eminently true, that

“As the twig is bent, the tree’s inclined.”

If an irreligious influence is allowed to prevail in our Universities, if the minds of our generous youth are corrupted with Popish or infidel tenets, the whole nation may be expected ultimately to suffer. On the other hand, if a thorough knowledge is diffused of the noble principles of Scripture truth, and of the British constitution, as founded on the free spirit of Protestantism—if our future statesmen are led to study the contrast between English liberty and continental despotism, English progress and continental stagnation, all as springing from our possession of Protestant truth and an open Bible, we may expect a race of men to rule over us who will cease to be the prostrate dupes of designing Jesuits. The same thing is true of the future clergy. And we cannot imagine a more effectual way of accomplishing these great ends than for the Protestant Alliance to approach the great Universities of England, and, by offering suitable prizes, seek to stir the youthful minds there to a thorough study of these great subjects. The machinery is very simple, but experience has demonstrated that it is very powerful in accomplishing its objects. It is not merely those who obtain the prizes that are benefited. The unsuccessful competitors, even those who examine the subject simply with a view of determining whether they shall compete, the mere spectators of the struggle, the entire kingdom, in hearing that such subjects are canvassed in quarters so influential—all are benefited by such a scheme as that which the Protestant Alliance has proposed. Therefore we trust that they will not only receive a cordial approbation of their plan, but such liberal contributions as will enable them to carry it out in the most efficient way.

If any doubt existed in regard to the great expediency of endeavouring to influence the English Universities for good, it would be dispelled by the obvious

systematic attempts of Jesuits to influence them for evil. Those profound schemers and politicians began their operations for revolutionizing the Church of England, and, if possible, bringing it back to Rome at Oxford. There the ecclesiastical moles threw up their first earthworks in the form of the "Tracts for the Times;" and there also the friends of the Reformation ought to plant their most powerful batteries of resistance. Indeed, the only wonder is, that this idea has not been taken up sooner; and, now that it is fairly started, we trust that not only prizes but special lectureships will be established and endowed for the maintenance of Protestant truth.

### A PRACTICAL ILLUSTRATION OF POPERY.

*To the Editor of the Bulwark.*

DEAR SIR,—I enclose, for insertion in your valuable periodical, a narrative entitled "A Practical Illustration of Popery," and also my card. I have repeatedly visited the family, and both from themselves and one who knows them well, have learned the facts of their history. I have seen one of the letters respecting this couple, written by the lady referred to, who is now a clergyman's wife, in the west of Ireland. I could give you the name of this lady, of the couple concerned, of the town, street, and cottage in which they live, of the gentleman who obtained employment for the husband, and of the medical gentleman who has attended the wife. There is no room for doubting or denying the authenticity of the statement. Comment is needless, but your readers will be assisted by this whole case in estimating the great apostacy, and the conduct of these nominal Protestants who, in and out of Parliament, assist the Man of Sin.—I am, Dear Sir, yours truly,

A PROTESTANT.

*February 23, 1860.*

[Were we at liberty to give the name of our respected correspondent, it would amply authenticate his statements.—Ed. *Bulwark.*]

A few years since, a Roman Catholic woman, in one of the principal towns of Ireland, went to the priest in confession, to obtain relief from spiritual distress. He gave her a long prayer to be committed to memory, but she neither succeeded in the task of learning it, nor obtained relief from the attempt. When she mentioned this to the priest, he told her in substance that he had no other comfort for her. Hearing about this time of a discussion meeting not far off, she proposed to her husband to attend it, and to this he readily agreed, as his own state of mind was very much like his wife's. One evening, as they were about to go to the meeting, their Roman Catholic landlady said, "I understand you're going to that meeting in —— Street. I wish to tell you that if you go there I'll turn you out of my house, for I'll suffer no one to live under my roof that goes to such a place as that." However, they went again and again, and were not turned out; but they heard, for the first time in their lives, of salvation by grace through faith, without deeds of law, and hearing they believed, and obtained peace with God. The relief and consolation which they had sought in vain in confession and penance, they now found, without money and without price, by believing in the Son of God. They ceased at once all connexion with Popery, and immediately their relatives and friends began to persecute them furiously, breaking their furniture, and getting the man turned off by his Roman Catholic employer. The woman's

arm was broken at the wrist by a violent assault in the street. In consequence of all this, they were reduced to great distress, and in their want and perplexity, resolved to go to a town at a considerable distance, in the hope of obtaining employment there. Having no money to pay the railway fare, they resolved, as a matter of necessity, to go out and beg as much money as would pay their way. This was the crisis of their lives, because it was the extremity of their distress, and because in the town to which they purposed going they would lose the religious privileges and advantages which they had been enjoying. But their extremity was God's opportunity. While the husband was holding their only child in his arms, and the wife was pleading with a servant down in an area, a Protestant lady, who is now a clergyman's wife in the west of Ireland, passed along the street, was struck with the appearance of the party, and beckoned the woman to follow her. The woman said to her husband, "That lady seems to be beckoning to me, but it can't be to me, for I don't know her." "O well," said her husband, "you had better follow her, it can do you no harm." The lady occasionally turned round to see if the woman was following her, and on reaching her own house, took the woman in and questioned her. The woman at first said nothing of their conversion and persecution, but simply of their distress, and of their desire to go elsewhere for employment. On producing a certificate of marriage, the lady, without any reference to religious matters, gave her some money to hire a room, and by her influence obtained a situation for her husband. He has never been out of employment since; but to whatever part of the town they go they are found out and persecuted. Shortly before my first visit to them, this woman's brother-in-law came to her house and gave her a severe beating, and she thinks would have killed her, if her husband had not come in in time to save her. But they endure all as becomes Christians. I have not heard a single harsh or unkind word fall from their lips against their enemies and persecutors. They have given evidence, during about six years, by the confession of the mouth and by the tenor of their life, that they are converted not only to the doctrines of the gospel, but to the knowledge and love of Christ.

Nine days before last Christmas, a strange priest came to the cottage of this couple, and asked leave to enter. He then inquired for the woman's name, but when she told him it was not likely he would come to a poor person like her without knowing her name, he addressed her by name, and told her that his object was to reclaim her to the true faith and fold. She replied that God himself had received her, and that in Him was her trust, but complained that he had come to her with a false pretence, and that herself and family had been cruelly persecuted. He replied, "It is better that your body should be made quarters of than that your soul should be damned;" and he also said, "You need not doubt that your husband will be made quarters of;" and again, "You're very near the canal here; you had better take care of yourself." When she asked for his name, as he had asked for hers, he said, "I'm a priest."

Two days after this, Sunday, December 18, 1859, she took the youngest of her three children, and went to the Sunday-school for the other two children. There was a good deal of snow, and her children were slipping and laughing as they went along together, and she was walking carefully to avoid a fall, as she was within three months of her expected confinement, when a tall man walked up to her, and said, "Have you had your Christmas-box yet, Mrs. — ? I see you've the bread, and I'll give you the soup;" and immediately with these words he struck her on the head with a stick, and knocked her down in

a state of insensibility, and also commenced kicking her. A policeman came up and laid hold of a man, but her eldest boy, who is upwards of seven years old, said, "That's not the man, mamma." By this time there was a crowd around her, but the perpetrator of the brutal and diabolical assault had escaped. The woman was very ill after this beating, but by skilful medical treatment and care serious results were averted.

#### GOVERNMENT THEORY OF DENOMINATIONAL GRANTS.

It is admitted on all hands that the present system of indiscriminate Privy-Council grants has done more to promote Popery in Britain than all the other devices of modern times. If the system continues, it cannot fail, within a limited period, to produce an immense accumulation of monks and nuns in all parts of the kingdom, under Government sanction,—training up our neglected youth in all the abominations of the Romish system at the public expense. But there is, if possible, a much greater evil, springing from the same insidious source, viz., a growing unsoundness amongst Protestant denominations in regard to the duty of bearing open and determined testimony against Romish error, and against the Romeward career of Government. This tendency of the indiscriminate grants has evidently been increasing of late years. Our pulpits are now comparatively silent on the subject of Rome: a growing apathy is spreading over the churches, whilst the enemy, as virulent as ever, is gradually seizing on all our strongholds. It is impossible to doubt that this has been largely caused by the "hush-money" of the Privy-Council. And oddly enough, the Government have now at length become so bold as to unmask their policy and announce that this is the Jesuitical object which they had in view from the first in adopting the present plan, and which they still contemplate in maintaining it. They are perfectly well aware that the Privy-Council grants constitute a most extravagant and unprincipled educational system; that they afford no real security for the introduction of a national system of education commensurate with the wants of the entire people; but, on the contrary, by fostering a great variety of hostile interests, makes the hope of ever obtaining such a system all but visionary; that they tend to multiply rival schools in rich districts and to leave the poorer districts neglected, inasmuch as grants are only given where money can be raised; but then they serve an immediate political object,—that of quenching the inconvenient zeal of Protestantism whilst rulers are pursuing their infatuated policy of truckling to Rome. Every man who expects grants—and this includes many men in all the Protestant churches by which such grants are accepted—is expected to be discreetly silent in regard to the sin of promoting Popery by Government aid. If he does not pursue this course he can easily be punished, for he may find the door of the Treasury shut against him when he makes his next application. Let not our readers suppose that there is the least exaggeration in this theory, for we have it now under the express authority of Government themselves. We actually blushed for our country when we read the following report:—

"Mr. Black asked the Vice-President of the Committee of Privy Council for Education if, in preparing the estimates for public education, there will be any objection to state separately the grants proposed for schools in Scotland, distinguishing the amounts proposed for schools connected with the Established Church, the Free Church, the Episcopal Church, the Roman Catholic Church, and the Ragged or Industrial Schools, instead of including them in one gross sum for public education in Great Britain.

“Mr. Lowe, in answer to the question put by the hon. member for Edinburgh, after some explanations in the way of detail, said—There was another reason against the proposition of the hon. gentleman. *The principle of the present system was, that each denomination, in receiving the public money for its own educational purposes, was content to waive its objections to all other denominations which it believed to be in error receiving it too. It was a sort of truce, by which every particular denomination waived all objections to others getting the public money on consideration of receiving it for themselves.* Now, if the proposition of the hon. gentleman were adopted, it would be found that debates would take place on all the grants. It would be impossible to keep peace among the different bodies. They would have a regular hunt, each denomination turning out to hunt down the others. That would not be a desirable state of things.”—*Times*, 4th Feb. 1860.

Is it possible that such a clumsy device can much longer blind any intelligent man? “In vain,” we are told on the highest authority, “is the snare spread in the sight of any bird.” But here the thing is ostentatiously done, and has hitherto been done with success. A few able and faithful men in Parliament, to expose and denounce this tampering with sacred things for sordid political ends, would be of inestimable importance.

POPERY IN IRISH PRISONS.

The following statistics, carefully compiled from a recent Parliamentary document, are very suggestive:—

STATEMENT of the Sums paid annually to Popish Priests as Chaplains to Prisons in Ireland, and of the number of Prisoners belonging to the Popish Church, during the year 1858, compiled from the “XXXVII. Report on Prisons,” recently presented to Parliament.

I.—SALARY OF POPISH CHAPLAINS.

County and Town Jails.	Annual Salary.	County and Town Jails.	Annual Salary.
Antrim, . . . . .	£46 3 1	Brought forward,	£899 19 7
Armagh, . . . . .	30 0 0	Kilkenny, City, . . . . .	30 0 0
Carlow, . . . . .	30 0 0	Kings, . . . . .	40 0 0
Cavan, . . . . .	30 0 0	Limerick, County, . . . . .	50 0 0
Clare, . . . . .	46 3 0	City, . . . . .	40 0 0
Cork, County, . . . . .	46 3 0	Londonderry, . . . . .	46 3 1
City, . . . . .	46 3 0	Longford, . . . . .	36 13 6
Donegal, . . . . .	30 0 0	Louth, Dundalk, . . . . .	36 13 6
Down, . . . . .	30 0 0	Drogheda, . . . . .	30 0 0
Dublin, County, . . . . .	55 7 3	Mayo, . . . . .	37 10 0
City, Richmond		Meath, . . . . .	50 0 0
Bridewell, . . . . .	100 0 0	Monaghan, . . . . .	30 0 0
Grangegorman		Queen's, . . . . .	40 0 0
Prison, . . . . .	100 0 0	Rosecommon, . . . . .	46 3 0
Four Courts, . . . . .		Sligo, . . . . .	30 0 0
Marshallsea, . . . . .	60 0 0	Tipperary, Nenagh, . . . . .	50 0 0
Fermanagh, . . . . .	30 0 0	Clonmell, . . . . .	50 0 0
Galway, County, . . . . .	46 3 0	Tyrone, . . . . .	30 0 0
Town, . . . . .	50 0 0	Waterford, County, . . . . .	40 0 0
Kerry, . . . . .	50 0 0	City, . . . . .	40 0 0
Kildare, Naas, . . . . .	27 13 10	Westmeath, . . . . .	30 0 0
Athy, . . . . .	27 13 10	Wexford, . . . . .	50 0 0
Kilkenny, County, . . . . .	46 3 0	Wicklow, . . . . .	46 3 1
Carry forward,	£899 19 7	TOTAL, . . . . .	£1807 9 7

II.—NUMBER of POPISH PRISONERS contrasted with those who are Protestant, including that class whose religion is not ascertained, committed during the year from 1st January to 31st December 1858.

Classes of Crime.	Protestant, including Presbyterian and whose Religion is not ascertained.			Roman Catholic.		
	Male.	Female.	Total.	Male.	Female.	Total.
At Assizes and Quarter Sessions—						
Felons, . . . . .	146	73	219	705	535	1,240
Misdemeanants, . . . . .	96	23	219	693	141	834
Criminal Lunatics, . . . . .	...	3	3	7	...	7
Summary—						
Offenders under Larceny Act,	228	160	388	1,431	1,417	2,848
Misdemeanants, . . . . .	834	780	1614	5,264	4,491	9,755
Dangerous Lunatics, . . . . .	65	42	107	314	224	538
Under Revenue Laws, . . . . .	11	11	22	117	61	178
Under Poor-Law Act, . . . . .	24	16	40	170	115	285
Courts Martial and Deserters, . . . . .	278	...	278	613	...	613
Under Vagrant Acts, . . . . .	36	65	101	503	836	1,339
Drunkards, . . . . .	501	581	1082	3,567	3,224	6,791
Acquitted, no Bills, no Prosecution, for further Examination, and Discharged, . . . . .	641	192	833	2,641	1,570	4,211
Remaining for Trial on 31st December 1858, . . . . .	48	13	66	271	117	388
Total Males and Females,	3008	1964	4972	16,296	12,731	29,027
Grand Total, . . . . .	4972, Compared with			29,027		

From the above table it will be seen that the vast majority of prisoners in jails in Ireland belong to the Roman Catholic Church. It will be kept in view that the number of prisoners classed as Protestants includes 378 (of whom 345 are males) whose religious profession has not been ascertained. The following are the relative proportions of each class to the whole number of prisoners, viz. :—

- (1.) Belonging to the Established Church, . . . . . 11·2 per cent.
- (2.)     "     "     Presbyterian, . . . . . 2·3     "
- (3.) Not Ascertained, . . . . . 1·2     "
- (4.) Roman Catholic, . . . . . 85·3     "

The Roman Catholics of Ireland are much more numerous than Protestants, but, according to the population, the following may be stated as very nearly correct, keeping the disparity of numbers in view :—

Protestant Prisoners, including those whose religion is not ascertained, are to every thousand of the Protestant population as, . . . . . 2 48  
 Roman Catholic Prisoners to every thousand of the Roman Catholic population, . . . . . 7·25

In other words, looking at the population, there are 3 Roman Catholics committed to prisons in Ireland to every 1 professing Protestant.

III.—NUMBER of JUVENILES committed during the same year—Criminals being distinguished from Vagrants.

	CRIMINALS.	PROTESTANT.	ROMAN CATHOLIC.
10 years and under, . . . . .		5	57
10, and not exceeding 16 years, . . . . .		192	1902
VAGRANTS.			
10 years and under, . . . . .		1	23
10, and not exceeding 16 years, . . . . .		4	131
		202	2113

And thus the relative population to the total number of juvenile offenders is as follows :—

Protestant, . . . . .	8.8 per cent.
Roman Catholic, . . . . .	91.2 „

And according to population, the proportion will be to every ten thousand of the respective populations as follows :—

Protestant as . . . . .	1.01
Roman Catholic as . . . . .	5.28

In other words, looking at the respective populations, there are five times more juvenile offenders connected with the Roman Catholic Church than with the Protestant.

POPERY AND AGRICULTURE IN IRELAND.

THE following figures, compiled from a Return of the Agricultural Statistics of Ireland for the year 1859, just presented to Parliament, illustrate the effect which Popery has upon agricultural prosperity, contrasted with the beneficial effect of Protestantism. It will be borne in mind, that the province of Connaught is the most Popish in Ireland, Munster next, Leinster less Popish than these two, and that Ulster is the only Protestant province. We shall contrast them in the order here indicated, in so far as the total extent of each province is under cereal crops :—

PROVINCE.	Total Area in Statute Acres.	Wheat.	Oats.	Barley.	Beer and Rye.	Beans and Peas.	Total extent under Cereal Crops.
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1. Connaught,	4,392,043	31,188	299,113	11,845	3966	149	346,261
2. Munster, .	6,067,990	168,959	375,091	52,760	1683	438	598,931
3. Leinster, .	4,876,211	179,046	474,618	98,105	3931	7275	762,975
4. Ulster, . .	5,475,530	86,304	832,375	14,809	3662	6979	944,129

From the above figures it will be seen, that as you get from an intensely Popish province, such as Connaught, to a less Popish, such as Leinster, an increase of land under cereal crop is very apparent, and the increase in the

case of Protestant Ulster is very striking. This will be seen by the following table:—

PROVINCE.	Number of Acres per cent. under Cereal Crops for year 1859 in proportion to Area of Province.
1. Connaught, . . . . .	1·6
2. Munster, . . . . .	9·3
3. Leinster, . . . . .	15·7
4. Ulster, . . . . .	17·2

### SCOTTISH REFORMATION SOCIETY.

THE ANNUAL MEETING of the Scottish Reformation Society was held on February 2d, in Queen Street Hall, Edinburgh. Among those present were,—Major Davidson; Professor Balfour; Bailie Blackadder; Rev. Dr. Begg; Rev. Dr. Wylie; Rev. Dr. Andrew Thomson; Rev. Mr. Martin; Rev. Jonathan Watson; Rev. Thomas Main; Rev. R. Gault, of Glasgow; T. Binning Munro, Esq. of Auchinbowie; J. Holt Skinner, Esq. of Gart; A. N. Shaw, Esq. of Newhall; Captain Grove; John Boyd, Esq.; Andrew Snody, Esq., S.S.C.; John Millar, Esq.; Dr. George Lees; John Gibson, Esq., W.S.; Patrick Tennent, Esq.; Thomas Elder, Esq.; J. Bertram, Esq., of Leith; D. Ainslie, Esq.; R. Morrieson, Esq.; W. G. Cassells, Esq.; Peter Scott, Esq.; R. de la Condamine, Esq.; James Nichol, Esq. The meeting was opened with prayer by the Rev. Mr. Watson.

On the motion of Mr. BERTRAM, Major Davidson was called to the chair.

THE CHAIRMAN then addressed the meeting. He said that the aspect of the times in which they lived was enough to arouse the Church from the apathy into which she had fallen. On the one hand, they saw social and moral evil progressing with giant strides; and on the other, they beheld God working and advancing His cause, converting sinners, and gathering unto Himself a people out of every land and class. There were few people, however, who regarded the revival of religion simply as the door of the Millennial glory. The Church seemed rather to expect a yet more fearful development of the intense malignity of sin, and that the wicked would yet be more clearly revealed, whom the Lord would consume with the Spirit of His mouth, and destroy with the brightness of His coming. The present revival seemed rather like a time of refreshing, and the Shepherd of the sheep was gathering in His lambs before the wolf was permitted to do his work. God had to reckon with the nations of the earth for great national sins; and it was evident that the account must be rendered by the nations while the world lasts, for on the great day of judgment individuals would be dealt with alone, and the economy of nations would be broken up. In the midst of this reckoning, how would this nation fare? They had committed many national sins, but surely of all their sins there was not one greater than their sin with respect to the Papacy. Had not God by the glorious Reformation snatched them, as He snatched Abraham from his idols, and set their foot upon a large place; and what they had done, and what they were now doing, to return to their idols, he would leave the gentlemen who were to address them to say. Two years ago, when the mutiny was at its height in India, the feeling was almost universal at home that God was punishing us as a nation for fostering the superstitions of the natives, and withholding from the Sepoys the precious light of the gospel. But were they not enacting the same policy at home with respect to the Papacy? A spurious and fatal liberality had crept into the councils of the nation, and Popery was dealt with as if it were only another form of Christianity, instead of being dealt with as the great Antichrist, the masterpiece of Satan. They heard a great talk of toleration, but the toleration was all on the one side. The lamb could not enter into a treaty of toleration with the wolf, unless the wolf would consent to draw out his fangs. The fangs of Rome were in the old place, although they might be hidden by false and flattering lips; and when the time came when they will be displayed, it will be found that age has only added to their length and sharpness. There was a fact which must strike every reflecting Christian, and it was this, that their Protestantism and their Christianity were not duly represented in Parliament. And there was another fact which was also overlooked, that each of them was individually



responsible, according to their individual influence, for the sins of the nation, and this responsibility was greatly increased by the representative character of their Government; but this subject he would leave to the gentlemen who were to address them. (Applause.)

Dr. BEGG then rose and said—In the absence of our respected Honorary Secretary, Mr. Lyon, I have been requested to read the Annual Report, but perhaps it will be a shorter and more convenient plan simply to state the substance of that Report, as it is already in type, and will be in the hands of the community generally in a few days. It is the Ninth Report of the Scottish Reformation Society—the Society having had its origin at the time of the Papal aggression. Many people have ignorantly imagined that the Papal aggression terminated at the time of that great stir, but, in point of fact, the Papal aggression is now going steadily on, and will continue until, by the blessing of God, the existing state of things is arrested and reversed. (Applause.) Therefore, instead of abating our efforts as a Society, I have the satisfaction of saying, that we never have had a year of more successful progress than the year now past. In the first place, over and above our excellent and indefatigable secretary, Mr. Badenoch, and his clerk, we have had six agents working in the different districts of Scotland, and during the past year almost every district in Scotland has thus been visited. It is impossible to reckon the number of addresses which have been delivered by these agents, but a kind of calculation will be found in the Report, in reference to the amount of printed matter circulated over Scotland during the past year. It has been found to amount to the immense quantity of 3200 volumes of 200 pages each. Of course the immediate result of such a diffusion of information cannot be ascertained, but we have every reason to believe that, by the Divine blessing, much good has been done. One special department has been largely cultivated, particularly in the west of Scotland—I mean the organization of working men's associations. I had the satisfaction of being present at an aggregate meeting of these associations in the west of Scotland, and a more interesting and enthusiastic meeting I never was present at. (Applause.) I hope that these organizations will be extended over the whole kingdom. Another very important department of work has consisted in the labours of Dr. Wylie as lecturer to the students. I believe that one reason why the public are so apathetic in regard to this question is, that our ministers, and especially our younger ministers, are comparatively ignorant in regard to it, and very seldom bring it before their people. We are anxious to lay the basis of a better system, by instructing our future ministers thoroughly on this subject. I have much satisfaction in saying that, in the first place, Dr. Wylie's lectures have been most successful and most acceptable to the students; and, in the second place, that we have been able to extend these lectures this year to Glasgow, where they have been equally successful. The Society have given a number of prizes in connexion with these lectures:—First, prizes to be competed for by the general students, without distinction; and, in the second place, prizes to be competed for by students of the United Presbyterian Church. In both cases the result has been peculiarly gratifying. I have had occasion to read the papers in both cases, and they display a great amount of knowledge of the Romish controversy, insomuch that you would find it extremely difficult to get among older ministers an equal number of men who would have been able to answer so well the questions put to these students. If it be asked, what have we actually accomplished beyond what I have described, I can speak with particular confidence in regard to what we have prevented, and that is a most important object of the Society's operations. The adherents of the Church of Rome in this country have been unceasing in their efforts to advance their cause, especially by Parliamentary enactments; and we have been, by the Divine blessing, instrumental to a considerable extent in preventing the passing of a great number of obnoxious measures through Parliament, which probably would have been passed had not our Society and the Protestant Alliance in London offered decided opposition. (Dr. Begg here referred to the defeated measures of last session, and to the cases of Mortara and Escalante, and continued)—In regard to the present state of matters, there were a number of questions which must be considered in the present session of Parliament. Among these was the question of Maynooth, and I am sorry to say that it is not in a satisfactory position. I fear that some of the well-meaning attempts which have been made to bring the question to a satisfactory conclusion have only had the effect of complicating it. In dealing with a question of this kind, there is nothing but to act on principle. We can never outdo Rome at making a bargain; and I trust that we will be guided by principle alone, and that we will not cease our efforts until the grant is abolished. The question of national education in Ireland will also probably be discussed in Parliament, and I hope that

this matter may lead to a reconsideration of the whole system of Privy Council grants. At this moment the subsidies we give to Rome amount, in the aggregate, to about £200,000 annually—a sum, vast as it is, which does not include uncounted sums which we have no means to investigate. To give you an idea of how much this is, I may mention that, in the Report of the Ecclesiastical Commission some years ago, the funds belonging to the ecclesiastical establishment in Scotland were about £240,000, so that you observe a sum nearly equal to this is voted annually for the support of Romanism from the British treasury. The Report directs attention especially to the proposed commemoration of the Reformation from Popery. You are all aware that we are meeting in a most eventful year; for, exactly three hundred years ago, the Reformation of Scotland was accomplished; in August next we shall reach the precise tricentenary of that great and blessed event. I may mention what has been determined upon. Each denomination before whom the subject has been brought seems very properly to have determined to devote a day, during the sittings of their supreme courts in May next, to the consideration of this question, when addresses will be made, and devotional exercises engaged in suitable to such a commemoration. In August, when the actual recurrence of the period takes place when Popery was abolished in this country by the civil government, and freedom established on the ruins of that system, this Society have determined to have a great meeting of Protestants as such, without regard to Churches, which might fetter free discussion, where every man is to represent himself as a Scotchman, a Protestant, and a Christian, and where for a number of days there will be short Essays read, interspersed with free conversation in regard to a number of topics bearing upon the past, the present, and the future. Deputations have been appointed already from portions of the United States, from some parts of Canada, and from other of our own colonies, to come to Edinburgh; and it has been even suggested that there should be a deputation from every parish and important district in Scotland, to come to this great metropolis, the place where the ashes of John Knox lie, to confer together in regard to our responsibility to God for the blessings of the Reformation, and in regard to our duty at the present moment. This Society will be responsible for the main part of the expense of the commemoration; and it will be one of our principal objects, from this period till August, to make that commemoration as effective as possible. Some of us have also been making strenuous endeavours to establish what is called the Protestant Institute—that is, to give permanency to those lectures which have been delivered to the students—to establish a thorough library, containing the whole literature of Protestantism and Popery, in so far as they are distinctive, and to form a complete centre of operations for the whole of Scotland. Rome knows well how to work all such centres of influence. In the great Propaganda at Rome, for example, a friend of mine a few years ago heard all the students, from different parts of the world, deliver their Essays, and amongst the rest there were some Gaelic students, speaking or reading in Gaelic at Rome—these men being destined to go to the glens of the north of Scotland to maintain the cause of Rome. This was an example for them; and it would be well if the children of the light were as wise in their generation as the children of this world. A great institution seems to be springing up in Lauriston, overtopping all the other houses, and there is reason to believe that it is to be a great focus of operations in regard to the lower parts of our city. Now, it is surely well to establish an Institute as a permanent agency for the purpose of exposing the system of Rome, and for the purpose of indoctrinating the rising generation in regard to her principles. I have been working at this for upwards of ten years. I am glad to say that within these few days I have been receiving considerable contributions to this object, and I have no doubt the Christian people of Scotland will give us the means to make such a monument—such a living monument to John Knox—as will far more become him than any pillar of stone which we could possibly erect,—a monument by which the great principles for which he struggled will be perpetuated in the land. (Applause.)

Mr. BAXENDEN then stated that the income for the year amounted to £1405, 2s., and the expenditure to £1542, 7s. 3d., being an excess of expenditure of £137, 5s. 3d.

Rev. Dr. THOMSON, in an eloquent speech, said, that there are many things brought out in this Report which demonstrated the usefulness and necessity of such an institution as the Scottish Reformation Society. It is a great standing Committee of vigilance on the operations of Popery. And when one thinks of the secrecy, the stealthiness, the sleepless activity that are characteristic of this evil thing, there cannot be a doubt that such an institution as this has plenty of work to do. Another part of its work is to arouse the apathy of Protestants, and to keep them awake, and to maintain in the Protestant part of our community an intelligent resistance to the

designs and efforts of Roman Catholic emissaries I rejoice to know that Dr. Wylie brings his characteristic eloquence and his great knowledge of the Popish controversy to bear on this subject—(cheers)—and I think this must be extremely gratifying to all friends of the Protestant cause. Again, I rejoice to think that this Society is engaged in maturing arrangements for the celebration of the tricentenary of the Reformation in Scotland. There is no country on which the Reformation has shed more benefits, in which it was more the work of the people, and, let me add, in which it did its work more clearly and perfectly than in Scotland. And there is no country in which it ought to be celebrated with a more cordial jubilee. (Applause.) I trust that, as August is a month in which many foreigners visit our country, and especially our own beautiful city, intelligence of this great Reformation gathering will be circulated in other countries so as to make the movement all the more effective. A thing that can only be done once in a century should surely be well done. (Applause.) I am for no compromise on the subject whatever. (Applause.) The attempt was made to effect a kind of money compensation and compromise on the subject of Maynooth—an attempt which, I rejoice to think, has been scouted out of existence—just to show us that no efforts of this kind, as well as more private efforts, ought to be engaged in on which we cannot look back with satisfaction, and with a deep personal conviction of conscientious approval. (Applause.) I shall now conclude by moving, that “this meeting approves of the Report now presented, and is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year. They are persuaded that the circumstances of the times, and more particularly the present state and aspects of the Papal system, with the gracious manifestation of the Divine Spirit, demand a much greater extension of all the efforts of the Society, and present a loud call to greater earnestness in the discharge of duty on the part of all the Protestants of this country.”

Mr. SHAW seconded the motion in an excellent speech.

The Rev. Mr. GAULT then, in an admirable address, proposed the next Resolution—“That this meeting look forward with peculiar interest to the celebration, in August next, of the tricentenary of the Reformation from Popery in 1560, and call upon the ministers and people of Scotland to seize the opportunity which this year presents to them of calling special attention to the principles and results of the Reformation—the most blessed event that ever occurred in this country. They also rejoice to hear that a Protestant Institute is to be established in Edinburgh, as a permanent memorial of that event, for the training of students, teachers, missionaries, and the rising youth generally, in the knowledge of the distinctive principles of Popery and Protestantism.” In supporting it, he referred to the great and peculiar privileges which this country enjoyed through the Reformation, and said he could not believe that anything would do more for the advancement, not merely of Protestantism, but of real and vital godliness, than just this; that they should fall back on the first principles of the Reformation—love to God’s Word, and to the Lord Jesus Christ as the great and only King and Head of his Church and people. (Applause.) He then compared the state of Scotland prior to the Reformation in 1560 with its present condition, and said that they might say that the state of Scotland now was as superior to what it was in 1560 as the Scotch agriculturists in the Lothians of Scotland were superior to the condition of a plantation of the slave States of America. (Hear hear.) He then stated, that although Popery was advancing in this country, they ought never to forget that Protestantism was making still greater strides; in proof of which they had only to look at Glasgow, the head-quarters of Popery in Scotland. As an index of the popular feeling in regard to Popery, he stated that when an *Ave Maria* was about to be sung at a recent concert in Glasgow, in the City Hall, a gentleman rose up and protested against it, and that, instead of his being hissed by the audience, he was loudly cheered, and the singing of the *Ave Maria* was suppressed. (Applause.)

Dr. WYLIE seconded the motion in an eloquent speech, on the duty of commemorating the Reformation, which we give elsewhere.

Mr. J. GIBSON, Jun., seconded by Mr. R. MORRIESEN, moved the re-appointment of the General Acting Committee for the current year.

The several Resolutions were unanimously agreed to.

A vote of thanks having been given to the Chairman, the benediction was pronounced by Dr. Begg.

## ROMAN CATHOLIC CHARITIES BILL.

BROUGHT IN BY MR. BOWYER AND OTHERS.

The following objections to the above bill have been prepared by the Protestant Alliance, and embodied in a Memorial to the Home Secretary. They will give a clear idea of the bill itself, and of the growing audacity of the Romanists:—

That, by the said bill, any use, trust, or disposition of land or money, for procuring prayers for the soul of the dead, is declared to be legal.

That, by the provisions of the said bill, the Statutes of Mortmain would be repealed for the benefit of Roman Catholic Charities alone.

That the second section of the said bill, legalizing any use, trust, gift, or foundation for charitable purposes, made previously to the 2d and 3d William IV. c. 115, "for the better securing the donations and bequests of His Majesty's subjects in Great Britain, professing the Roman Catholic religion," being unrestricted in its operation, is directly opposed to the provisions of the 10 George IV. c. 7, called the "Roman Catholic Relief Act," whereby monastic institutions are prohibited; and it would also sanction future gifts or dispositions for the foundation or endowment of monasteries. In support of this construction, we refer to the Act of 2d and 3d William IV. c. 115, wherein there is an express declaration that the said Act shall not in any way repeal or alter any provision relating to the suppression of such monastic institutions. We submit that if the Roman Catholic Relief Act is to be contravened in one point, a grave question would undoubtedly be re-opened as to the whole subject.

That, by the third section of the said bill, any use, trust, gift, foundation, or disposition, made otherwise than by will, although the same may not have been enrolled as required by law, would be legalized; that a similar objection exists against the fourth section.

That such a sweeping and general enactment, making no distinction between *legal* and *illegal* trusts or purposes, ought not to be sanctioned by the Legislature, and that such a procedure has a dangerous tendency, and would perpetuate a wrong against individuals, and open the door to frauds.

That, by the proposed bill, Roman Catholic Charities will not be brought within the jurisdiction of the Charity Commissioners; but, on the contrary, the present administrators of Roman Catholic Charities will still continue to be irresponsible, and under no legal control as to the performance of the trusts, except at the suit of private individuals; and that the operation of the present bill will be to make that legal which has hitherto been illegal.

That in Ireland, at the present time, there is no exemption of Roman Catholic Charities from the operation of law, but they are subject to the same law as Protestant charities, and are duly administered by Commissioners appointed for the purpose, and that no objection is taken to the operation of the law in that country.

That no reason, founded on public policy, is alleged in support of this attempt to change the law of England, which declares all gifts of real or personal estate to procure prayers for the dead to be for superstitious purposes, and absolutely void. That money so left would not be for any public or useful object, but would be for the sole benefit of the priest.

That, by the existing law, Protestants cannot devise land by will for any charitable purpose; that such exemptions, as contemplated by the said bill,

in favour of Roman Catholics, would operate most injuriously upon all other classes of Her Majesty's subjects, and would create great discontent; that such a power of leaving land by will, for a charitable purpose, would open the door to fraudulent disinherison of the lawful heir, and to the infliction of wrong on the relatives of the testator; and that the provisions of the Statutes of Mortmain, for the prevention of the accumulation of estates in the hands of ecclesiastics, would be frustrated.

That the present bill is radically defective, that it will legalize uses and trusts contrary to sound policy,—will confer privileges upon Roman Catholics not enjoyed by any Protestant portion of Her Majesty's subjects,—will place large estates and funds at the disposal of irresponsible persons,—will repeal portions of important Statutes relating to monastic institutions,—and will perpetuate the unjust exemption of Roman Catholic Charities in England from the supervision of the Charity Commissioners.

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#### MARTIN ESCALANTE.

THE efforts made for the release of this persecuted Protestant have been so far successful, but additional efforts are still necessary to set Escalante entirely free; and the whole facts of the case, which illustrate the melancholy supineness of some of our functionaries, are being investigated by the Protestant Alliance, and will probably be hereafter disclosed. How any one can pretend to imagine that the Bible-hating and bloody spirit of Rome is altered, when it is thus seen in Spain and Italy, passes our comprehension.

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#### POPISH SOIREE AT SOUTH SHIELDS.

A POPISH soiree was lately held in South Shields, presided over by a priest of the name of Kelly, and at which it is said a number of misnamed "Protestants" were present. The chairman, as usual, gave as the first toast "The Sovereign Pontiff," and attempted a vindication of the Popes, and of the present state of Rome. Amongst other extravagant assertions, he stated that several persons "had examined into the affairs of the different States of Europe, and they all admitted that the Pope's subjects were more lightly taxed than those of any other State." He admitted "that a great number of beggars infested the Eternal City," but declared "that nearly all of them came from other parts of Europe." He farther affirmed that "it had been said, that all the Popes in succession had died of a broken heart, because they could not do as much as they desired for the benefit of the human race!!!" His audience, who, it is said, cheered these sentiments, must have been very credulous; and it is singularly unfortunate that the Pope's own subjects in Italy seem to be almost unanimously of a different opinion.

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#### SCOTTISH REFORMATION SOCIETY.

It is cheering to find the two great Protestant Societies—the Protestant Alliance of England and the Scottish Reformation Society—proceeding with increasing vigour. The report of the latter Society will be found in substance elsewhere. It is now busy in sending circulars throughout Scotland and the colonies in connexion with the commemoration of the Reformation in August, and it has a strong claim consequently upon the liberality of its supporters.



SCENE IN ST. GEORGE'S IN THE EAST.

## WHAT NEXT?

THE following is an account of an extraordinary scene which took place in St. George's in the East, on Sabbath the 29th of January. The Bishop of London asked Lord Grenville on the following evening in the House of Lords what the Government intended to do. His Lordship is a Scotchman, and the question might have been justly retorted by asking what he intends to do, for it is evident that scenes which are a disgrace to Christianity, and at which Atheists and Romanists must equally rejoice, are caused exclusively by the new-fangled innovations which have been unwarrantably introduced into the Church. The "altar elaborately decorated," the "beautiful candelabrum," and the "large cross over the altar," spoken of in the extract below, have no right to be in any Protestant church,—their existence there is an open insult to the Protestantism of any English parish, and is directly fitted to create a breach of the peace, far more fitted than crying after Mr. King "Puseyism" and "Puseyite," against which the magistrate Mr. Yardley lately launched the thunderbolts of his indignation. Is it possible to suppose that the Bishop of London can have any doubt on this subject? And if he cannot, why does not his Lordship at once speak out plainly on the subject, and denounce the true cause of all this scandal? Does he suppose that peace will ever be permanently preserved in the Church by mere physical force, in the face of such outrageous innovations as these upon her reformed constitution,—such deliberate attempts to hurl her back to the degradation of Popery? Even if a forced peace could be so maintained, would the result not be to encourage all the

Jesuits in England to pour their forces into a church thus left without fence or guard, and to proceed even to greater extremes, for the purpose of bringing Protestantism into contempt? It is of no use to attempt to blink these obvious questions. The present state of things will get worse and worse, unless equal justice is done to all parties. By all means let riot be suppressed; but at the same time let Mr. Bryan King be compelled to banish his popish and unscriptural innovations. Nothing short of this can satisfy or ought to satisfy either the parishioners of St. George's in the East, or the general public of Britain.

Suppose that some of our new school Tractarians should take a fancy to turn the parish church into a Mosque, and to introduce the worship of Mahomet—suppose they were to turn it into a temple of Juggernaut—must the people still be satisfied, and the country look on complacently? Must the police force of London, and the strength of Government, be still invoked to protect the innovators by those who are sworn to drive away all errors? But even in such an extreme case, the difference would only be one of degree. The state of matters is already very much like that in which there was “no king in Israel, and every man did what was right in his own eyes.”

“At seven o'clock a procession of priests and choristers entered the church, and advanced to their accustomed place in front of the altar. It was headed by the Rev. Bryan King, the rector, who was followed by the Rev. C. F. Lowder, and ten or twelve choristers, habited in their white robes. Their appearance in the church caused intense excitement. People jumped on to their seats, pew doors were violently slammed, and loud shouts of execration proceeded from every part of the church. Mr. King, who appeared to be seriously ill, and very much depressed, took his place on the seats on the south side of the altar, Mr. Lowder being on the north. The latter gentleman said the first portion of the prayers, Mr. King the last. Scarcely a word was audible. Hitherto the congregation have contented themselves with ‘saying’ the responses, in opposition to the choristers, who sing them; but last night they indulged in responses which were not in the Prayer-book, and which were nothing short of blasphemous mockery. At the close of the prayers Mr. Lowder ascended the pulpit, and was hissed and yelled at by the people with tremendous energy. He was unmoved by these assaults, and gave as his text, the 8th chapter of St. Matthew, 26th verse. He spoke very energetically, but amidst constant interruptions of the most disgraceful kind, of the persecutions which in various periods of her history the Church had been called upon to undergo; and adverting to the circumstances of that parish, remarked that the clergy had never more reason to expect success in the conversion of sinners than at present. He expressed his belief that when the present persecutions ceased, the Church would triumph; and then exclaimed, with great force—‘Who is fearful for the everlasting Church of Christ?’ This was followed by a general shout of ‘Who’s afraid?’ and loud and long-continued laughter. The reverend gentleman bore this indignity with apparently stoical indifference, and when tranquillity had been to some extent restored, addressed the boys present, reminding them that one day they might be laid on a bed of sickness, when the awful sin of sacrilege which they were then committing would rise up in judgment against them. The boys, however, were proof against the reverend gentleman’s serious and earnest admonition, which they responded to with a shout of derisive laughter. Mr. King, Mr. Lowder, and the choristers made their way to the vestry-room with great difficulty, being more than once subjected to personal violence. At this mo-

ment a cry was raised for the demolition of the altar, which was elaborately decorated, and the threat would have been carried out had not the altar gate been valiantly defended by Mr. Stutfield, a son of the county magistrate of that name, and one of Mr. King's choristers. Over the apse or quasi-altar is a beautiful candelabrum, and this at once became an object of attack. Hassoeks were collected from the pews, and hurled at it. Many of them struck it, and every moment it was expected that it would come down. As it was, it was seriously damaged. Another object of attack was the large cross over the altar, at which hassoeks and cushions were thrown from the gallery. All this time there was fighting, shouting, and singing in all parts of the church, with no one in authority to repress it. The scene at this time was perfectly frightful, and would in all probability have ended in bloodshed, had not Inspector Alison, upon his own authority, entered the church with a dozen policemen and ordered it to be cleared. Turned out of the church, the rioters suggested an attack on Mr. King's house, and many persons who went there were very roughly handled. In the course of an hour Inspector Alison had got the whole of the disorderly mob into the street. A considerable amount of church furniture has been destroyed; the cushions in the galleries were torn up and thrown into the body of the church, Bibles and Prayer-books flew about in all directions, and many of the altar decorations have been injured."

## WHY SCOTLAND SHOULD COMMEMORATE THE REFORMATION.

BY DR. WYLIE.

THE people of Scotland should sacredly observe the tricentenary of the Reformation of 1560. They ought to do so, first, as a testimony to the goodness of God, who vouchsafed so great a deliverance to Scotland; second, as a means of perpetuating the liberties which the Reformation gave us; and third, as a means of extending these liberties to other countries still groaning under the yoke from which they were so mercifully delivered. They had a high warrant for what they proposed to do in August next. This commemoration is sanctioned by the precedents of other days. If we look into the Old Testament, we find a remarkable difference betwixt the way in which the Jews were commanded to commemorate men, and the way in which they were commanded to commemorate events. Jehovah was jealous, in the highest degree, of posthumous honours to even the most eminent of his servants. However honoured and useful in their life, no monument was to be erected to their memory; no festival was to be kept in their honour; in some instances their very graves were hidden. That great leader whom God raised up to open the brazen gates of the house of bondage, having performed his great task, and ended his glorious career, was buried by God himself in a valley among the hills of Moab, and "no man knoweth of his sepulchre unto this day." What a contrast to the way in which the Jews were expressly commanded to deal with the deliverances these men were employed to work! These they were never to forget. Every device was taken, every precaution was multiplied, to keep them in the nation's memory. Pillars were set up; songs were written; festivals were appointed; the father was to tell them to the son, and one generation was to declare them to another. From the greatest of these deliverances was their era dated,—on its anniversary did their year begin. There is a



principle in this applicable to all nations. The youth of our nation was signalized by wonders as stupendous, when rightly viewed, as those amidst which the Hebrew nation had its birth. We, too, were in the house of bondage; we were a poor miserable handful of slaves, treading in the brick-kilns and grinding in the prison-house of the oppressor. The Reformation of 1560 was the exodus of our nation. The Moses whom God raised up to break the fetters of the Pharaoh of the Seven Hills, and to lead us out of bondage, was Knox. Where the grave of that man is we cannot tell; and though we could, yet we wish to rear no monument of marble above it. It is a nobler monument we fain would build. We, the sons of the men whom he led out of bondage, would pledge ourselves to God and to one another that we will take up, and to the utmost of our power carry forward, the work which Knox began, and thus show that, though the man is dead, the work is still alive. Next to the planting of Christianity, the Reformation of the sixteenth century was the greatest blessing God ever bestowed upon the world. And, of all the kingdoms of Europe, Scotland is the kingdom which ought most to thank God for the Reformation, because it is the kingdom that owes most to it. It is the Reformation which has made Scotland what it is. The Reformation found Scotland a country of inhospitable bogs and moors, and it has made it a country of gardens and richly-cultivated fields. The Reformation found Scotland a country of wretched hovels and paltry towns, and it has made it a country of noble cities, which rival in architectural magnificence and beauty the finest creations of Italy—not the poor Italy of the present day, but the proud Italy of centuries ago. The Reformation found Scotland a land without letters, and it gave it a literature destined to endure while the language lasts, and worthy, in terseness of diction, of being compared with the purest models of the Augustan era, while in dignity of matter and grandeur of sentiment it far excels them. The Reformation found Scotland a land without arts, and it made it the inventress of the steam-engine, which has revolutionized the labour of the world, and is destined, after covering our own soil with the marvels of industry and trade, to extend the blessings of commerce to the remotest shores and the rudest tribes. In a word, the Reformation found Scotland the tail of the European nations, with scarce a name among civilized countries, and it has made it, in conjunction with its sister England, the head of the nations of the earth. It was the birthday of our country. On that day a free State was born into the world; and if there was wailing among the principalities of darkness, there was shouting amid the Sons of Liberty; and surely it is meet that we should celebrate the tricentenary of its birth with thanksgivings and songs. Should the time ever come when the glorious era of 1560 shall be forgotten, that day will behold Scotland razed from the roll of Free States, and the doors of our old prison-house opening to receive us into a second slavery, in which we shall have time to meditate on the lesson which we failed to learn in days of liberty. Another remarkable fact in connexion with our Reformation, and another powerful reason why we should commemorate it, is the circumstance that it should have made a country so remote, and unknown, and barbarous as ours, its head-quarters, and there it should have created a Church so much in accordance with the apostolic model, and exhibited in so fair a form, and in measure so abundant, the virtues and graces of primitive Christianity. This is a marvel which I can explain only by a reference to the merciful sovereignty of the great Ruler of Nations. Had we been told beforehand that Truth was to revisit

the earth on the benign mission of rending the shackles of the human mind, and imparting a new life to nations, we would have said, "Ah! it is not to Scotland she will come; she will go to the old historic countries of Europe, where the soil is already prepared,—to Italy, where she may company with elegant scholars, and polite students,—to Florence, where she may share the municipal patronage of the Medici,—to Venice, where she will benefit by the vast wealth of an ample commerce,—to France, where an ancient civilisation and a powerful State will extend protection to her. But to Scotland, where there are none but unlettered peasants and rude barons to bid her welcome, she will not come. And yet she crossed the sea. Forsaking the classic Arno, and the cypress slopes of Fiesoli, she opened her mission on the braes of Angus, and in the towns of the Lothians. Striking her roots in the soil, and raising aloft her noble stem, she covered with the shadow of her goodly boughs, not the Apennines, but the Grampians. Well might Scotland say, "He hath put down the mighty from their seats, and exalted them of low degree. He that is mighty has done for me great things, and holy is his name." On another ground we are bound to commemorate the great event of 1560; and that is, as a means of perpetuating the liberties which the Reformation gave us; and if these liberties were worth the winning (and we bought them with precious blood), they are worth preserving. The only way in which society can advance is to keep a firm hold of what it has already achieved. Great principles are like great battles,—they are difficult to win; and therefore we ought to guard jealously their precious fruits. The nation that forgets the past loses not only the past, but the future too. Some men's idea of progress seems to be to be always razing the great stones our fathers placed in the building of truth, and laying the foundation anew. We are to pull down the solid masonry of past ages, and begin anew; and our sons are to pull down what we build, and lay the foundations over again; and in this way the world is to progress—backwards, I suppose. My idea of progress is, that all power is cumulative,—moral power as well as physical; national power as well as individual; and that the great thoughts and the great deeds of one age become the motive powers of the next, by which it is led on to yet greater thoughts and yet greater deeds. The past is the most precious heritage of the present; it is a vast reservoir of moral force; and you could inflict no greater injury on a nation than to cut it off from its connexion with that reservoir of power. It was not till the Greeks had forgotten the great names of Leonidas and Themistocles that they became a nation of painters and comedians, and bowed their necks to slavery. When in Rome a few years ago, I could not help remarking how completely the past was forgotten, how utterly their own glorious history was unknown, by the present beggared and enslaved race of Romans; and I could not help tracing in this one of the great causes of their degradation. Rob Scotland of its past, and what will it speedily become? You would cut it off from its mightiest source of power; you would shear its locks.

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#### POPIISH CRAFT AND PERSECUTION IN INDIA.

It was the persecutions of England that immortalized the Bedford tinker, and gave to the world the *Pilgrim's Progress*, and doubtless the cruelties so frequently emanating from Rome and assailing our ears, will hasten on the ark crisis which will put a stop to her infamous career.

Romanism is everywhere the same, opposing and opposed to all liberty. Where it is powerful, it is oppressive and cruel; where weak, insidious and plausible. In Italy, having attempted to trample into the dust the last spark of civil liberty, it is now helplessly beseeching the powers of Europe to perpetuate that tyranny from which its victims have only just escaped. In Ireland it is noisy and insolent. Listen to the language of the Romish priesthood, seeking to cast ridicule on that very civil liberty which they enjoy and abuse. In benighted Spain, it is sunk into the lowest depths of superstitious darkness, terrified and alarmed by a poor colporteur, armed with a few copies of the Word of God. In our own country we fortunately know very little of the practical working of Romanism; but at a late meeting at Edinburgh, in behalf of Martin Escalante, Mr. Shaw of Newhall related the following instance of its intolerance and insolence, which occurred in a British colony under his own observation. "In the large military cantonment of Bengal, in India, the Government supports two religious teachers, the one a minister of the Church of England, the other a Roman Catholic priest. In the year 1841 or 1842, the Roman Catholic priest, by name O'Nelli, a man of good family, and a Roman by birth, was, from his insufficient knowledge of English, compelled to employ an assistant to prepare his sermons and addresses to the European soldiers. The person employed was a pious sergeant in one of the regiments, and in a few months O'Nelli entertained serious doubts as to the truth and infallibility of Romanism, and he communicated these doubts to myself and the Protestant chaplain. He still continued for some time in the performance of his duties, and we, naturally taking a great interest in his case, referred it to the then Bishop of Bombay, the good Dr. Carr. He intimated to us that he could do nothing for O'Nelli till he was perfectly satisfied of his sincerity; but if he thought fit to come to Bombay, and to place himself for a time in a state of probation, that he would, at its conclusion, if he was satisfied with his character and sincerity, endeavour to find him some employment. O'Nelli consequently proceeded to Bombay, and resided in the house of the Rev. Mr. Valentine, a Protestant missionary on that station. You are aware, that in tropical climates, it is usual to take exercise in the evenings after sunset, and in one of O'Nelli's rambles he was accosted by a countryman, with whom he seems to have formed an acquaintance, and was on one occasion unsuspectingly induced by him to enter a Roman Catholic Church, where he was immediately seized, and bound and conveyed on board a French vessel, which was prepared to sail, and carried off to France, and from thence transported to Civita Vecchia, and placed in confinement in a neighbouring castle. After the departure of O'Nelli from Mr. Valentine's house, a note was sent to him, purporting to be signed by O'Nelli himself, intimating that he was dissatisfied with Protestants, and that he had determined to return to the Church of Rome. For a time nothing was heard of O'Nelli till the occupation of the French troops for the purpose of protecting the Pope against his own subjects, who liberated O'Nelli and many others who were under similar confinement for their religious opinions. O'Nelli on his liberation communicated at some length these circumstances, and it is a remarkable coincidence, that in a conversation with O'Nelli previous to his quitting the Church of Rome, that he mentioned to me that if he took this step, and ever afterwards fell into the hands of the Papal authorities, he would be confined in this very identical castle, and there be burned as an irreclaimable heretic, or retained for the rest of his days."

## TRIAL OF BISHOP FORBES.

BISHOP FORBES, of Brechin, has been put upon his trial before the Synod of the Scotch Episcopal Church for his virtually Popish doctrines, at the instance of the Rev. Mr. Henderson, of Arbroath. We have read Mr. Henderson's "pleadings," and they are really able and convincing. The case is meantime adjourned, but the eyes of the country will be fixed upon the other bishops and upon the result. Why is a similar course not taken in England with the Bishop of Exeter and others?

## POPERY DOMINANT IN NEWFOUNDLAND.

THE following letter is taken from the *St. James's Chronicle*, and illustrates the state of one of our colonies, virtually under Romish sway:—

"I have received an interesting letter from Newfoundland, dated St. John's, Jan. 10. In order to understand the facts narrated in this letter, it is necessary to give some few details connected with the government of the colony. Sir Alexander Banerman is the governor, the Hon. John Kent is the colonial secretary, Mr. Ambrose Shea is speaker of the House of Assembly, and his brother, Mr. E. D. Shea, is the proprietor of a newspaper which represents the views and ideas of the most famous personage in the colony, namely, the Roman Catholic Bishop, Dr. Mulloch. These gentlemen are the *dramatis personæ* of most interesting events now taking place in the 'land of fogs and fishes.' In the first place, it is necessary to state that the Roman Bishop referred to has for several years entirely guided the policy of the Colonial Government, being, in fact, the head of a large majority in the Legislative Chambers who vote on all questions according to his orders. It results that the old governor is really without any influence, and her Majesty Queen Victoria, consequently, happens, in Newfoundland, to be represented by a Roman Bishop. As an illustration of Dr. Mulloch's dictatorial influence:—When the Governments of England and France, during Lord Derby's reign, appointed a joint commission to inquire into the rights of the fishery treaties and boundaries, the Roman Bishop had sufficient influence to name the Hon. John Kent, contrary to the instructions of the Home Colonial office, he being unable to speak a word of French, for which reason mainly the commission failed, and the difficulty between England and France remains still unsolved. The bishop, among other loud-sounding threats, has declared he will one day annex Newfoundland to the United States. Such is the political condition of the colony, and which demands the serious attention of her Majesty's Government.

"These remarks have been suggested by the letter I have received (above referred to). It appears that on the 6th instant a meeting was convened by Bishop Mulloch, to express sympathy with the Pope. The meeting was numerously attended, and the principal speakers were members of the Government, including Messrs. Kent and Shea. In the first place, Louis Napoleon was denounced as Pontius Pilate; Victor Emmanuel was called the impenitent thief; whilst Palmerston, Derby, Gladstone, and Russell were favoured with an amount of Irish abuse, in the style of Dr. Dixon. Messrs. Shea and Kent, oddly enough, argued that if the Pope were entirely in the hands of France, an arrangement might be made either to give the colony to France,

or to follow out the idea of the bishop and declare for America! All this absurd ranting is perhaps nothing more than flowers of speech; at the same time it is a scandal to find members of the Government talking high treason, headed by a Papal bishop! The remedy would appear to be the immediate removal of the Governor, to be replaced by a man of vigour, who would not permit the government of the colony to remain in the hands of a Papal bishop as at present."

THE MAYNOOTH GRANT.—FEB. 14.

MR. SPOONER moved that the House do resolve itself into Committee to consider the Acts relating to the endowment of Maynooth, with a view to the withdrawal of the grant. In the course of a long speech he denounced the teaching at Maynooth, and urged it was a national sin to approve and sanction them by public support. He called attention to the present state of the Roman Catholic community in Ireland, urging that by their disaffection and disloyalty they had showed that the concessions of the Roman Catholic Relief Act had been quite thrown away. In conclusion, he solemnly called upon the House, for the sake of its own credit, and for the highest interest of this Protestant country, to put away from it the national sin of encouraging the doctrines taught in the College of Maynooth.

Mr. P. P. Long seconded the motion.

Mr. P. O'Brien and Mr. Hennessey indignantly repelled the charges which had been brought against the Roman Catholics of Ireland.

Mr. Cardwell opposed the motion, and called upon the House to throw it out by a decisive majority, for the sake of the religious institutions, and for the peace and quiet of the country.

Mr. Newdegate supported the motion, strongly denouncing the grant, which was perverted to the dissemination of doctrines not necessary to the Catholic religion, but subversive of the institutions of the country.

After a few remarks from Mr. Hadfield, Mr. Spooner replied.

The House divided—

For the resolution, . . . . .	128
Against it, . . . . .	184
	—
Majority against the resolution, .	58

The Scottish members who voted in the above division stand thus:—

1. In favour of Mr. Spooner's motion, . . . . .	26
2. Against, . . . . .	8

Majority of Scottish members in favour of abolishing the grant, 18.

Thus, so far as Scotland is concerned, the endowment would have ceased by a large majority; and another very important fact is brought out in this division. In the counties of Bute, Elgin, Orkney, and Ross, and in the Inverness, Wick, and Fife districts of burghs, the question of endowing Popery was agitated at the recent elections, and we find the respective representatives for these districts are present, and vote on the right side. Again, in regard to the Leith burghs, there was formerly a member who voted against Mr. Spooner, but, in consequence of agitation, he lost his seat, and a member is secured who is present and votes on the right side. Scotland, therefore, has

been a gainer in this division by 7 votes over the division in 1858, and by 8 over the division of May 1857. This surely is an encouragement to all the other constituencies in Scotland, whose representatives are indifferent, or against us, to renew their agitation, and to resolve that none but thoroughly Protestant men shall represent them in Parliament.

There is, on the other hand, a loud call for England to bestir herself; for if there had been the same proportion of English members on the right side as there were of members from Scotland, we should have had the Maynooth endowment brought to an end.

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#### PROTESTANT INSTITUTE OF SCOTLAND.

MONEY is coming in steadily for this important object. As a large amount is yet required, however, we trust that all interested in the object, both at home and in the colonies, will continue their efforts, that we may be in circumstances to lay the foundation stone in Edinburgh at the Commemoration of the Reformation in August.

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#### SIR GEORGE SINCLAIR ON THE SABBATH.

WHEN I was sent abroad for my education, more than half a century ago, I was wholly unacquainted with the language of the country which became my home, and had adopted, ere I became familiar with the German tongue, a custom of not going to church, or dedicating any time to religious practices, which clave to me long after that impediment had been removed. And here I cannot help expressing, from a painful retrospective consciousness of its pernicious and soul-ensnaring tendencies, my entire disapproval of the plan pursued by many fond but mistaken parents, of sending their children to distant lands, at an early and critical period of life, for the sake of acquiring certain accomplishments which, though useful and valuable in themselves, are dearly (oh, how dearly!) purchased by the habits which are so frequently acquired, and in so few cases afterwards abandoned, of neglecting the Bible, profaning the Sabbath, and living without God in the world. At the University of Gottingen I not only never attended public worship, but never was acquainted even with any native student who did so. Their entire scheme of Sabbath occupation seemed founded on the express or implied abrogation of the Divine law. I witnessed much drinking, but was never present at any devotions. I heard unnumbered oaths, but never listened to one word of prayer. Much dexterity was displayed in firing pistols, or shooting arrows, at a mark; nor were bowls and battledores laid by or neglected. Patriotic or amatory songs altogether took the place of psalmody; and although, doubtless, "the sin of the young men was great before the Lord," the college authorities (so far as I knew) in no instance went even so far as Eli, or said to them, "Why do ye such things? It is no good report I hear. If a man sin against the Lord, who shall entreat for him?" In short, there was abundance of "music and dancing," and jesting and junketing; and certainly no part of the drunkenness and demoralisation which prevailed could with any truth or justice be laid at the door of fanatical or Pharisical asceticism on the first day of the week. I was at the outset scandalised, and, I may add, always a somewhat uneasy spectator of these orgies; for certain solemnising remini-

sciences of our good old Scottish practices still lingered, almost in self-despite, in my heart and in my memory. At other places, so long as I sojourned on the Continent at that time, I remained at the greatest possible distance from anything in the shape of excess in regard to Sabbath punctiliousness, and thought Puritanism almost, if not altogether, a much sorer evil than profaneness. These long-indulged habits continued to haunt and hamper me long after my return to the hallowed land of my nativity; but, even from the very first, the associations and examples of my earliest days revived. I at once felt convinced that something must be done for God on the day set apart by Himself; for even whilst setting His injunctions at nought, I never questioned the Scriptural sanction on which, in my judgment, the observance of the first day in the week depends. But when my conscience asked me, on the morning of that day, "How much owest thou unto my Lord?" I always stated the amount of the debt at a very low figure; and one reason why I never went far enough was, that I always was afraid of going too far, and railed at, or rallied as "Methodists" all such as were most eminent for strictness and self-denial. This period was to me the most irksome and uncomfortable of all, in regard to the mode of employing the Lord's day; and I had no rest for the sole of my feet, or remedy for the disquietudes of my heart, until gradually, and after many struggles and misgivings, I arrived at the conclusion that to devote the entire day to Him whose day it is, and to abstain, as far as in me lies, from all secular thoughts and occupations, is not only one of the most imperative of our duties, but one of the most important of our privileges. I have no right, my dear friends, to *enjoin* you that which is convenient; and even if I had, I would then (as I do now) for love's sake, rather beseech you to remember the Sabbath day to keep it (ay, and to keep every *hour* of it) holy; and I cannot give you sounder advice than to pray with all earnestness, as every member of the Church of England has ever since its existence been bound to do on that day, "Lord have mercy upon me, and incline my *heart* to keep this law!" I am an old man, whose strength and spirits are faint and failing. It is very probable that I am appearing amongst you for the last time, and I tell you, in a spirit of seriousness and solemnity, that I ascribe many, very many, of my sins and sorrows to my neglect of the Lord's day in former times, and much (oh, how much!) of my present comfort and usefulness (such as it is) to a more strict, and therefore more salutary, observance of that blessed season. I once used to look forward to it as to an interval of dreariness and dulness; I now anticipate its recurrence with a glow of thankful fervour. I often feel a pang of regret, whilst its tranquil and happy hours are gliding by, at the rapid approach of that day on which I must reluctantly be again entangled in the business and bustle of the world; and instead of exclaiming, as I once did, "When will it be over?" the language of my heart is, "When will it return?"

O my friends, let us consider (as would to God it were more my habit and yours to do with respect to all our actions, impulses, and desires!) what will be our feelings when we come to die, with regard to the mode in which we have spent our Sabbaths.

It is worthy of notice, my friends, that the Fourth Commandment is the only one to which is prefixed the emphatic warning, "remember," in order, perhaps, to show that the watchful and willing observance of that sage and solemn injunction forms one of the surest and strongest safeguards against the infraction of the other nine. Its position in the Decalogue is also (in my

judgment) well worthy of serious contemplation. It stands as a kind of connecting link between the three precepts, which comprehend an august and authoritative summary of our duties towards God, and the six which promulgate, with sententious plainness, most stringent prohibitions against the most frequent and flagrant offences which we are prone to perpetrate against our fellow-men, as if the Divine legislator intended to obviate the difficulties and discouragements which present themselves to the awakened sinner's mind, when he weighs and wonders at the breadth and spirituality of the Scriptural requirements in reference to God. "Who is sufficient for these things? By what channel and through what agency shall I find strength and succour for their performance?" "Remember the Sabbath day to keep it holy." It is through the steadfast and habitual improvement of its inestimable hours that you will obtain light to guide, and grace to help, in every time of need, and, in every conflict with temptation, not only on that hallowed day itself, but during the remaining portions of each recurring week. Thus armed and animated, the believer betakes himself, with boldness of heart and buoyancy of spirit, to the aids and appliances prescribed and provided by the wisdom and loving-kindness of the best and most beneficent of Masters; and when he scans and scrutinizes the second table of the law, he calmly and confidently relies on the same never-failing expedient for the ability, as well as the anxiety, to abound in such graces also as our social relations and responsibilities admonish us to cultivate and exemplify. When we are told by one apostle (Rom. xv. 14, 15) that even such as are "full of goodness, filled with all knowledge, and able also to admonish one another," require to be "put in mind of these things;" and by another (2 Peter i. 12) that he feels imperatively called upon "not to be negligent to put those in remembrance of their duties who know them, and are established in the present truth," "where should the ungodly and the sinner appear," if no stated season had been compassionately set apart for alarming the consciences of the unconverted, and "helping those much who have believed through grace?" I am convinced that the unreserved and ungrudging dedication of one day out of seven to the hallowed services of the sanctuary, and to the various employments connected with retirement and self-discipline, constitute one of the most indispensable resources in which the great strength of the genuine believer lieth. But the benefits arising from all such arrangements will prove vain and visionary, if we adopt them not willingly but of constraint; for however strict and sanctimonious the outward observance of the routine may be, if the maintenance of the Divine institution is secretly adjudged to be, on the part of Christ's followers, a blunder and not a blessing, the Lord of the Sabbath, who is not mocked with impunity, will say to every self-righteous or man-pleasing formalist, "How canst thou say, I love thee, when thine heart is not with me?" How blessed is the serene and sober-minded household, by whom the consistent and conscientious dedication of the entire Sabbath to its only Lord is regarded as not merely decorous but delightful; not as a punishment but as a privilege; not as a martyrdom, but as a mercy; who, instead of saying, "What shall we have for the endurance of so grievous a burden?" exclaim with reverential thankfulness, "What shall we render for the enjoyment of so gracious a boon?" They may be compared to the obedient and orderly crew of a gallant and graceful yacht, who perform their prescribed evolutions with unconstrained and uncompromising alacrity; whilst the wealthy and worldly-minded family, who, on one day in the week, submit, for the sake of appearances, to the yoke of a grudging and grumbling abstinence from the



occupations and amusements which engross the other six, and make shift to scramble through a tedious round of irksome and insipid formalities, are like a gang of sullen and scowling galley-slaves whom a haughty, harsh, and hated taskmaster has lashed with fetters to the oar of bondage.

There may, even within the precincts of our Presbyterian metropolis, in these palmy days of "progressive reform," be some advocates for popular recreations, who might, on the day set apart for religious observance, even deem it an advantage to see merriment substituted for meditation, sonatas for sermons, the din and dissipation of the worldling's late and luxurious banquet of wine, for the simple but not scanty repast which ought to characterise the Christian's table; but many who from week to week complacently occupy the seat of the scornful are, it may be, laying up in store for themselves many bitter pangs of remorse and regret, when their spirits shall be overwhelmed by dark and, perhaps, not distant seasons of sickness or of sorrow; when they shall find that they have not only no profit, but unspeakable pain, from the pursuits and pastimes of which they are now ashamed; and, when the hatred with which they shall hate the subtleties and sophistries by which their minds were alienated and their hearts allured, will be far more intense than the love with which they loved them whilst they were living without God and without His gospel in the world.

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#### M. EDMOND ABOUT ON PROTESTANTS.

M. ABOUT has a *feuilleton* in the *Opinion Nationale*, devoted in the present number to the Protestants of Alsace. He says:—

I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the empire, refused to pay taxes, evaded military service, set at nought morality, and pilfered other men's goods. For, in point of fact, a sect which is destined to certain damnation would be very silly if it were to deny itself any possible enjoyment in this present world. But the things I have heard here completely astonish me. I have been assured by a Catholic policeman that the Emperor has no more devoted, more peaceable, or more irreproachable subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many of them make it a point of paying all their contributions for the year on New Year's day. A Catholic superintendent of woods and forests declares to me that in a canton, of which three-fourths of the inhabitants are Protestants, 93 per cent. of the offences against the forest laws are committed by Catholics. I could not believe my ears. "But, gentlemen," I exclaimed, with all the authority of the true faith, "it is most certain that Catholics are more enlightened than Protestants, since their light comes from on high. Moreover, they must necessarily be more rich, because, as we know—

' Dieu prodigue ses biens  
A ceux qui font vœu d'être siens.'

They civilly answered me that I was altogether in error. That the heretic youth of this district was better educated than our own, and for this reason, that the Protestant ministers were able and zealous men, who threw their whole souls into their work; while, on the other hand, the good Catholic

priests of Alsace knew nothing more than how to say mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than Catholics. They showed me the Protestant villages in a state of the highest prosperity, lands yielding rich harvests, and flourishing manufactures—such, for example, as those of M. Goldenberg and M. Schatenman. They showed me Catholic hamlets, and even towns, in which idleness, drunkenness, and misery enjoyed a fraternal reign, notwithstanding that all the women attended mass every day, and that the men kept more than a hundred saints' days in a year. "You see," said a heretic to me, "that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa, and throws us upon our backs at Strasbourg. It is a happy thing for us that we have found a shelter against the blast from Rome. And remember this, that if our kings of the sixteenth century had allowed France to become altogether Protestant, it would at this time of day have become infinitely more rich and more moral than it is." This hypothesis so shocked my Catholic pride that I exclaimed to the Protestant, "Sir, what you have just said appears to me a monument of hypocrisy, and an ignoble tissue of contradictions." In this way I shut him up. For, between ourselves, his arguments were not easy to refute, and when you do not feel yourself able to answer a man, the shortest way out of the difficulty is to insult him.

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#### POPISH PREACHING.

It is well known that a noisy Romish ecclesiastic has recently been preaching with great violence in Edinburgh. His discourses have been spoken in the hearing of many Protestants led by a curiosity which we are far from commending. In Popish countries preaching forms a very small part of the service. As little as possible is done to stir the dead mass of ignorance; and although in Protestant countries there is what is called preaching in Popish chapels, it is generally merely an attack on Protestant men or Protestant doctrines. This may partly account for the sensitive horror with which Bishop Gillis of Edinburgh lately arrested the proceedings of a reporter. The following is the report of an address by the priest referred to, delivered some time ago in Edinburgh in the Popish chapel in Broughton. Two men took notes on the spot, and compared them afterwards. We have conversed with the reporters, and believe that their accuracy may be depended upon. The "Sermon" gives a better idea of the spirit of Rome than any vague pretences to love and charity on the part of her followers.

#### ADDRESS BY A POPISH PRIEST.

My brethren, we are all mortal! that is, our bodies are; but there is something within us which is not, namely, our immortal souls. But our souls are by nature wicked, and, if we wish to go to heaven, a pure, and righteous, and holy place, we must get these souls saved. Our God so loved us that He has given his only Son Jesus Christ, our Lord and Saviour, that through His blood we might be cleansed. But what is the way, what are the means, by which we are to be saved? Through the blood of Christ. God, who has so graciously sent Him, will not leave us in ignorance of the way or means. The Scripture,

however valuable in itself, is not the way nor means. It is the Church, called together by Almighty God, which is the way and means by which, and through which, we are to be saved; that is to say, it is only through the Church that we can be saved. Therefore, we must come to the bosom of His Church if we wish to be saved; and there are none here, I am sure, who do not.

But you may say, unless the Church is holy, it cannot be through it that we are to be saved. Very true; and the Church is holy; and why, you may ask? I shall show you. God is holy; essentially holy; holy in everything He does or says; in all His attributes, in all His works. And, if He is holy, surely whatever comes from Him is holy. Christ came from God, and He was holy in all His ways. But, my brethren, the Church, called together by Almighty God, is from Him, therefore the Church must be holy.

Put it down mathematically, thus—

- (1.) God is holy.
- (2.) Whatever comes from Him is holy.
- (3.) The Church is holy.

The Church is holy.

But how is this holiness proved, my brethren, must be our next question. It is shown in the founding, doctrines, and results of the teachings of the Church. Now, these are only found holy in the Holy Roman Catholic Church; but they are not in any other, and every other Church whatsoever fails in every one of these particulars.

(1.) Look at the founders of the Protestant Church, and see if any of them were holy men. Miracles are a proof of holiness. Do we ever find miracles wrought by them, or even a trace of one? There are two alleged ones. The first is the celebrated hoax of Calvin, and the second that of the heart of Archbishop Cranmer. It was said that when he was burned for his crimes, his heart was untouched, unscorched among the ashes. But how are we to believe this? the heart has never been shown us. But, brethren, I believe it; yes, it was too stony to be burnt!

Or, let us look at the seven reigns of England since the formation of the English Church, and see if any of them were holy. There is Henry VIII., in the first place, who, as long as he remained in the bosom of the Church, was truly the defender of the faith, was truly a model king. But when he left it what a change took place; he became a monster of iniquity, let loose every passion of the human heart, became hated and detested by all his subjects. I could not name his crimes, they are too gross, too numerous.

(2.) Of his successor, Edward VI., I can say nothing, but that he was a peevish boy, unfit to rule on any throne.

(3.) But who was his successor? That infamous Queen Elizabeth, who, while she inherited her father's sceptre, outdid him in crime. Yes, she outdid Jezebel herself in iniquity. England should blush to own such a queen. She was a great genius, I grant, but a disgrace to her sex; nay, even to mankind in general. Listen, my brethren, for forty days she forbade the name of God to be mentioned before her, and died blaspheming. I can say no more.

(4.) The Stuarts come next. There was only one honourable exception—Mary Queen of Scots. James was but a cowardly pedant. Charles I. lost his crown for not coming to the Church of Rome. Charles II. was a frivolous, incestuous monarch, though there is hope for him, for he died repentant.

James II. formed an honourable exception, also great in his misfortunes—the monarch, the priest, and the monk.

(5.) Of William, the old Dutchman who succeeded him, I only say, that he was a philosophical statesman, unfit to sit upon a throne.

(6.) Of the Princes of the House of Hanover, who succeeded him, I say nothing, except that—

George I. was a hog.

George II. „ sot.

George III. „ lunatic.

George IV. „ devil.

As to the theological leaders of the Protestant Church, I must say that Luther was a genius, but at the same time was a perfect devil in the human form; while his doctrines have the seal of the devil upon them. The next whom I would mention is one I would not degrade myself by naming, if I could pass him over; he took part in at least two murders, the ruffian of the Reformation, John Knox, the Scottish reformer! Reformer, indeed! I pass over the rest, they were men unfit to live, and whose doctrines would set all government at defiance.

But, again, are their doctrines holy?

After denouncing Predestination and Justification by Faith, as the peculiar doctrine of Calvin and Luther, he adds:—

Let us look at the result of the teachings of the Church of England. Are the poor fed, the naked clothed, and the young educated in England? Are not wives poisoned, that insurance policies may be got; children murdered, that their funeral dues may be paid? More than all this, in the Nicene Creed, used by both Churches, when the words, “I believe in one holy Catholic Apostolical Church,” occur, the Church of England leaves out the word “holy,” thereby showing she has no right to the title.

Now, it may be said in return, that some countries, where the Roman Catholic is the professed religion, are worse than even England itself; as, for instance, Paris and Vienna. Yes, there is; but the crime is just in proportion to the contempt of, and separation from, the Church of Rome. In Vienna, there are thousands brought up without the knowledge of the Church of Rome, and thousands in open contempt of it. And in Paris, it is not long since the Reformation was proclaimed within the walls, since its bishops were exiled, its priests guillotined, and its nuns drowned. But Paris is returning to the Church of Rome, and will soon be one of her brightest jewels again, as she used to be for years.

I know there are many honourable men and gentle ladies in England, but it is only in proportion to their disgust of the Church of England. All the best men of England are to be found in the ranks of those who oppose the so-called Protestant Church of England.

In conclusion, all that I can say is this, that the Protestant Church is the special invention of hell and the devil.

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#### CONFERENCE ON MISSIONS AT LIVERPOOL.

A CONFERENCE on an extensive scale of those interested in the progress of missions, is to be held at Liverpool, on Monday, March 19th. We trust that the important subject of missions to Popish nations and districts will occupy a prominent place in the deliberations.

## SCOTLAND IN THE MIDDLE AGES.

By COSMO INNES, Professor of History in the University of Edinburgh.\*

We may say of history, and especially of ancient history, what the Apostle Paul says of law, "It is good if a man use it lawfully." But it must be quite apparent, that, with so little general knowledge abroad on antiquarian subjects, it is not difficult for the few who have some considerable information to give almost any colour to the facts which may exist in their own minds. That Mr. Innes is a man of very considerable antiquarian knowledge is readily admitted, but no one can read his new and learned volume without observing that he has no real sympathy with the Reformation, nor any well considered opinions in regard to the character and pretensions of the Church of Rome. This will appear immediately from our quotations; and yet his facts are sufficient to demonstrate both the novelty and the mischiefs of that system of falsehood and tyranny. For example, take the following in regard to the novelty of Popery. It is well known that before the introduction of Romish corruptions a purer form of Christianity existed in Scotland—a form similar to what exists now under the Reformation—although it is not known at what precise period Christianity itself was introduced into the country. Popery was certainly an incrustation upon the simple faith and worship of the Culdees which existed previously. The Reformation, therefore, in this aspect was like the disinterring of some ancient city, some Christian Herculaneum, from amidst the dust and rubbish which had accumulated during many preceding ages of corruption and neglect. This fact is thus admitted by Mr. Innes:—

Of the first foundation of St. Andrews, which is said to have taken place about the year 825, we have no details; but some of the earliest records of its Church are connected with its Culdees, who then formed the chapter of the bishop.

The Church tradition, and indeed somewhat better evidence, ascribes the first foundation of the Church of Dunkeld to St. Columba himself; but its re-founding and dedication to St. Columba seem to have taken place about the middle of the ninth century. From that period, at least, the Culdees were established there; and we know that they were the chapter of the bishopric until they were ousted by King David, in the beginning of his reign. . . . Many of the monasteries, which are said to owe their foundation to David, were restorations of decayed houses of the Culdees. Such was Melrose, which still preserved much of its old sanctity in the estimation of the people, though ruined and impoverished.—Pp. 109, 113.

Still, although this is admitted, and although in the following passage the fact comes also out that "forbidding to marry" was a novelty in the Church, that "from the beginning it was not so," the Romeward leanings as we think of our learned Professor are also too plainly developed.

Whatever may have been their original institution and discipline, the Culdees, in the time of David I., lived in a manner that must have been inconsistent with any monastic or collegiate discipline. They were generally married, which brought about the appropriation of the common property by the individual members of the house, and not less certainly led to a hereditary succession in the office of the priesthood, than which no greater mischief can befall a church and country. We are not to be surprised, then, that David, the friend of religion and civilization, endeavoured first to reform those irregular monks, and afterwards, finding them irreclaimable, everywhere superseded them, by the introduction of the strict monastic orders brought from France and England. For the most part, the canons regular of St. Augustine took the place of the Culdees. They became the chapters of St. Andrews, Dunkeld, and Brechin, and obtained possession of the property of many of the rural houses of

\* Edinburgh: Edmonston and Douglas.

Culdees. One of David's charters concerning them is short and characteristic:—"I give to the canons of St. Andrews the island of Loch Leven, that they may there institute their order of canons; and the Culdees, who shall be found there, if they please to live regularly, let them remain in peace under the canons; but if any of them resist this rule, I will and command that he be turned out of the island."—Pp. 111, 112.

In another passage the extremely favourable view which Mr. Innes is disposed to take of the monks of the middle ages is no less distinctly marked:—

It is difficult, at the present day, to consider the monastic institutions apart from the change of religion which overthrew them. I fear that it is almost as rare now as in the heat and zeal of the Reformation, to find the freedom from passion and prejudice, necessary for forming a correct estimate of the good and evil of the convent. I wish to consider the institution only as it was exemplified in Scotland, after the great spread of monasteries during the time of king David and his grandsons; and we have abundant materials for testing its operation. I think it is a mistake to suppose that any great body of men, professing a common object, and that a high and sacred one, are ever wholly insincere. I apprehend another mistake consists in our misapprehending the duties which the monks themselves professed to consider the objects of a monastic life. If we were to consider the monks in Scotland, as charged with the instruction and religious discipline of the people, we should at once pronounce them inefficient, and all but useless; but if it be held that that duty did not lie upon them, but chiefly, at least, upon the secular clergy, we begin to view the monastery with more favour. We regard the monks as a set of religious men, freed from domestic and worldly ties, whose time ought to be devoted, first, to divine exercises and contemplation, and afterwards, to the duties of their society, to the duties imposed upon them by their relations as neighbours and as great landholders. All the monasteries were zealous agriculturists and gardeners, at a time when we have no proof that the lay lord knew anything of the soil beyond consuming its fruits. They were good neighbours and kind landlords, so that the kindly tenant of the church was considered the most favoured of agriculturists. Their charity and hospitality have been acknowledged by their enemies. Above all, they were by their profession and situation addicted to peace. Surrounded by warlike nobles, unarmed themselves, they had nothing to gain by war, and it is not easy to over-estimate the advantage to a half civilized country, of a great and influential class, determined supporters of peace and order.—Pp. 133-135.

It is well, however, to read in connexion with this the following passage also:—

That the Church thus protected fugitives among ourselves, we learn from the ancient canons of the Scotian councils; where, among the list of misdeeds against which the Church enjoined excommunication, after the laying of violent hands upon parents and priests, is denounced "the open taking of thieves out of the protection of the Church." But, though all were equally sacred by the canon, it would seem that the superior sanctity of some churches, from the relics presented there, or the reverence of their patron saints, afforded a surer asylum, and thus attracted fugitives to their shrines rather than to the altars of common parish churches. We must not be surprised that in rough times even Holy Mother Church was not always able to afford protection to her suppliants against the avenger of *red-hand*; and it was to strengthen her authority, and to support what in the circumstances of society was a salutary refuge against rash vengeance, that the Sovereign at times granted his sanction to particular ecclesiastical asylums.—Pp. 195, 196.

The theory of defence of middle-age Romanism generally maintained by certain writers, including evidently Mr. Innes, is, that the monastic system must not be tried by the test of Scripture or of the present experience of monasteries, but by the rules of secular life; and so tried, they maintain it to have been an evil less intolerable before the Reformation than the brutality of the nobles. This idea we hold to be inadmissible, and its inferences to be refuted by a wider experience. Whatever pretends to be the Church or part of the Church of Christ, and especially His Church, by peculiar and infallible right, must be tested in all its arrangements only by the Divine word. Besides, a system of compulsory celibacy on a great scale can only be productive of

“evil, and that continually,” as the records of the middle ages demonstrate. Above all, had not the Reformation torn up and abolished those nests of drones, and let in the light and liberty of sacred truth upon the land, this system would have continued to produce ever-increasing mischief till the present day. See how such countries as Spain and Italy have been gradually degraded and ruined by the monkish hordes by which they are infested. See how such a land as South America is blighted and cursed by the same incubus. See how central America, as described by Mr. Crowe, has become so wicked in connexion with the right of asylum for thieves and murderers, referred to by Mr. Innes, and always claimed by Rome, that they swarm in multitudes there in the streets, and set all justice at defiance. It is a thorough mistake to represent Popery in its essential nature, and except, by mere accident, as an element of civilisation at any period of its history. It has ever been the upstree under which all liberty and social progress have been gradually crushed. One cannot help wondering at the infatuation of men who durst not have written their works at all, or breathed a free idea, if Knox had not fought his glorious battle for civil and religious liberty, hankering still, even in the most remote degree, after a system of spiritual corruption and tyranny, alike condemned by all reason and experience. At the same time, we cannot refuse to admit that Mr. Innes proves himself to be a man of kindly human instincts. The nobles of Scotland have certainly turned the Reformation mainly to selfish account, and, as a body, have done little for the country except in immediate connexion with their own aggrandizement. With him we too can sigh, in one sense, after the hearty social life and number of small and comfortable proprietors and tenants on easy terms scattered over the land, and living in the middle ages under the shadow of perhaps milder secular influences than are often found at the present moment. But in order to form a correct estimate we must consider the whole picture together, and especially what Scotland would have been had no Reformation taken place. In order to determine that, we must look also at the spiritual aspect of the question, and at all the countries of Christendom still under the Popish sway. The inestimable blessings of an open bible, a free press, civil and religious liberty, more than outweigh by infinity all other possible advantages without these. It is to be hoped also, that a growing social progress will soon sweep away all existing anomalies, and elevate the great mass of the common people. Here we scarcely think Mr. Innes is sufficiently alive to the vast leeway which the Scotch people have to make up, as compared with the English, and especially in the rural districts. In the following passage he states the truth, but not the whole truth :—

This is not the place to notice the efforts of the modern Scotch agriculturist, which have not only increased beyond all former belief the produce of the soil, but are mitigating our climate, and improving the health of the people. The improvement in their own dwellings was slow to follow; but it has come. Old men still remember when the dwelling of the Scotch peasant farmer was not secure against wind or rain with no window, or none made to open—with the damp earth for floor, with dunghill and green pestilent pool at the door. The “black hut” that is still to be seen in a few glens of the highlands, is a less unhealthy abode than the houses of the yeomanry and peasantry of three-fourths of Scotland were half a century ago. The change is still going on universally over Scotland, not in fancy cottages, dressed up to please the lord or the lady, but in the acquisition of habits of cleanliness and comfort, which require better accommodation for our cattle now than was bestowed on human beings in the last generation.—P. 319.

It is true that there is a great amount of physical progress in certain directions. But it is also true that even in the richest agricultural districts,

whilst landlords, farmers, and cattle have all been advancing in comfort, ploughmen and labourers confined to miserable "bothies" are often in a much worse state than that in which their ancestors lived. Nay, cattle are often much better accommodated than men. This, however, is not the fruit of Protestantism, but of that selfish disregard to relative duties which springs up in the absence of all vital religion, and has been the fruit of a long night of coldness and neglect. A better spirit is happily arising now, and it is hoped that a day of more thorough Reformation in every respect is also at hand.

In a word, no country illustrates the blessings of the Reformation from Popery more strikingly than Scotland. Lord Macaulay's remarkable contrast between the neighbourhoods of Edinburgh and of Rome at the present day must be familiar to all our readers, and time is only confirming the justice of every such contrast between nations made free by the Bible and nations still enslaved in the fetters of Romish tyranny.

### STATISTICS OF ROMANISM.

*Compiled from Battersby's "Roman Catholic Directory" for 1860.*

#### I.—GREAT BRITAIN AND IRELAND.

COUNTRY.	Churches, Chapels, &c.	Priests.	Religious Houses of Men.	Convents and Nunneries.	Colleges.
1. England and Wales,.....	767	1077	37	118	11
2. Scotland, .....	183	154	...	5	1
3. Ireland, .....	2284	2935	111	220	31
TOTAL,...	3234	4166	148	343	43

#### II.—BRITISH COLONIES, Viz. :—

COUNTRY.	Churches, Chapels, &c.	Priests.	Religious Communities.	Colleges.	Schools.
Kingston, .....(Canada),	...	35	...	...	...
Toronto, .....	60	50	6	1	60
(with numerous Stations.)					
Byton, .....	70	50	...	1	2
Montreal, .....	100	250	10	6	...
St. Hyacinth, .....	60	80	5	...	200
Halifax, Nova Scotia, .....	52	30	4	1	...
St. John's, New Brunswick, .....	80	36	4	1	6
(with 40 Stations.)					
Newfoundland,.....	...	24	...	...	...
Port of Spain, Trinidad, .....	...	44	2	1	...
Jamaica, .....	11	6	1	...	...
Roseau (West Indies),.....	...	10	...	1	..

IN GIBRALTAR—There are two Popish churches; a Popish chaplain to the forces; a Popish chaplain to the Civil Hospital; a Popish college, with a staff of Popish professors; poor schools, for both sexes, attended by more than 1400; and a boarding and day school for young ladies, under the care of the nuns of Loretto.



INDIA.

The following is the number of priests in the various provinces as stated :—

	Priests.
Madras, . . . . .	18
Hyderabad, . . . . .	19
Vizagapatam, . . . . .	18
Pondicherry, . . . . .	53
Mysore, . . . . .	16
Coimbatore, . . . . .	11
Madura, . . . . .	42
Quilon, . . . . .	16
Verafoly, . . . . .	439
Mangalore, . . . . .	24
Bombay, . . . . .	33
Agra, . . . . .	25
Patna, . . . . .	10
Western Bengal, . . . . .	12
Eastern do. . . . .	6
Ava and Pegu, . . . . .	11
Maylayan Peninsula, . . . . .	23
Siam, . . . . .	12
Jaffora, . . . . .	17
Colombo, . . . . .	18
Other new Districts, . . . . .	20

Total Popish Priests in India as stated, 833

AUSTRALIA.

DISTRICTS OF MELBOURNE AND GEELONG.

Number of Popish Priests, . . . . .	44
Number of Popish Schools, . . . . .	76
Number of Scholars, . . . . .	6000

South Australia.—ADELAIDE.

Number of Stations and Priests, . . . . .	10
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New South Wales.—SYDNEY, &C.

Priests, . . . . .	59
A Popish Chaplain in Sydney Jail.	
College, . . . . .	1
Seminary, . . . . .	1

Tasmania.—HOBART TOWN, &C.

Priests, . . . . .	17
Popish Chaplains, and Convict Establishments at Launceston, Norfolk Island, and Ross, . . . . .	3
Popish Chaplains to House of Correction and Hospitals, . . . . .	2
Convent with Schools, . . . . .	1
Popish Seminary, . . . . .	1

New Zealand.—(1.) WELLINGTON.

Priests, . . . . .	13
Stations at Otago, Providence, Otake, and Taranaki, . . . . .	4
In the Island of New Caledonia—a Bishop, with 15 Marist Fathers or Monks.	
In Central Oceanica—a Bishop, with 30 Marist Fathers or Monks.	

(2.) AUCKLAND.

Priests, . . . . .	7
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Western Australia.—PERTH.

Priests, . . . . .	4
Popish Chaplain to the Convicts, . . . . .	1
Monks, . . . . .	30

Besides a Convent and Nuns.

GENERAL STATEMENT OF MISSIONS IN OCEANICA.

	Bi.hops.	Priests.
Dutch Possessions, . . . . .	1	7
English do. . . . .	5	76
Polynesia, . . . . .	3	50
	9	133

And the total of all the Bishoprics, &c., are summed up as follows:—  
 Bishoprics, . . . . . 10  
 Vicarates, . . . . . 14  
 Priests, . . . . . 260

AMERICA.

ARCH-DIOCESE	Churches and Chapels.	Other Stations.	Clergy on Missions, &c.	Ecclesiastical Institutes.	Clerical Students.	Male Religious Institutes.	Young Men's Literary Institutes	Female Religious Institutes.	Female Academies.	Charitable Institutes.	Romanist Population.
Baltimore .....	549	214	580	15	450	21	24	26	22	76	478,000
New York .....	632	198	630	3	147	13	7	40	34	44	931,000
New Orleans, .....	225	260	290	3	49	13	12	25	18	18	325,000
Cincinnati .....	665	398	521	7	180	23	19	55	54	39	574,000
St. Louis.....	739	392	594	38	269	14	10	46	96	43	976,000
Oregon .....	26	40	30	...	...	4	...	4	4	...	18,000
San Francisco	100	60	104	2	14	2	4	3	3	8	115,000
Upper Michigan	12	28	24	...	...	1	2	4	2	...	7,000
TOTAL...	2948	2576	2773	68	1109	93	76	265	233	248	3,434,000

AUSTRIA.

Archbishops, . . . . .	14
Bishops, . . . . .	50
Secular and Religious Priests, . . . . .	43,007
TOTAL, . . . . .	43,071

FRANCE.

Number of Sees, . . . . .	81
Archbishops, . . . . .	15
Bishops, . . . . .	66
Vicars-General, . . . . .	117
Canons, . . . . .	661
Curés, . . . . .	3,888
Desservais of Successals, . . . . .	29,537
Chaplains for three Cômédies of Paris, . . . . .	6
Vicars in the small Communes, . . . . .	7,190
TOTAL, . . . . .	40,980

We shall make some farther remarks on the Popish Directory, and also on the Roman Catholic Almanac, issued under the authority of Dr. Wiseman, in our next; meanwhile, the above information is surely calculated to rouse the energies of Protestants to extend the blessings of the gospel, not only at home, but in our colonies, and in the continents of Europe and America.

## POPISH MURDER NEAR TUAM.

*To the Editor of the Bulwark.*

SIR,—I send you some particulars about Alexander Harvison, the latest victim of Romish persecution in Ireland. That he died a martyr's death is agreed on by all acquainted with the state of Tourmakeady. In a future number I may bring before your readers some of these proceedings, and the sufferings endured by our brethren in that outpost of Protestantism in the mountains of Mayo. For the present, I confine myself to the case of the martyred Harvison. Alexander (or as he was commonly called, Alick) Harvison, was a native of the county Monaghan, and had been brought up as a member of the Presbyterian Church at Ballyabany. Some ten or eleven years ago, Lord Plunket was anxious to bring over to Tourmakeady a number of Protestant labourers and tradesmen, and to induce them to settle there. He had previously appointed an Irish-speaking clergyman, the Rev. H. Townsend, as missionary to labour among the Roman Catholics in the district of Lough Mask. Under the auspices of the Irish Church Missions, schools were opened, scripture readers appointed, and regular missionary operations carried out. Many of the poor ignorant people heard the word gladly, a few believed, and some separated themselves from the apostate Church of Rome, and the missionary's heart was cheered by seeing a congregation of converts gather around him. As usual, persecution was the attendant of success. It was to be a support and protection to the poor converts, and for their improvement, that Lord Plunket held out inducements to men of good character to come and settle at Tourmakeady. Alexander Harvison being highly recommended to his Lordship, was immediately engaged, and, until his death, continued with little intermission in his Lordship's or Mr. Townsend's employment. Strictly honest and sincere, yet of a quiet and obliging disposition, he soon obtained the good opinion of all around him. At the time of the inquest it was repeatedly sworn that Alick never had an enemy. However, it would seem that he himself was not of that opinion, but was afraid of one Lynch, a servant of Priest Lavelle's, whom he had prosecuted for poaching. Lynch had threatened his life, and to protect himself, he bought a pair of pistols at Castlebar. These, however, he seldom carried about, as he considered himself comparatively safe and secure.

It pleased Almighty God to chasten and try him some time since. He was seized by fever and laid on the bed of sickness. For a time his life was in peril, and it was doubtful whether he would recover. He was constantly visited by the clergyman and scripture readers, and all testify to the pleasure they enjoyed in visiting him. He was naturally of a quiet, reserved disposition, so that, except to a few, he rarely opened up his mind on spiritual things, and even to them he made no great professions of his religion; he was not a forward Christian, but modest and retired. He improved this chastisement by examining the foundation of his hope and his assurance of acceptance with God. The Bible was his constant companion, and he never seemed to weary in reading it. He took pleasure in Christian conversation, and was evidently growing in grace. When restored to health Harvison paid a visit to Mrs. Townsend's. She talked with him about his sickness. He spoke with deep feeling, and said, I can truly say with David, "It was good for me that I was afflicted."

He had just recovered from his sickness, and was able to return to his labour, when he met with his untimely end. On the day he was murdered

he was at his work in the barn when his brother-in-law, Mr. Blackburn, called in to see him. His work finished, he said he would go part of the way with him. Blackburn lives some five miles from Tourmakeady, at a place called Port Royal. He went down about half a mile, and returning, called in to see a poor man named Bateson, who lately lost his wife. He spent an hour with him, talking and cheering him up. He then went across the road to Mrs. Allan's, and talked with her about Bateson's motherless children; what could be done for them; and left her promising to go to Mr. Townsend the next day about them.

As he walked up towards his own house, he had just reached the field in which it is situated, and opening the gate, an assassin rushed up, placed the muzzle of his gun close to his breast, and shot him dead. He never spoke. Death was instantaneous, and his countenance in death was calm as if in peaceful slumber.

His wife heard the shot, but never suspected its cause. After waiting for more than an hour she began to get uneasy, and induced her neighbour, Mrs. Dixon, to come out with her and see what was keeping Alick so long; they took their young children in their arms and went down the path; they had not gone far when they stumbled over the dead body of her husband; her feelings may be better conceived than described; to use her companion's words—"it was the sore shock to her."

An inquest was held on the Friday and Saturday following, when a verdict of "wilful murder by some persons unknown" was agreed to. The jury also found that one Laley was implicated in the murder.

As the case is in the hands of the law officers of the Crown, I forbear at present to offer any remarks on it, but would conclude this sketch by pointing out the cause of the murder.

It was no agrarian outrage; the deceased was in no way connected with land; he had not a perch of land himself, and never served a notice to quit. This was not the cause of his death. Now, however notorious the south of Ireland may have been for agrarian murders, *they are unknown in the west*. During all the changes that have taken place here in the last ten or twelve years on Lord Lucan's property, Lord Sligo's, or Mr. Pollock's, there has not been any outrage or attempted outrage; the people of Galway and Mayo are a proverb in this respect. Landlords, agents, and bailiffs, have been as secure in these counties as in any shire of Scotland or England. I therefore repeat my assertion—agrarian murders are unknown in Galway and Mayo.

But Harvison was a Protestant, and as such he was put to death. Popish ecclesiastical authorities have been violently resolving to prevent the progress of the Reformation, to exterminate the Protestants, and have been boasting that before twelve months they would drive them out of Tourmakeady. To carry out these plans an example was to be made, and such an one as would terrify every Protestant in the place. Poor Alick Harvison was the first whom the assassins met; he fell a martyr for the faith, the latest victim of her "who is drunken with the blood of the saints and with the blood of the martyrs of Jesus."  
J. T. F.

[The sequel of this melancholy affair is most characteristic of Romanism. To divert public attention from the real culprit, a most heartless story was invented, to the effect that one of Harvison's neighbours having been on too intimate terms with Harvison's wife, murdered the poor man from jealousy. This absurd and cruel story was triumphantly refuted, after a lengthened public trial, and the parties rebuked from the bench.—*Ed. B.*]

## CRIME AND POKERY IN IRELAND.

A DISCUSSION lately took place in the House of Lords on the subject of criminal outrages in Ireland, and the causes of so many acquittals. The following extracts will show that their Lordships are alive to the evil, but have no idea as to the real cause. What is it that makes a man withhold his evidence in Ireland, swear that black is white, or override the law of the land? Nothing but Popery and the Popish priest. This needs no proof to those who are at all acquainted with the doctrines of the Church of Rome; but to admit this would be to condemn the whole pro-Popish policy of all our recent Governments, and hence our statesmen either blindly or wilfully shut their eyes. The facts, however, as stated in the following speeches, are worthy of serious study:—

“The Marquis of Clanricarde drew attention to the remarkable impunity with which offences and crimes of the very gravest and most atrocious character were committed in certain parts of Ireland. The occurrence of such outrages was the more extraordinary, as that country presented an appearance of general improvement and increased prosperity within the last few years, such as had never before existed within the recollection, he believed, of any of their lordships. The constituted authorities appeared perfectly unable to cope with the criminal tendencies of the people in certain districts; and for this the Government—not the present or any particular Administration, but the State generally—were, in his opinion, to blame, in not having paid due attention to the matter. The present condition of affairs was equally disgraceful to the people among whom the outrages were committed, and to the authorities of the State under which they could pass unpunished. The noble lord then quoted two extracts from local papers in reference to recent outrages in the neighbourhood of Tullamore; and asked how it was such crimes could be perpetrated with impunity in a country where there were 12,000 policemen and 72 magistrates? The Chief Baron at the Westmeath Assizes, in July 1858, in referring to the large amount of undetected crime which was known to exist in that quarter, declared his inability to understand how such a state of things could arise if the authorities did their duty, and expressed his opinion that much neglect and want of diligence had been exhibited. The Chief-Justice of Ireland, in his charge at Tullamore, June 25, 1859, remarked with regret that the cases of unrepressed crime and outrage which had occurred in the county since the last assizes were sixfold in comparison with those in which the offenders had been made amenable. The police reported that seventeen cases of either Whiteboy or agrarian outrage had been committed between the 2d of March and the 17th of July, in two of which alone the criminals appeared to have been made amenable to the law. The Chief-Justice added:—

“Now, gentlemen, you have, I presume, magistrates and police. I presume they know their duty. I understand that the whole county has been proclaimed, and therefore extraordinary powers have been vested in the persons who are intrusted with the preservation of the peace. I do not know the purpose for which a police force is organized if it be not to prevent crime and outrage; very possibly no force may be able entirely to prevent the commission of crime; but at least the duty belongs to them of detecting and apprehending offenders and all who have disturbed the peace of your county. I am quite willing to presume that the persons to whom this duty has been delegated have attempted to perform it, but, with respect to the results, I regret to say they have been just the same as if the duty had not been performed at all. I hope that the purpose for which police-constables have been organized, and the usefulness of the office, have not been merged in the *éclat* and renown to which, for some purpose or other, they may very laudably aspire, namely, the charm of a military body; but, unquestionably, the primary duty of the police-constable is that of an officer for preserving the peace of the county, and, when he cannot preserve, of discovering, hunting out, tracing, and bringing to justice the offenders and disturbers of the peace. The offenders, in almost all instances, are perfectly well known; and how it happens that the police should be unable to get some tidings of, or find out some clue to the detection of, these offenders is to me a matter of wonder.”

“The cause arose from the complete inefficiency of the police for the purposes for which they were originally constituted. He held in his hand a return of the number of persons committed and convicted in Ireland for three years, up to the conclusion of 1858. In 1856, 2063 persons were committed, 1024 were convicted, and 1039 were

acquitted. In 1857, 2153 were committed, 1036 convicted, and 1117 acquitted. In 1858 the number of persons committed was 2058, and the number convicted only 895, leaving no less than 1163 acquittals."

"The Duke of Somerset thought the Irish constabulary, for the time it had existed, had been a most useful force, and that anything that tended greatly to reduce its efficiency would be regarded as a serious evil to Ireland. It was not enough to say that crimes had been committed, and that persons who had committed them had escaped detection and punishment. In order to form a proper estimate of the value of the Irish police force, which might now be regarded as an institution of the country, it was necessary to look back to their services for a series of years, and, if their lordships did that, they would be convinced that upon the whole those services had tended greatly to diminish crime. The nature of crime in Ireland, as compared with that of England, and the manifest difference in the facilities for its detection in the two countries, were also to be borne in mind. In Ireland a detective force was not all that was wanted to bring persons who had committed crime to trial and conviction; there must also be witnesses. Crime in Ireland was of a peculiar character. It was generally crime against the person, and resulted from two causes,—either from questions connected with land or with religion. Taking offences against the person, he would show their lordships (looking back over a series of years) that crime had greatly diminished. In 1850 the offences specially reported to the Inspector-General were 10,600; in 1851 they were reduced to 9000, in 1855 to 4000, in 1858 to 3400, and in 1859 they amounted to 3600. Again, taking cases of homicide, in 1850 they amounted to 139, in 1858 they were reduced to 103, and in 1859 to 88. Of serious assaults, endangering life, there were, in 1850, 748, and since that time they had been reduced in some years and had increased in others. In 1850 there were 7000 cases of sheep and cattle stealing, and in 1858 1100. And so he could go through the whole category of crime and show that under the constabulary which the noble marquis condemned, because it had not tended to diminish crime, in reality crime had greatly diminished, and especially that of homicide. Cases of the unlawful administration of an oath, which was a crime, had also greatly diminished, as had those of illicit distillation and sending threatening notices. Illicit distillation was formerly sought to be put down by a special revenue police. That force had been done away, and partly amalgamated with the constabulary; and he (the Duke of Somerset) was informed, by authorities connected with the revenue, that illicit distillation had been more repressed by the constabulary than it had been before. As he understood the noble marquis, he did not object to the constabulary being subjected to a certain amount of drill, inasmuch as that was necessary and valuable in the case of men who might be called on to act in bodies; but he did not clearly apprehend the exact amount of condemnation which the noble marquis meant to bestow on the constabulary force. The detection of crime in Ireland materially depended on obtaining the necessary witnesses. But that was next to impossible, and crime would still continue so long as there prevailed among the people a determination not to support the law, but to uphold instead a hidden law of their own, controlling and overriding the law of the land."

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#### EXTRACTS FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

An aggregate meeting of Poor Law Guardians from various parts of London and the country was held on Monday, February 20, 1860, at Radley's Hotel, New Bridge Street, Blackfriars, for the purpose of taking into consideration the order of the Poor Law Board of August 23, 1859, as to the religious education of orphans in workhouses.

Mr. Alderman Abbiss, chairman of the City of London Union, occupied the chair.

The endeavour to force Popish chaplains upon the English Poor Law Board, and to make them instruments for aggrandizing Rome, has raised a powerful agitation, which has resulted in a most important organized movement, begun with great spirit, to the great encouragement of those who saw its necessity and advantage to Protestant freedom. Representatives attended from the City of London, West London, East London, Shoreditch, St.

George's-in-the-East, Bermondsey, Poplar, Strand, St. Martin's-in-the-Fields, St. James's, Westminster, Paddington, Marylebone, St. Pancras, Chelsea, Brentford, Clapham, Camberwell, Lewisham, Islington, Hampstead, and other metropolitan unions; also from Bradford, Derby, Newark, Rye, Huntingdon, Chelmsford, Romford, Docking, Glandford Brigg, Samford, Kingston, Orsett, Fareham, Ampthill, Aylesbury, and several other country unions. Resolutions expressive of their opposition to the ORDER were received from Dudley, Norwich, Newcastle-on-Tyne, Berwick-upon-Tweed, Cocker mouth, Axbridge, Carlisle, Huddersfield, Faversham, Halifax, Reading, Hexham, and several other unions. The number of representatives present at the meeting was at least 150.

A resolution precisely similar to the statement of the objections to the recent Poor Law Order was passed unanimously, with this addition, "And this meeting hereby pledges itself to use every constitutional means to obtain the immediate withdrawal or repeal of the said ORDER."

It was also resolved that memorials embodying the foregoing resolution be presented to Lord Palmerston and to the Poor Law Board, praying for the withdrawal of the Order.

A committee was likewise formed to carry into effect the foregoing resolutions.

A letter from the Poor Law Board, dated February 18, 1860, was read, from which we give the following important extract:—

"The Board have already been put in possession of the views of the various Boards of Guardians upon the subject of the ORDER, and the Poor Law Board have notified that the document in question is *not compulsory upon the Guardians in its provisions.*"

It is evident that an "Order," which is allowed to be so doubtful in validity or propriety, as to be declared "not compulsory," ought to be repealed.—See *National Standard*, Feb. 25, 1860.

POPISH BLASPHEMY.—The *Tablet*, February 11, 1860, prints in bold leader type the following parody on our blessed Lord's trial:—

#### PIUS IX. BEFORE THE CONGRESS.

"*The French Emperor.*—Behold the man! What think ye?

"*England.*—Away with him! away with him! Crucify him!

"*Sweden.*—Thou hast said it. He is deserving of death.

"*Austria.*—What evil hath he done?

"*Sardinia.*—We have a law, and according to this law he must die.

"*Prussia.*—I find no cause in him.

"*Spain.*—I am innocent of the blood of this just man.

"*Portugal.*—Why this waste?

"*Russia.*—What is that to us? Look you to it.

"*Naples.*—Although all should be scandalized in thee, I will not be scandalized.

"*The French Emperor.*—Hail, Rabbi! (the spirit, indeed, is willing, but the flesh is weak.) It is expedient that one man should die for the people.

"*The French Empress.*—Have thou nothing to do with that just man, for I have suffered much in a dream concerning him.

"*The Christian People.*—Wo to that man by whom he shall be betrayed!

"*All the Sovereigns.*—Surely He hath borne our sorrows and carried our sins.

"*Bishops and Priests.*—Be of good heart, for the time is at hand when God will deliver thee.

"*The Pope.*—Sit ye here while I go and pray. After three days I shall rise again; and blessed is the man who shall not have been scandalized in me."

The Irish Poor Law Commissioners applied to the Court of Queen's Bench (Ireland) for a *mandamus*, to compel the guardians of the Newtownards Union to provide an altar and such appendages as were necessary for the

due performance of the Romish service, but the Court refused the writ, with costs. The Lord Chief-Justice said,—

“ In point of law and of fact, he thought it was utterly impossible for the Court to make the order which the commissioners had applied for. The guardians had furnished them with an abundant answer to their complying with this order; for they stated that for seventeen years no chaplain of the Union had applied for the articles which they were now called on to supply. The Court was now asked to make an order compelling the guardians to take a course which they had not been called on to take for seventeen years; and in point of good sense, the guardians were justified in refusing, after such a length of time, to exercise the power, if they had it, of assessing a tax on the ratepayers for that purpose. If such an order as was now sought were made, the Court would be bound, on the application of one or all of the three chaplains of each of the 155 Unions in Ireland, to make similar orders. He would not say anything as to the discretion evinced by the Commissioners in stirring this matter; but, in all probability, the experiment would now be tried in other Unions, and the public would have to thank the Commissioners for it.”—*Tablet*, Feb. 4, 1860.

In a recent trial respecting the validity of a will, before the Probate Court in Dublin, a Romish Priest, named Maher, in reply to some questions, and especially relating to a certain letter written in August last, denying that he had the will in his possession, said—

*To the Court.*—The reason I got that letter from Mr. Rynd was, that the will in question was not administered to, and could not be found; and he thought I had it; to which I replied that I had not, nor did I know where it was; which was true.

*To Counsel.*—I had seen the will previous to the time I wrote that letter, but that was not the question he asked me; and I put in, “as my memory serves me.”

*To Judge Keatinge.*—I perfectly well remember at the time that I had the will in my possession since it was executed.

Why did you tell him what was untrue?—Just in order to prevent further litigation.

Then you told him what you believed to be untrue for the purpose of preventing litigation?—I did; he had asked me to lodge the will in court, and I had it not, neither did I know at the time where it was. I knew perfectly well what I wrote was false, for I had had the will in my possession.

*Judge Keatinge.*—That is a startling admission.—*Record*, Feb. 24.

PROTESTANTS IN SPAIN.—The *Tablet*, of Feb. 11, states, “We read doleful complaints in the newspapers, that Englishmen are grievously disliked in Spain. There is no doubt whatever that we have richly deserved it. We do not wish to say anything unkind to the *Times* and our ‘separated brethren;’ but the fact is, that the Englishman *qua* Protestant is a deterioration. *Qua* Protestant he is not a gentleman, and the Spaniard cannot tolerate his insolent self-complacency, and his brassy vulgarity.”

POPISH PERJURY.—The Brussels correspondent of the *Daily Telegraph*, in mentioning the recovery of a Protestant child confined in a convent in the neighbourhood of Ghent, states as the “most striking circumstances connected with this affair, are those which evince the repeated acts of perjury which were committed by the ‘Ladies Superior’ of all the three convents in which she has been concealed; all of whom, when examined by the *juges de p<sup>r</sup>ix*, most solemnly denied any knowledge of the person in question, though it has now been brought to light that they were all most fully cognizant of all the steps which had been taken, both as to her removal and her seclusion.”—*Record*, Feb. 27.



LECTURES.—The Rev. Dr. Wylie, of Edinburgh, gave a lecture, on the 6th Feb., at Carlisle, “On Austro-Papal Tyranny in Italy, and Progress of Romanism in Great Britain;” Thos. H. Graham, Esq., in the chair. The hall was crowded to overflowing. On the 1st inst., the Rev. Dr. Cumming gave a lecture “On Protestantism and Romanism at Brentwood;” C. T. Tower, Esq., in the chair. The room, which held about 1000 persons, was crowded. The secretary of the Alliance was present.

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### THE ADVANTAGES OF CONTROVERSY.

If conducted in a right spirit, there can be no reasonable doubt of the great value of controversy. It is divinely appointed and fitted to force men to think. It brings the living power of truth into direct collision with the falsehood that may lodge in their minds. Moreover, it is often blessed by God not only to calm and impartial hearers, but to those directly engaged in it. The following narrative from the quarterly paper of the “Irish Church Missions to the Roman Catholics,” in regard to the deathbed in Dublin of a Romish controversialist, is both striking and encouraging:—

“It is remarkable how many of those who have been the leading controversialists on the Roman Catholic side in the classes and discussion meetings, have either become Protestants, or died trusting only in Christ. Of the latter, one eminent instance has just departed, we trust in peace. A man in respectable circumstances, who had saved a considerable sum of money, and who had attended the class in Townsend Street, for the last four or five years, as a Roman Catholic champion. He was acute and fluent, and was always listened to with the greatest attention. He became seriously ill, and died a few weeks ago. He was visited up to the last by Mr. M’Guigan, our most experienced lay agent. He received him most gladly, and conversed with him freely. The priests called on him to know if he had settled his affairs, and suggested the sum he ought to leave for masses. He replied that he had attended to all; that he had left his money to his children; and that as to masses, he had given up all that, for he was sure if his soul was not saved before he died, it would not be afterwards. He was also visited by the nuns, who brought him a crucifix, some holy water, a blessed medal and a blessed candle. He quite respectfully begged them to take these things to those who cared for them, and then repeated the text, ‘The Lord is my keeper, the Lord is my shade on my right hand.’ He said to Mr. M’Guigan, ‘I often look back on Townsend Street, and regret how I opposed those things I knew to be right.’ On being told that Mr. M’Carthy publicly prayed for him at the class, he said, ‘God bless him! God bless him!’ When his end was approaching, he took Mr. M’Guigan’s hand and squeezed it, saying, ‘Jesus, Jesus!’ These were the last words he ever uttered.”

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### OUR TWO WOODCUTS.

Our two woodcuts in this Number are strikingly emblematic of the opposite temper of Protestantism and Popery—Popery, which hates the Bible with a perfect hatred; and Protestantism, whose very life-blood the Bible is. Let our readers mark the instructive contrast, and learn a vital lesson.



THE ROMISH BIBLE-BURNING AT BOGOTA.—The burning of the Bible by the Roman Catholic priests at Bogota has been already publicly reported. A Panama paper thus properly notices the proceedings:—"The Archbishop and his clergy attracted a crowd of the curious, who, instead of hanging their heads in shame, helped him to burn, in front of his palace, 800 volumes of books, which they said were prohibited, probably because they contained the truth. They were Bibles without notes, and there were translations from the original works of Gibbon and of Guizot, of Dumas and Sue, and we do not know what other authors. How anxious some folks are that we should return to the epoch of the ferocious Inquisition. Superstition has reached a point here in certain circles humiliating to the country. We learn that these same clergy, with sticks in hand, stirred up the fire, and that a guard, furnished by the authorities kept a space clear for their operations. To characterize acts like these language is at fault."

#### HOW TO DEAL WITH PUSEYISM.

We are delighted to see that the people of England are at length beginning to deal in earnest with the Tractarian conspirators. The following meeting at Clerkenwell, following the example of St. George's-in-the-East, we hold

to be an excellent model for all the parishes in England. It is worse than useless to allow the great Romeward evil to acquire gigantic proportions, whilst in vain expecting redress from other quarters. Let the good people of England rise in their own majestic strength; and by such a combination in every parish as cannot be trifled with, let them vindicate their undoubted rights.

PUSEYISM IN CLERKENWELL.

On March 1, a public meeting was held at the Lecture Hall, adjoining the Congregational Church, Pentonville Road, for the purpose of repudiating the Popish practices which have sprung up in the Protestant Church of England, and for the formation of a lay association for the purpose of repressing them; the efforts of such associations to be more particularly directed to the Popish practices which had been introduced into St. Philip's district church, in the parish of Clerkenwell.

The meeting was crowded, and was presided over by Mr. Alderman Hale.

The Chairman, in opening the proceedings, said he considered these practices altogether at variance with the principles of the Established Church. The system was an imitation of Popery, and its fruits showed that it was very much akin to it, for he knew one clergyman, six of whose curates had, by means of it, gone over to the Church of Rome, and he knew several other clergymen who had also done so. That was the result of the system, and who could doubt but that it was Popery at the bottom?

Dr. Sleight then moved the first resolution, which was in effect, "That the meeting, feeling persuaded that the principles inculcated, the doctrines taught, and the Popish ceremonies introduced into the worship of the Church, are contrary to the Articles of that Church, antagonistic to the spirit and letter of the Scriptures, and calculated to undermine and subvert our Protestant institutions, protested against such doctrines, and pledged themselves to adopt every legal means to do away with them." In speaking to the resolution, Dr. Sleight characterized the promoters of these doctrines as rebels against the God of the Bible, and traitors to the Established Church. The principles inculcated by these men were, that the Canons and the Prayer-book were to be their rule of action in preference to the Scriptures. He then commented on the doctrines taught by those men, and the Popish practices they had recourse to. In order to have this state of things remedied, the people applied to the bishops, and the bishops told them that they could do nothing, and that the matter lay in their own hands. They then applied to the clergymen, who told them that the people had nothing to do with the matter, and that the whole power lay in them. That was a system of ecclesiastical thimblerry which he could not understand. But he told the bishops that, although there might at present be but a slight breeze ruffling the waters, there was a tornado looming in the distance, and if they did not attend to their duty in this matter, that tornado would break upon them in all its force, and would not leave them in the House of Lords, nor in their dioceses.

The resolution having been seconded, was put from the chair, and carried by an immense majority.

Another resolution was then proposed and carried amid much applause, to the effect that an association be formed in order to take steps for the suppression of these Popish practices, particularly as regarded their being had recourse to in St. Philip's Church.

The proceedings terminated with a cordial vote of thanks to the chairman.

## NOTES OF THE MONTH.

IRISH SYSTEM OF EDUCATION.—Petitions are pouring in to the House of Commons from Popish districts in Ireland, praying that the national system of education be abolished, and that in its stead a separate system of Privy Council grants be introduced, as in England and Scotland.

THE PROTESTANT BIBLE.—It appears from the report of petitions presented to Parliament since the beginning of this Session, that a petition has been presented from divers inhabitants of the parish of Delgany and others in the county of Wicklow, praying that the dedication to King James be removed from the English Bible. This petition is signed by "William Jas. West, rector," and a "John Murphy, clk.," and others. We quote the words of the petition, that our readers may see its precise terms:—

"That your petitioners consider it highly desirable that the letter dedicatory to King James, in commencement of the Bible, be omitted in all future editions.

"That said letter, to a monarch deceased above two hundred years, contains sentences strange, obsolete, and exaggerated to the educated classes of society, unintelligible to the lower and less educated classes, and offensive to the feelings of that large portion of Her Majesty's subjects called Roman Catholics, as, for instance, 'We shall be traduced by Popish persons at home or abroad, who therefore will malign us,' &c.

"That as offence is given (as can be proved) to the feelings of our fellow-subjects, and enmity against the Word of God itself produced in their minds by this antiquated and, in their view, insulting preface, which is no part of the Sacred Volume, and proves to be a stumblingblock and rock of offence to the Roman Catholics.

"Your petitioners, therefore, humbly pray that the whole dedication may, for the future, be removed from the Bible.\*

"WILLIAM JAS. WEST, *Rector.*  
JOHN MURPHY, *Clk.*  
ALEXANDER MONTGOMERY.  
&c. &c. &c.

"*Delgany, September 2, 1859.*"

JESUIT DEALINGS WITH THE PROPERTY OF A BRITISH SUBJECT.—The following extract from a petition presented to Parliament by Giovanne Porpa, illustrates the doings of the Jesuits in Naples in reference to private property:—

"The petitioner states that his father, Salvatore Porpa, left his fortune, at his death, in the hands of the petitioner's great uncle, Dominico Nappe, in trust for his widow and two infant sons; that the said Dominico Nappe, a wealthy merchant of Naples, died there on the 7th day of February 1858, at the age of eighty, leaving property to the amount of nearly £10,000; that he was, in his last moments, attended by three priests of the congregation of Santa Teresella degli Spagnoli; that, after his death, a will was produced, prepared by the notary of the congregation, by which the whole property, with the exception of certain legacies, was bequeathed to that congregation, to the exclusion of the rightful heirs. The petitioner questions the validity of this will, but states that the heirs are prevented from attempting the recovery of their rights, owing to the intimidation practised by the priesthood: and he prays for the protection of the House, and that a representation may be made from Her Majesty's Government to the King of Naples, for his gracious interference, with the view to the attainment of justice in the matter, and the restoration of the trust-property."†

POPISH HOLIDAYS TO SAILORS.—Petitions are being presented to the House of Commons from various Roman Catholic districts in Ireland, demanding

\* Report on Petitions, House of Commons, 1860, No. 6, p. 4.

† Report on Petitions, House of Commons, 1860, No. 561, p. 25.

that Popish holidays and other concessions be granted to the Popish sailors in the navy. We trust Protestants will be on their guard. The following is the substance of the petitions:—

“That although the Government has lately done something to enable Roman Catholics serving in Her Majesty’s navy to be present at mass on Sundays, under certain circumstances, such Roman Catholics, generally speaking, cannot have the ministry of the priests of their Church on other most important occasions; and are, moreover, exposed in various ways to unjust interference with their religion.

“The condition of soldiers serving in Her Majesty’s army, though in regard to the ministrations of their religion less objectionable than formerly, is still defective and dangerous, especially as regards regimental schools, orphanages, and military hospitals.

“Petitioners, therefore, humbly pray your Honourable House to take such suitable steps to remove these religious grievances, from which Her Majesty’s faithful Roman Catholic servants in her navy and army have too long suffered.”<sup>23</sup>

WHO IS TO BLAME?—The Rev. William Brock of Bishops Waltham, lately from his pulpit alluded thus to the Tractarian innovators:—

“So zealous are they for their musical monotony, and for their Eucharistic vestments, and for their ‘altar’ cloths of various hues, that rather than abate one jot or one tittle of their theatrical performances, they first empty our glorious parish churches, and drive out from them, by their innovations, all devout and intelligent worshippers; then, rather than obey their bishop, and submit themselves to his godly admonitions, they force him to close up their churches altogether; then, when those churches are re-opened, rather than give up their offensive style of worship, and yield to reason and religion, and decency and order, they exasperate the populace by their Popish contumacy, and they had rather have their churches to be the scenes of shameful riot and disturbance, than give up their ‘rags of Popery;’ and then, at last, they are actually not ashamed to apply to the Home Secretary to place their churches in the hands of the police! Things have, indeed, come to a fearful pass. But it is not to be wondered at, when bishops, who ought to, and might long since have prevented all these scandals, by citing the false teachers in our Church, *for their false doctrine, into the Ecclesiastical Courts* (thus nipping in the bud these evils), have actually thrown their episcopal shields over offending clergymen, and screened men from the execution of the law and from that deprivation of their preferments which they deserve. Men who have been convicted of holding and teaching the Popish sacraments and other Romish doctrines, directly contrary and repugnant to our Articles of Religion, have been so screened. All this is too true. It can be proved; and it is most deplorable. It bodes ill for the Church.”

ENGLISH SYMPATHY WITH SCOTCH TRACTARIANS.—The Rev. William Brock, in reference to the case of the Rev. P. Cheyne of Aberdeen, says in a letter published in the *National Standard*:—

“I mentioned in my last that Mr. Bryan King and Mr. G. Nugee, of Wymering, together with two hundred clergy of the English Church, had affixed their signatures to an address of sympathy to the Rev. P. Cheyne, of Aberdeen, who has been deprived of his preferments by the Scotch Episcopal Synod for holding and teaching Romish heresy. The following passages from Mr. Cheyne’s published sermons will give your readers an idea of the errors for which he has been so justly suspended from his office; but which his two hundred clerical sympathizers in our Church, including Mr. Bryan King and Mr. Nugee, must, of course, be supposed to hold and teach, or they would not have been at the pains to proclaim their sympathy with their heretical brother:—

“When I speak of the Real Presence, I mean as the Church means, that after consecration, whole Christ, God and man, is really, truly, and substantially present in the Eucharist, under the form of bread and wine. . . . The three terms, ‘truly, really, and substantially,’ are used not in explanation, but as meeting and opposing all the errors which have prevailed concerning it. Hence they are used in a negative sense against error. We say, first, that Christ is present in the Eucharist *truly*—that is, not in figure; secondly, we say, He is present *really*—that is, not

\* Report on Petitions, House of Commons, 1860, No. 531, p. 15.

simply to *faith*; thirdly, we say, He is present *substantially*—that is, not *virtually* only, by some operation, virtue, grace, or power, diffused from His sacred body. Christ is present, not in figure, nor to faith, nor in virtue and grace, but in Himself, in His whole person, in that very body which He took of the Blessed Virgin, and united to His Godhead, and which suffered on the cross, and rose again.”—P. 22.

WHAT OUR GOVERNMENT MAY EXPECT FROM PRIESTLY GRATITUDE.—The *Nation* contents itself by drawing the attention of its readers to a letter from the Rev. Dr. Murray, Professor of Theology at Maynooth, purporting to be a reply to M. Thouvenel’s circular, and which the *Nation* declares to be a fine specimen “of forcible and brilliant argument.” With assumed contempt the Professor asks, “Who is M. Thouvenel?” He tells us that he had read “M. Thouvenel’s letter several days ago; at a single glance he pierced the very depths of his lies, his sophistry, his hypocrisy, his unchristian doctrine.” He speaks of the French Minister’s “brazen audacity,” and “malevolent significance,” his “unmeaning or half-meaning style.” “Victor Emmanuel and his faithful minister Cavour” he declares to be “the two bitterest enemies and heaviest scourges of the Church of Christ now living on the face of the earth.” The latter, Cavour, he calls “that *filius perditionis*, that *primogenitus Satanae*”—that son of perdition and first-born of Satan!! “Victor Emmanuel is the Henry VIII. of the Church of England; Cavour is his Thomas Cromwell.” Of the *Times* he says:—

“The *Times* may rage, and stamp, and howl, till he chokes and blackens in the face. He may vomit out his thick clouds of lies and blasphemy, till he darkens the whole intellectual horizon around him. I can stand by with folded arms, and look at the writhings and heavings of the monster with indifference, not unmixed with wonder at such prodigious energies for evil, yet so wasted, such sublime mendacity. Perhaps never were powers so great used with such utter, habitual, nublushing want of principle.”

Again:—

“I remember well that, at the period of the Concordat, the *Times* was for several weeks together in a state of downright frenzy—*shrieking, yelling, cursing, stammering, and frothing in the very agony of his impotent rage*. To this day the name of the good Emperor of Austria is hardly ever mentioned in that decent journal without a slander and a sneer.”

#### THE SECRECY OF THE CONFESSIONAL AT DURHAM.

A CASE was lately tried at Durham, before Mr. Justice Hill, which brings out strikingly the bearing of the Confessional upon the administration of public justice. A watch had been stolen, and was given up by a priest of the name of Kelly, who had received it in the Confessional. The following scene occurred in the Court, after the priest had, with some difficulty, taken the oath in the usual way:—

“*Mr. Headlam*.—From whom did you receive that watch?

“*Witness*.—I received it in connexion with the Confessional.

“*His Lordship*.—You are not asked at present to disclose anything stated to you under the Confessional; you are asked a simple fact—from whom did you receive that watch which you gave to the policeman?

“*Witness*.—The reply to that question would implicate the person who gave me the watch, therefore I cannot answer it. If I answered it, my suspension for life would be a necessary consequence. I should be violating the laws of the Church as well as the natural laws. [Pulls a book from his breast-pocket.]

“*His Lordship*.—I have already told you plainly I cannot enter into this question. You may put up that book. All I can say is, you are bound to answer, ‘From whom did you receive that watch?’ On the ground I have stated to you, you are not asked to disclose anything that a penitent may have said to you under the confession. That

you are not asked to disclose; but you are asked to disclose from whom you received stolen property on the 25th of December last. Do you answer it, or do you not?

"Witness.—I really cannot, my lord.

"His Lordship.—Then I adjudge you to be guilty of contempt of Court, and order you to be committed to jail."

The priest, it appears, was afterwards liberated, amidst the applause of his ignorant hearers, and the affair has since been noticed in the House of Commons. But the incident raises a very important question. An argument is often addressed to the unthinking by Romanists in favour of the Confessional, to the effect that thereby the priests can find out secret wickedness unknown to Protestant ministers. But, when it is added that this secret information may be used, not for promoting, but for frustrating the ends of public justice, the case is by no means so plausible. Christianity requires its ministers to "render to Cesar the things which are Cesar's," and therefore to aid in promoting the administration of justice, without which society must fall to pieces. It scorns the idea of sheltering thieves by withholding necessary evidence in a court of justice; nay, it holds this to be a criminal offence, and the resetter is punished as well as the thief. But Rome, by setting up her unscriptural Confessional and dogma of human absolution, defeats the ends of justice, both by absolving and concealing the criminal. The same Romish rule, moreover, that is applicable to theft is applicable to murder and to every form of villany. Here is a regular *imperium in imperio*, and one can easily imagine the effect which will ultimately be produced when this Romish system is fostered into sufficient power in the land by our infatuated rulers. As to the pretence that confessions to priests are held sacred, and never revealed out of the Confessional, it is contradicted by all history. Rome, as has often been proved, makes ample use of secret confessions to serve her own purposes; it is only when these confessions are necessary for the ends of justice that she discovers an insuperable difficulty. But, even if it were otherwise, the dogged maintenance of such a pretence constitutes a Romish priest a dangerous citizen of any country, and raises a question not only how far those who refuse perfect allegiance should receive civil rights, but how far such claims should be tolerated at all. A contemporary has thus justly stated the case:—

"It is certain that the claim to be exempt from a common civil obligation is one which we should reject as peremptorily if made by a beneficial clergyman of the Church of England as Mr. Justice Hill rejected it, and it is necessary that we should do so. Living under the protection, not of this or that ecclesiastical system, but of the general laws of the country, any knowledge of ours needed for the purposes of public justice is due to the commonwealth, at the call of the magistrates. Mr. Kelly demurs to this doctrine. He asserts that there is somewhere an authority which warrants him in withholding from a court of justice that which other persons are bound to render. Whether he calls this authority the Holy Catholic and Apostolic Church, or reason, or conscience, or by any other name, the claim of the community upon its individual members in a matter which concerns public justice is paramount. 'From whom did you receive that watch?' the reverend gentleman was asked. 'The answer to that question would implicate the person who gave me the watch,' he replies. 'Of course it would, that is just why the question was asked. 'Therefore,' he adds, 'I cannot answer it.' In other words, 'I am a person privileged to conceal a knowledge of felonies, which my lay countrymen would be bound to disclose.'"

#### DEFEAT OF THE ENGLISH POOR-LAW COMMISSIONERS.

OUR readers will be glad to hear that the obnoxious order which had been issued by the Poor-Law Commissioners, at the instance of Romish emissaries,

to the English Poor-Law Unions, has been entirely defeated. It has been authoritatively declared, to abate the storm, that the order is *not compulsory!* and of course it will now be universally discarded. This important victory has mainly been gained under God by the energy of the Protestant Alliance, and by the determination of some of the London Poor-Law Unions. But the lesson itself must not be forgotten. It proves to a demonstration how much may be accomplished in every department by combined action on the part of Protestants in the way of defeating the great Romish conspiracy. As soon as the new Reform Bill is passed, we may anticipate greater efforts on the part of the Popish adherents; but if these are met by concentrated and well-planned resistance on the other side, they will be more than defeated. The middle, and even the working classes, have proved themselves to be more decided Protestants than the aristocracy, as a body, although with some noble exceptions. The sensuous worship and despotic aspirations of the mystic Babylon have great charms for our higher classes when they are not under the influence of Christian principle. The middle classes, on the other hand, are more imbued with Christian principle than either of the extremes of the social fabric. But combination must immediately be resorted to to defeat the ever active and unscrupulous enemy, and especially to defeat him on the floor of the House of Commons. We were much interested lately by an account of the recent progress of events in Prince Edward's Island. By similar schemes to those at present resorted to in Britain, Popery had become politically dominant in that island. For the purpose of confirming their power, as they supposed, great efforts had been successfully made by the Romanists to secure an extension of the franchise, until virtually every man of twenty-one years of age was a voter. The Protestants, however, feeling the galling yoke of Popish bondage, and especially indignant because the Romanists in power had driven the Bible from the public schools, roused themselves, and formed such a combination as entirely to sweep the Papists from the Government. The result of this has been an entirely and earnestly Protestant Government, and the replacing of the Bible in all the schools. As soon as the Protestants of England and Scotland are equally alive to their duty and interests, a similar result will happen—the Government of the country will be in the hands of men who will respect the Protestant constitution of 1688, and every public grant, and national encouragement to Rome, will be at once withdrawn. The late victory over the Poor-Law Commissioners is a pledge and earnest of this much to be desired result; and we cannot too strongly press upon Protestants over the entire kingdom the duty of at once commencing the necessary organizations for the purpose.

#### PROTESTANTISM IN NOVA SCOTIA.

Our Nova Scotia correspondent informs us that the late ministry of that province (which was in effect in the hands of the Church of Rome for three years) has been completely overthrown. It struggled long and hard for a lease of life, but all in vain. The Protestant feeling of the community was aroused, and the result is, that the new government now formed contains not one Romanist, and does not depend in the least on Roman support. This is a consummation to which all the North American colonial governments are tending. Prince Edward's Island and Nova Scotia are now all right, New Brunswick is nearly so; and Canada must wrestle and strive till she reach



that point too. Newfoundland, however, is thoroughly under Popish control, and there seems as yet but little hope of her emancipation.

The Romanists of Nova Scotia are "sad and dreary" over the defeat they have sustained. The Conservatives, who took them to their bosom three years ago, have been taught a lesson which they may not readily forget. Nova Scotia has raised about £400 in aid of Father Chiniquy and his poor persecuted flock. Some Free Church congregations have given largely to the object, one in Cape Breton giving £50, and another £20.

We have had also transmitted to us an extraordinary pamphlet, containing a report of a remarkable trial connected with the late political struggle in Nova Scotia. It is entitled "The Queen *v.* George Preeper, an indictment for manslaughter, tried at Halifax at Michaelmas term 1859."\* It would appear that at the election at which the late pro-Popish government was so signally defeated, bands of the lowest Irishmen were allowed to abuse and intimidate the Protestant electors. The grossest brutality was manifested, as appears from the evidence given in connexion with the aforesaid trial. The Protestants, in danger of their lives, were forced to arm in self-defence, and the ringleader of one of the Irish riots was shot dead. Hence the origin of the present trial. The accused man Preeper was, however, acquitted by the jury, and thus a lesson was taught both to Irish colonial mobs and to those unscrupulous men who may choose to employ them. It is instructive to find the Conservative party in the colonies, as at home, outbidding their opponents for the purpose of securing the aid of the priests. But we should like to see our home Protestants imitating their colonial friends by forming a Protestant party, and thus rescuing our government also from mere scheming politicians. Surely what can be done in the colonies can be done at home, and nothing else will accomplish the object. So long as our friends in the colonies left the matter in the hands of trading politicians, whose uppermost object was to get and keep office, they were sold on every side. They have now taken the matter into their own hands, and will be sure to get justice, and so should we. Every argument on the other side is purely fallacious. No great question—the abolition of slavery for example—was ever carried without a distinct party in the House of Commons. Papists succeed there because they form a party in the House.

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### THE REVIVAL OF RELIGION.

THE progress of this blessed work of God is a matter of unspeakable thankfulness. We know of nothing fitted to arrest the progress of error, and to arouse our churches to a sense of duty but this. The true test, moreover, of the genuineness of every Divine work, is the cordiality with which those who profess to have shared in it manifest the temper of God himself; and if we could only see our churches rousing themselves more earnestly to testify against prevailing iniquity, and to urge forward the glory of the latter day, we should thank God and take courage. As it is, Britain is evidently in some respects plunging into deeper guilt, and exposing herself to more certain punishment, which cannot be far distant, unless she repent and do the first works. The efforts made at the same time in defence of the Lord's Day are certainly one pleasing indication of progress in the right direction, for which we ought to be duly thankful.

\* Halifax, James Bowes and Son.



THE CITY OF LONDON PRESENTING THE BIBLE TO QUEEN ELIZABETH.

“ THEN how striking was her reverence for the Holy Scriptures! We have seen that whilst yet a child it was her daily study; in her captivity and disconsolateness it was her companion and solace. When, during the proud procession on occasion of her coronation, in passing through your own Cheapside, there was tendered to her a beautiful copy of the Holy Book; she received it with all reverence, clasped it with both hands, pressed it to her lips, and laid it in her bosom, declaring, amid the tears and benedictions of her people, that she thanked the City more for that boon than all they had given her, and that she would read it diligently, and follow it faithfully.”\*

“ MODERN ANGLICAN THEOLOGY.”

*To the Editor of the Bulwark.*

SIR,—Your review of this work in a recent *Bulwark* is written as though the Maurician heresy were confined to the Established Church of England. I know not how Mr. Rigg treats the question, and whether he deals with the errors as restricted to our Church, but I heard his book most highly spoken of by a very learned evangelical dignitary, who called it a masterpiece, and the best work written on the subject. I must state, however, and that is my object in writing, that Neologian doctrines are widely spread

\* Canon Stowell's *Lecture on Queen Elizabeth*. London: J. Nisbet & Co. Review in our next Number.

among Dissenters, and no objection is made to them when united with eloquence and popularity. Thanking you for your good and useful periodical, I am, sir, your obedient servant and subscriber,

GEO. GREY CUSHMAN,  
*Minister of St. Michael's, Southampton.*

[We by no means intended to say that such views as those of Maurice are confined to the Established Church. They are unfortunately too prevalent also amongst several classes of Dissenters.—ED. B.]

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### THE MAYNOOTH QUESTION.

TO THE EDITOR OF THE BULWARK.

SIR,—Now that Mr. Spooner's motion has been thrown out by so large a majority, what hopes can there be of carrying a similar one in the present Parliament?

Cordially agreeing in all that he said, and more particularly that the continuance of this grant was a national sin, which had already brought down judgments on our country, and which will eventually entail still greater, if persevered in, does it not become the duty of every one who disapproves of this grant to let his opinions be known in some public manner? For that purpose I think a great national protest should be got up, to be signed by every one throughout the length and breadth of the land opposed to its continuance, so that they at least may not be involved in the national guilt.

I suggest this course to you as a matter worthy of consideration.

It appears to me that the people of this country are in a state of apathy or judicial blindness regarding Popery—equally destructive of civil as of religious liberty. Had they witnessed even the half of the evils of that system that I have done, from a long residence in Popish countries, they could not remain in their present state of indifference.

Even the natives of these countries, and the Italians in particular, who suffer from the tyranny and oppression of the system, are amazed at us; and in Rome the English devotees who are seen there are looked upon by the people only with contempt.

R. HUNTER.

WEYMOUTH, *February 1860.*

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### PROTESTANT INSTITUTE OF SCOTLAND.

WE are glad to say that the subscription for the erection of this important Institute, as a monument of the Scottish Reformation, is making steady progress. Within a limited period upwards of £700 has been subscribed, in sums ranging from £1 to £50. We shall publish a complete list by and by. Meantime we earnestly commend the object to our readers. The late competition for prizes by the students of the Institute, both at Edinburgh and Glasgow, has triumphantly proved, as we shall demonstrate in our next Number, the great success of the training of our young men in the knowledge of Protestant truth as contrasted with Romish error, under the able instructions of Dr. Wylie. Let this only be extended and perpetuated, and the noblest monument will undoubtedly be erected to the memory of our Reformers. Every friend of truth should seek to have a stone in such a building.

## TRANSUBSTANTIATION.

THAT monstrous iniquity of the Papists, the doctrine of transubstantiation, is such a bondage upon human nature both in soul and body, that I shall ever encourage the jealousy of the world against human impositions; and I long for those better times when that jealousy shall burn like fire, and the flame fasten upon those that raised it—when either priests will teach nothing but by the rule, or, if they do, that the people will not believe them. 'Tis loading both sense and reason with a burden too heavy for them to bear, when any tell us that here's a change without an alteration, or a creation without a God; that what we taste, and see, and smell, and feel to be bread, is really flesh and blood; that it's both in earth and heaven; that it's eaten as a morsel, and adored as a deity; that we swallow what we worship; that it continues the same, and yet is changed. These are contradictions: 'Tis a wrong way of addressing human nature: it makes our reason and senses pass for nothing; and it is worse still to call this a God, and to suppose that a certain formal sinner in a fantastical garb, by the muttering of four words, has it in his power to work all these wonders. They call it a mystery, indeed, and so they may; but it is what the Scripture has never given that name to, unless it be in disgrace, when it speaks of "a mystery of iniquity," that in the last times was to be celebrated with "lying wonders, and with all deceivableness of unrighteousness in them that perish." Now, this is plainly art and man's device. The text they bring for it out of the Bible would never convince any one if they did not fortify their interpretations with fire and fagot, and take that way of driving heretics out of the world, that they may drive hypocrites into the Church.

But the doctrines of the gospel are of another kind. If you do not find them in the Bible, you need not be concerned about them. That which we preach is "the record that God has given of His Son." "We have not followed cunningly devised fables;" but have "a sure word of prophecy to which we do well to take heed." As we are allowed of God to be put in trust with the Gospel, so we speak.—BRADBURY.

## POPIISH MYSTERIES.

Some notions that are engrafted upon the Christian religion have none of this vital virtue. Their stock is a doctrine of vanities. The opinions that are raised up by men of corrupt minds, do no manner of good; they want the influence that we feel in all the mysteries of godliness. I'll give you but one instance, and that is from the notion of Transubstantiation. If you examine it impartially, you will find it as useless as it is absurd. If it was true, it would do no good. My soul is concerned to know that God was manifest in the flesh, but not that he is manifest in the bread. His taking upon Him my nature was needful, that "by death he might subdue him that had the power of death, that is the devil." And thus He delivers those who through fear of death are all their lifetime subject to bondage. But it adds nothing to this victory that I should eat His body every time that I remember His death. My believing that His flesh and blood are both in heaven and earth may prove that my head has got a monstrous turn, but not that it has got a holy one. I have as many arguments for my duty and hope if the bread is

not changed, as I can have if it is. So that here is a mystery and a miracle thrown away upon me. My senses cannot receive it, and my faith does not need it. The doctrine of redemption, which is the ground of my assurance, is complete without it. If Christ, instead of saying, "This is my body," had said, "This is a representation or memorial of my body," He had left me no way deficient either in my holiness or my comfort. I may believe (as we see by the lives of those that pretend to it) that the bread is changed into the body of Christ, and yet be never the better for it. 'Tis no security against my "eating the bread unworthily," and "becoming guilty of the body and blood of the Lord." To believe that He really gave Himself for me is a faith that carries all proper virtue along with it; "The life that we live is by this faith of the Son of God, who loved us and gave Himself for us." But to believe that a priest now gives Him to us, signifies nothing at all—'tis to believe an impertinence. That sort of receiving Him, if it was really His body, does not make us saints, unless every one that has taken the sacrament is undoubtedly saved. My concern is about a spiritual feeding, that I am partaker of Him by faith, and find that, to my soul, "He is meat indeed, and drink indeed." If I have this, I don't want His body; and if I have it not, the change of the bread into the body makes it only a carnal ordinance; and with reference to this it may be said, that "the flesh profiteth nothing."—BRADBURY.

#### COMMEMORATION OF THE REFORMATION IN AUGUST 1860.

THE Scottish Reformation Society has sent the following circular to every Protestant minister in Scotland:—

At a meeting called of gentlemen of all Protestant denominations in Edinburgh, held at 6, York Place, on 17th February 1860, to make farther arrangements in regard to the Commemoration of the Reformation from Popery, in August next:

*Present*.—Baillie Blackadder in the chair, Rev. Dr. Andrew Thomson, Rev. D. T. K. Drummond, Rev. Dr. Goold, Rev. Dr. Wylie, Rev. D. Thorburn, Rev. Jonathan Watson, Major Davidson, Archd. Young, Esq., James Gray, Esq., W. G. Cassels, Esq., Peter Scott, Esq., James Leishman, Esq., Andrew Snody, Esq., Dr. Greville, Dr. MacRitchie, John Millar, Esq., James Nichol, Esq., Patrick Tennant, Esq., John Macnab, Esq., &c. &c. Dr. Begg and Professor Balfour sent apologies for necessary absence. It was unanimously agreed to forward to every Protestant minister in Scotland the following communication.

JAMES BLACKADDER, *Chairman*.

OFFICE OF THE SCOTTISH REFORMATION SOCIETY, 6, YORK PLACE,  
*Edinburgh, 7th March 1860.*

DEAR SIR,—You are aware that the Tricentenary of the Reformation in Scotland occurs during the present year, and that in the month of August next the precise day occurs on which, 300 years ago, Popery was formally abjured by the Scottish people, and abolished by the civil authorities in Scotland. Every Scotelman is interested in perpetuating the memory of that great event, as well as in seeking to secure a continuance, to the latest generation, of the vast blessings which it has been the means of conferring upon Scotland. And this is all the more necessary at the present time, as Popery is making unparalleled exertions to regain her lost ground.

In the absence of any other organized body to make the necessary arrangements for suitably commemorating this great event, the SCOTTISH REFORMATION SOCIETY has been requested to undertake this duty. We send you enclosed a Programme of the arrangements, in so far as they have been already completed, and we earnestly hope that you will immediately bring

the matter before those who co-operate with you in your parish or congregation, and, through the press, before the general public of your neighbourhood.

The proposal is, that, in addition to all that separate churches may do at their annual meetings in May, a great National Commemoration shall be held in Edinburgh in August, where men will meet simply as Scotchmen and Protestants, representing themselves, and speaking their own individual sentiments at a great national commemoration, in any conversations that may arise. The utmost freedom, consistent with courtesy, will be secured. Men from all parts of the kingdom interested in the maintenance of Protestant truth and liberty are cordially invited to be present, and to prepare short essays on any of the subjects indicated. The reading of these essays will be subject to the rules specified in the enclosed programme.

After a careful consideration of the several heads of expenditure *absolutely necessary* in connexion with such a national movement as the one proposed, it has been ascertained that certainly not less than £500 will be required, as a *separate and special fund*, for carrying out in a suitable way a commemoration of the greatest and most blessed event that ever occurred in Scotland, and we earnestly hope that you will give us your kind help in raising such a fund. We shall also be glad to hear any suggestions for the consideration of the Committee which you may feel disposed to make in regard to any part of the subject.—We are, Dear Sir, very faithfully,

JAMES BLACKADDER, *Chairman.*

G. R. BADENOCH, *Secretary.*

*P.S.*—The Committee would be relieved from all anxiety about funds, if you could kindly send from your people or district say not less than One Pound to the special fund. We need not say that it is most desirable that the fund should be established as soon as possible. All communications regarding the Commemoration to be sent to the Secretary.

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#### BISHOP FORBES.

THE Scotch Episcopal Bishops have pronounced sentence in the case of Bishop Forbes, falsely called Bishop of Brechin,—that being an illegal assumption of a territorial title, similar to that so justly complained of in England in the case of Dr. Wiseman and the Romanists. The decision is, we regret to say, of a very curious and unsatisfactory nature. The Bishop was charged with maintaining—

“That the sacrifice of the Eucharist is substantially the same with the sacrifice of the Cross;” that “no words of man can strengthen the tremendous and absolute identity of the two sacrifices;” that “unless you hold that in *some transcendental sense* the sacrifice of the Cross and the sacrifice of the Altar are identical, you contradict the Apostle, who says there is no more sacrifice for sin;” and that, “say as you will, if you disjoin the sacrifice of the Cross from the sacrifice of the Altar, you make the former incomplete.”

He was further charged with maintaining that, under this Popish idea, the Sacrament, or what it contains, becomes a proper object of worship. These views were embodied in an Episcopal charge, published some time ago, and to which a very feeble, irresolute disclaimer was published at the time by the other Bishops. At length one of his own clergy took up the question, and demanded a judicial decision. We beg the attention of our readers, especially of our English readers, to the result. The charges, to which we

have referred, are found by the Synod of Bishops to be in the main substantially proven, for their sentence says that they find—

“With reference to the first and second heads of the presentment as set forth at pages 2, 3, and 4 thereof, that the teaching of the respondent, therein complained of, is unsanctioned by the articles and formalities of the Church, and is, to a certain extent, inconsistent therewith.”

Bishop Terrot, in commenting on this, says—

“I am of opinion that the language quoted in the presentment, from pages 41 and 42 of the second edition of the Bishop of Brechin's charge is fully censurable, as being *prima facie* inconsistent with the teaching of the 31st article, and that the explanations and modifications thereof given in his defences are not satisfactory nor sufficient to remove the charge of repugnancy, while, at the same time, I admit that the defences do effectually repudiate any heresy respecting the sufficiency of the sacrifice once offered on the Cross as an atonement for the sins of the whole world. With this proviso, then, I find the first count proved.”

In reference also to Bishop Wordsworth, who is High Church enough in his opinions, as every one knows, the Report says—

“The Bishop then entered into consideration of the second head of the presentment, and said his opinion under this head was that the respondent's doctrine of adoration was, to say the least, unsanctioned by any article, or formulary, or declaration of the Church, and that the peculiar definition which he had given of the real presence was not only unsanctioned by the Church, but was plainly and literally inconsistent with her received doctrine.”

One would imagine that, in such circumstances, nothing could have remained but to deal with the Bishop as Mr. Cheyne was dealt with, viz., to expel him from the Church. The Apostle Paul says, “A man that is an heretic after the first and second admonition reject;” and probably, if the man had been less influential, or the heresy tended in an opposite direction, this course would have been pursued. As it is, our readers will be at some loss to understand the meaning of the judgment actually adopted, which is as follows:—

“In consideration of the explanations made by the respondent in his answers in reference to the first charge, and in consideration also that the *respondent now only asks toleration for his opinions, and does not claim for them the authority of the Church, and no right to enforce them on those subject to his jurisdiction*, the College of Bishops feel that they shall best discharge their duty in this painful case by limiting their sentence to a declaration of censure and admonition.”

“Only asks toleration for his opinions!” What more does any heretic desire in the first instance? It would be very odd, indeed, if a man, in such circumstances, should demand the right of urging submission to his views, or should even “claim” for his opinions “the authority of the Church.” Nothing short of infatuation could have induced a man at the bar to prefer such a “claim.” And yet this is set forth as a peculiar virtue, justifying exemption from punishment. What may be precisely meant, moreover, by his “claiming no right to enforce them (his erroneous views) on those subject to his jurisdiction,” we do not pretend to say. Is the emphasis to be placed on the word “enforce?” and is the meaning that he will employ no violent methods, civil or ecclesiastical (a thing of courses imply impossible), to compel submission to his unsound opinions? Or is it the old attempt to make him sound in public and unsound in private; in other words, to make a hair-splitting distinction betwixt the heretic and the bishop? One thing is plain, Bishop Forbes holding what his own brethren admit to be manifestly unsound opinions is still allowed to occupy his influential position as one of the chief pastors of their Church. On what pretence of Scripture or reason, of fairness or impartiality, can discipline be now exercised in the case of any

other man? Besides, let the sound men in the Scotch Episcopal Church now understand clearly how the question both of doctrine and discipline stands within their communion, and let the sound men in the Church of England understand what are the principles of those with whom they are asked to incorporate. To our mind, the thing is simply deplorable, and is only another evidence of how Romeward views are making way unimpeded around us.

THE COURT OF ROME AND THE GOSPEL. Translated from the Italian of the Marquis Roberto d'Azeglio. With a Preface by A. H. Layard, D.C.L. London: John Murray.

This is a very interesting pamphlet by an Italian Romanist, and demonstrates the spirit which is becoming so powerful an element in the promotion of Italian liberty. The following is only one of many admirable and eloquent passages:—

“In fact, if we consider the invariable conduct of the Pontifical Court towards the people who bemoan its tyranny and misrule, we may observe that, whenever, after many years of unbearable misery, these unfortunate populations have been driven into rebellion, the supreme power, instead of correcting its bad laws, corrects its subjects with the prison, the galleys, and the executioner; and when its own power is not sufficient for this purpose, has recourse to that of Austria, its natural ally. Upon these usual and more immediate correctives, follow consistorial counsils, in which the Pontiff, clothing his policy with the mantle of religion, and miscalling misfortunes of the Church the misfortunes of his own subjects groaning under the bad government of the Roman prelacy, invariably opens his official allocution with protestations of the grief which wrings his soul, and the tears he sheds on account of the evils brought upon the faith by the impiety of the age. He then stigmatizes with the epithets of unbelievers, libertines, and rebels against the authority of the Church, those who rebel only against the rule of a temporal prince, incapable of giving them good laws and an upright administration of their worldly concerns. He then winds up his appeal by calling upon the faithful to offer up their prayers for the Holy See, and by excommunicating all those who may be unfaithful to it. These tears for some time produced their due effect;

but since a free press has made known throughout Europe the incredible injustice, tyranny, and disorders of the Pope's government, the public concerns itself less with the tears shed by the sovereign, and thinks more of those he compels his subjects to shed. The anxiety of Europe at a condition of affairs so evidently incompatible with her actual state of civilisation, has constantly increased, till at length even diplomacy itself has been roused, as it is well known, and has resolved on a direct interference.

“But we must with regret call attention to a fact particularly deplorable for those who foresee the goal to which society tends—we mean the conviction, too widely diffused, that nothing will ever turn the Court of Rome from the routine of government it has trod for ages; and that, whatever promises it may make, either to its own subjects or to the sovereigns who have undertaken to plead their cause, promises more than once reiterated and never fulfilled; whatever the rights it may recognise and then violate; whatever internal abuses it may acknowledge and never correct, the Court of Rome will ever brand as rebels and infidels the subjects who endeavour to free themselves from its tyranny.

“Conduct so opposed to the justice prescribed in the gospel, is the primary cause of those incessant disturbances which rack that unhappy land. The inexorable denial of better government fosters in the hearts of the people that profound and silent irritation which, continually festering, step by step extinguishes not only the sense of loyalty which should be felt by the subject to his sovereign, but also the faith of the Christian in the religion of which that same potentate by whom he knows himself to be oppressed is the Supreme Head. It would be well to know how much longer the sovereign of Rome means to answer those who demand reforms universally recognised as absolutely necessary, not only with allocutions and excommunications, but with cannon-balls.”



THE INQUISITION AND CONFESSIOAL IN THE  
PAPAL STATES.

THE *Monitore de Bologna* lately published a very instructive and suggestive article in regard to the Inquisition and Confessional in the Papal States. We strongly commend the wisdom of provinces lately rescued from the clutches of Rome, in giving such facts, as those referred to, to the public. We have always thought it a proof of the incompetency of Mazzini and those who established the recent Republic in Italy, that they did not publish to the world all the secrets of the Confessional which they discovered in Rome. Their idea was, that they would accomplish the impossible work of conciliating the Papacy by inviting back the Pope to Rome, and making an overwhelming spiritual despotism compatible with civil liberty—an idea which demonstrated that they had never fathomed the depths of the Papacy, or read aright the lessons of history. Hence, although they discovered abundant evidence that the confessions made to priests in all parts of the world were used for political purposes, they abstained from publishing the crushing evidence of this fact until it was too late. The new authorities at Bologna are pursuing a wiser course, and are, it is said, about to publish some interesting revelations. The Journal to which we have referred, says,—

“Amongst the documents which relate to the Papal Government, and will shortly be given to the world, we have found several from which we know that certain inquisitors, vicars, and bishops, by a trait of peculiar compassion, have revealed the revelations thus obtained to the Director-General of Police in Rome, who thought it right, in order to add compassion to compassion, to imprison all those informed against and their adherents, to commence trials in order to procure the condemnation of a prodigious number of persons accused, many of whom, after a long term of years, are still waiting the completion of their appointed punishment. We have discovered letters from the head of the Roman police (he is at the present day an archbishop and a cardinal), suggesting to the compassionate vicars of the Holy Office the questions which they ought to put to the persons making spontaneous revelations in order to discover, not sins, but political conspiracies and attempts to raise up Italy from its abject state. What explanations will the reverend fathers give of these facts?”

The reverend fathers will not answer the question thus put, but we can do it. As the Romish system is in its essence largely political, so the Confessional is one of the main engines for accomplishing the objects at which it aims. By this means it rules with an excess of despotism, in comparison with which all more vulgar tyranny sinks into insignificance. Through the machinations of the priests, the secrets of every heart and of every family are laid bare. The simpletons who make the confessions may no doubt vainly imagine that they are securing the Divine forgiveness, whereas they are merely exposing themselves to human control, and, in despotic countries, to human vengeance. To prove how artfully the snare was laid in the Papal States, the paper to which we refer contains a manifesto by the heads of the Inquisition, lately in full operation there, from which we quote the following passage :—

“The principal, nay the only object of the tribunal of the Holy Office being, as has been said from the commencement, the glory of God, the advancement of the holy faith, and the salvation of souls: We, therefore, after having commanded and ordered as above, do now paternally exhort all those who know themselves to be guilty of some crime relating to the Holy Office, to present themselves before us and our vicars, or before the ordinary authority of the place, spontaneously, before being

*anticipated or denounced by others*; and to confess with all sincerity and integrity their errors and their failings, assuring them that, provided they have not been with the due legal forms previously accused before some other ecclesiastical tribunal, they will be received with bowels of charity, and treated with the singular mercy peculiar to this holy tribunal; and will then, without any expense, and without any public penance and punishment, be absolved and let go."

The words which we have marked in italics are very significant. How is the poor dupe to know whether or not he has been "anticipated" in his confession, or "denounced by others?" The moment a man's own lips have uttered a confession, it is very easy for the designing priests to say that they knew his guilt before; and thus, after drawing him into a trap by such a specious promise, he may only discover that he has fatally cut off his retreat. The history of the Inquisition in former times is full of instances of such diabolical management, and it is surely instructive as proving in a bad sense the sameness of Rome, to find that in the so-called States of the Church the Inquisition, with its main horrors, was of late in as brisk operation as ever. We shall anticipate with interest the publication of additional details.

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#### RELIGIOUS LIBERTY IN THE NEW ITALIAN KINGDOM.

THE following letter, printed in large type in the *Times* of April 13th, is worthy of the most careful perusal. We are not yet done with the "mystery of iniquity," whose essential features no mere political changes can alter, and Great Britain herself has as yet a vast debt of guilt to discharge for her late unblushing support of that doomed system:—

*To the Editor of the Times.*

"SIR,—The Italians consider themselves greatly indebted to the moral support of England for the liberation of half of Italy from Austrian and Papal dominion. The people of this country, generally so indifferent to foreign affairs, had acquired a certain interest in the Re Galantuomo and his counsellor, and were prepared to welcome, by acclamation, the news of the annexation of the patient and enduring provinces. But the heartless cession of a hereditary Dukedom and a Principality has damped the ardour of Italian sympathizers, and the interest awakened a short time ago for Constitutional Sardinia has received a shock. The feeling with which the able communications of your 'Own Correspondent' are now written and read, is tinged with melancholy, and but few care to know what measures are in store for the new Parliament in Turin to discuss. Nice is sold, with Garibaldi into the bargain, and Savoy is betrayed. They say the ghost of Humbert of the White Hand is walking about St. Jean de Maurienne, and asks what the *Gallica armenta* want on the banks of his native torrent, the indignant shades of seventeen Counts of Savoy and fifteen Dukes are fluttering along the Isere, or hovering over Mont Blanc, and join their protest with the Marmots against the surrender of the cradle of their race.

"But this is not the particular feature in the policy of the Sardinian Government I wish to signalize.

"In imitation of the magnanimous liberator of Italy, whose disinterested intervention in favour of the oppressed Italians all Europe now admires, the Re Galantuomo is anxious to soften the asperities of the Romish hierarchy, and this is to be done by promising a special protection of the religion to which he is devoted. He and his Imperial Ally have both renewed their profession of faith; equally involved in the major excommunication, they are now engaged in a pious rivalry for upholding the spiritual dominion of the Sovereign Pontiff. In France, Protestant schools have in several places been arbitrarily closed for some time, as well as Protestant places of worship, and this has lately been followed up by the arrest and condemnation to fine and imprisonment of the poor schoolmaster for giving lessons in private houses when deprived of his school room. Whole communes in the neighbourhood of our Lady of La Salette have petitioned for permission to join themselves to the Reformed Church, but the authorities have not yet seen fit to grant that liberty; and this

pandering to the intolerance of the provincial bishops is the special protection extended to the spiritual authority of the Pope as a recompense for the loss of his temporalities. But the ex-Duke of Savoy is inspired with still greater zeal. In his recent speech at the opening of the Session, he avows himself the defender of civil liberty, and at the same time a dutiful son of the Church, but he is silent upon religious freedom and liberty of conscience. It is all well enough to appear to brave the mutterings of the thunder of the Vatican; those champions of Italian independence quail before the priesthood, and are ready to sanction an occasional holocaust of Evangelists to appease the wrath and propitiate the favour of bishops, priests, and cardinals. While our ears have been stunned with the noise of festivities and ovations in the chief cities of emancipated Italy, the more humble subjects of Victor Emmanuel have been made to understand what is meant by liberty when the exercise of its most sacred rights offends the priests and ruffles the temper of provincial judges.

“There is a little town, Arcola, in the circumspection of Sarzana, not many miles distant from the marble quarries of Carrara. In that town two brothers, the one a tailor and the other a shoemaker, occupy a house which in England would entitle one or both of them to a vote under the new Reform Bill. These two citizens of the free States of Sardinia were accused of having opened their shop (*bottega*) for the reception of two scripture readers, and, as the indictment sets forth, ‘invited persons to come and hear the readings and explanations then and there to be made, and so aided and abetted in the diffusion of doctrines (*massime*) contrary to the principles of the religion of the State;’ the two expositors were, an ‘Evangelist,’ acting under the direction of a religious society, and another of the fraternity of tailors. The Court at Sarzana is open. The day is the 22d of February 1860. The judges are on the bench; their names deserve to be recorded:—De Maurize, vice-president; Lugaro, judge; Ferrari, judge; Gio Milanese, secretary. The public prosecutor appears, and the advocate for the prisoners is in his place. It was urged in the indictment against the two brothers Agostinelli, that they had actually enlarged their shop by throwing down a partition to make more room for the guests. Out of eleven witnesses, seven proved that the door was shut, one affirmed that he saw it ajar, and another swore it was open. The Bible expositors were accused of having made use both of Martini’s and Diodati’s Bible, which had been imported from abroad, and sold as merchandise, contrary to law; that those false teachers had maintained, to the scandal of all good Catholics, that the worship of images and of the crucifix was idolatrous; that consecrated places of worship were not absolutely necessary to ‘worshipping God in spirit and in truth;’ that auricular confession was not necessary for the remission of sins, but was an invention of the priests; and, finally, that Christ, when He speaks of His brethren, really meant His younger brothers. To all these points in theology the sapient judges objected with becoming gravity, and proved, both from Scripture and the Council of Trent, that such doctrines were heretical. But, not to lengthen this sketch of a document which may stand as a monument of what religious liberty was in Sardinia, with a Constitution twelve years old, here is the sentence:—

“Reciting the Articles 164 and 128 of the Penal Code, and the first Article of the Law of the 5th of July 1854, the Court condemns G. P. Luquet and G. M. Grosso to five days’ arrest and 300 livres fine, or imprisonment for 100 days; Agostinelli, the shoemaker, condemned to three days’ arrest and 100 livres fine, or thirty-three days in prison; and the younger brother, Francescato, two days’ arrest, fifty-one livres fine, or seventeen days’ imprisonment; and then all four together (*solidarimente*) in the costs. The Court further declares the Bibles of Diodati (published by the Society for Promoting Christian Knowledge) to be confiscated.”

“But after the prosecution comes the persecution. The Governor of Genoa, who signs himself ‘Pozzo,’ orders his lieutenant at Sarzana to send Grosso out of the country within forty-eight hours. Three more warrants are out in the Duchy of Genoa for apprehending as many delinquents, two of whom are persons of some consideration.\* Now, the amount of fines imposed upon these poor honest men at Sarzana will be 784 livres, or about £78, and to this must be added all costs in the process, which will swell the amount to not less than £100. The aggregate of days in prison if this sum be not paid will be 250. It seems, however, that Grosso is to pay his fine by banishment from his country. Is this, sir, all we have got for our moral support of the Italian cause? Where is Sir Culling Eardley and the deputation which went to the rescue of the Madiai in the days of the Grand Dukes? their crime was no more nor less than that of the Bible class at Sarzana, and their punishment not greater. But, what is still more alarming, the old Waldenses are not safe in Tuscany.

The delegate of the port of Leghorn threatened the minister sent by authority of the Vaudois Church with prison and exile, if he dared to open a place of worship within his jurisdiction, and he announced to the pastor who went from Pisa to remonstrate, that the Government intended to stop the worship of his co-religionists at Florence also. This is hardly credible after the noble answer written by Baron Ricasoli to the insufferable remonstrance of the Archbishop of Florence, and after the sentiments known to have been uttered by Farini. To these two liberal-minded statesmen the friends of religious liberty may still look, and there is yet hope that the Sardinian Government may learn the lesson, so difficult for statesmen in every country, including our own, to learn, that all attempts to conciliate an implacable priesthood short of yielding up to them the supremacy in the Government are in vain. If the Constitutional Government of Victor Emmanuel values the sympathy and moral support of this country, let it repeal the penal statutes which belong to a bygone age, and which are constantly inflicting disgrace upon an administration which can ill afford at this crisis to lose any of the prestige it has acquired.

"I am in possession of the documents from which the above facts are drawn, and if you can find space in your columns for this letter you will do much to open the eyes of the Sardinian Government to the indignation which awaits it if such scenes as those at Sarzana are found to be stamped with its concurrence.

"London, April 12th.

VIGILANTIUS."

## THE PROTESTANT INSTITUTE OF SCOTLAND.

### SPECIMEN PRIZE EXERCISE.

ELSEWHERE we publish an account of the prizes given in connexion with the Protestant Institute of Scotland. We now publish the answers which received the first prize at Glasgow, with the queries annexed. Let our readers observe that these answers, like all the rest, were written on the spot in the space of three hours, to queries seen for the first time, and with no book in hand but the Bible. Let it be noticed, moreover, that more than one hundred young men attended Dr. Wylie's lectures, in connexion with which these prizes were given, and that the whole competitors for prizes, amounting to twenty-four, displayed remarkable promptness, and very competent knowledge of the subject, and we think all must be constrained to admit that the perpetuation of such a course of training is a matter of great national importance. We should like to see something similar at every University seat in Great Britain. The following are the questions and the answers which obtained the first prize at Glasgow:—

1. What is the relation of Modern Popery to Ancient Paganism?

A. 1. The policy of Satan has from the beginning been to counterfeit the *seeming* for the *real*, and to substitute the sign for the thing signified. This was his plan before the advent of Christ, and he has continued to carry it out since. As the "kingdom of heaven" is the consummation of God's work of redemption, so Popery is the consummation of Satan's scheme of perdition. Popery then is the full and matured development of ancient paganism. All the leading peculiarities of the different pagan systems have been absorbed into Popery, and organized and made to work on a larger scale.

2. State the successive stages by which the Bishop or Presbyter of Rome rose to be universal Bishop.

A. 2. The prestige of Rome naturally gave a sort of pre-eminence to its pastor. And when councils came to be held among the churches, a president being required, it often happened that the Bishop or Presbyter of Rome was chosen for this purpose. Reverence for the Romish bishop continuing to increase, he was next chosen to preside for life. It now became customary to refer disputes among the churches to his decision. And this still further

increased his influence. When Constantine was emperor, the church came to be organized after the model of the empire. Four Patriarchs were appointed for the four principal cities in the empire, and the importance attached to each was regulated according to the rank of the city. The Roman Patriarch thus from the first enjoyed a sort of pre-eminence. The patriarch of Constantinople was next in rank, that city being called the second Rome. The law of Gratian and Justinian II. empowered the Bishop of Rome to judge the metropolitans, and the metropolitans to judge the inferior clergy. In 445 the Pope was called by the Emperor "Director of Christendom." The fall of the empire contributed materially towards his elevation to universal dominion, seeing it compelled him to cast himself upon a new and deeper principle of power. The edicts of emperors and decrees of councils were now discarded in a great measure, and he claimed his office of *Divine right*, as successor of Peter, Christ's vicar: At last the Emperor Phocas, a foul murderer, proclaimed him *universal bishop*.

3. State how, from being universal Bishop; he rose to the Temporal Supremacy.

A. 3. The usurpation of Pepin and the Greek schism both contributed powerfully to the elevation of the Pope. He absolved the subjects of Italy from their allegiance to the Emperor of Constantinople, in consequence of a quarrel about the worship and use of images—the Emperor condemning them, and the Pope advocating their use. At the same time the very existence of the Papacy was threatened by the assaults of Lombards, who were at the gates of Rome, and the Saracens, having overrun Spain, were at the passes of the Pyrenees. In his distress the Pope turned his eyes to France, and called upon the Gallic soldier to come and rescue the city of Peter. Pepin, who needed confirmation in his usurped dignity, readily complied. He defeated the Lombards, and ceded their territory to the Pope. Charlemagne, his son, defeated them a second time, and gave still greater donations to the Archpriest of Christendom. He now, A.D. 800, ranked as a *sovereign*. After this the posterity of Charlemagne quarrelled among themselves, and the Pope took advantage of every opportunity and concession to aggrandize himself and his priesthood. Hildebrand exerted his whole power to attain to universal dominion, and make the empire a mere fief of the spiritual kingdom. He nearly attained his object by adopting various measures, of which the two following were the most important:—The establishment of perpetual celibacy among the clergy, and the right of granting investitures to all bishops. At last Innocent III., in the 13th century, realized the long-sought for pre-eminence. Universal dominion was contended for for more than 200 years. It was the inevitable result of the fundamental dogma of the papacy.

4. What is the syllogism or fundamental dogma of the Papacy?

A. 4. Christ is the vicar of God; but Peter is the vicar of Christ, and the Pope is his successor throughout all ages, therefore the Pope is the vicar of God. The major premise is true, that Christ is the vicar of God; but the minor false, that the Pope is the vicar of Christ. But granting this unfounded assumption, even that the Pope is the vicar of Christ, it necessarily follows that the Pope is God's vicegerent on earth, and must exercise the full power of Christ, as Lord of the conscience and King of kings.

5. What amount of Spiritual and Temporal Supremacy is logically deducible from that dogma?

A. 5. The universal dominion which the Popes contend for is the strict

logical consequence. The Pope cannot stop short of absolute governor of all spiritual and temporal things on earth without a logical inconsistency.

6. What was the measure of the Temporal Supremacy in the Middle Ages?

A. 6. It was absolute in fact then, as it is absolute in theory at all times, since the vicarship of Christ was claimed. Sixty-four emperors and kings were deposed; six English ones; and several kingdoms put under interdict, all ecclesiastical functions ceasing from the moment the interdict was promulgated.

7. What modifications has it undergone since?

A. 7. From Gregory VII. to Pius V. the temporal supremacy was broadly claimed, as belonging directly to the Pope in consequence of his divine right. But after the Reformation it was expedient to be more modest in this respect. Bellarmine, therefore, a great champion of the Roman faith, propounded the theory of *indirect* temporal power over princes. The Pope at the first took alarm. But the cardinal soon convinced him that he was not shorn of a single ray of his glory, or a single particle of real power. He merely mystified it a little to suit the times. His temporal sword was not wrested from him, it was merely muffled. He was now to carry the keys openly, but, as a matter of expediency, was to cover the sword with his pontifical robes. The temporal power was made subordinate to the spiritual, but might be resorted to for the sake of the spiritual. But as intelligence increased among the nations, this indirect temporal power became in its turn too offensive to the lovers of political freedom. Hence De Maistre and Abbé Gosselin's theory;—which is, that the Pope has no temporal power over other princes whatever; that his power is *purely spiritual*. But then as an infallible guide of the conscience and of duty, he claims a universal *direction* in all matters of faith and practice—in all matters into which duty enters. Now this is merely putting the temporal supremacy one remove further out of sight. But it requires no great penetration to see through the evasion that is sought. For *duty* enters into *every* action of man. The loyal subjects of Rome will therefore do as the Pope directs. And the interest of the Church, that is, of the Roman priesthood, must come before all others. In choosing civil functionaries, the Papist must look to the interests of his church above every other thing. So also in making his last will and testament, in educating his children, &c. &c. The Pope may not now be in full *possession* of his ancient power, but in theory it is the *same*, and it only requires favourable circumstances to be developed into the same intolerable despotism.

8. What is the form of the Supremacy as presently taught at Maynooth?

A. 8. The professors of Maynooth teach the last-mentioned theory of direction in its least offensive form. But they are guilty of miserable quibbling in pretending that the Pope can exercise no temporal power within these realms. The Pope has not yet cancelled any of the doctrines taught in the canons, which are the grand exponent of Romish principles. Before the temporal supremacy can be repudiated, Christ must either cease to be God's vicar, or the Pope must cease to be Christ's vicar. And either admission is alike fatal to the papacy, Peter's primacy being the rock on which it is built.

9. What is the bearing of the present form of Supremacy upon the rights of princes and the allegiance of subjects?

A. 9. The dispensing power of the Popes, which was once openly taught, is now generally abjured by Romish divines. They say the Pope cannot absolve the subjects of Great Britain from their oath of allegiance. But he

can do what amounts to the same thing in the actualities of life. They mean that his power is only *declaratory* in this respect. He cannot make it lawful to violate an oath, but he can annihilate the basis on which the oath rests; and then, of course, there is no oath to violate. It evaporates into nothing. Were he inclined, for instance, to depose the present Sovereign, he would not need to make the subjects violate their oath of allegiance, and violently expel her from the kingdom by force of arms. He would simply, by his *declaratory*, not *enabling* power, pronounce the Queen no longer lawful Sovereign, and of course the allegiance of her subjects would cease. In reality, the dispensing and deposing power of the Pope is the same now as ever, that is, if circumstances would permit.

10. What is the constitution and working of the Pontifical Government as seen at Rome?

A. 10. The constitution is both civil and ecclesiastical, but the civil is nearly thrown altogether into the shade. There are no civil tribunals in the Papal dominions. The whole administration of the State is sacerdotal. No layman can exercise any public office of importance. All civil rights depend on being in communion with the Church. It is a priestly despotism. All improvements are for ever debarred. The rulers are irresponsible, unless to the Supreme Pontiff, and he is responsible to God alone. Their object seems to be to degrade the people as far as possible, and monopolize all power, wealth, and privileges to themselves. The old spirit of ambition, and lust of universal dominion, still actuates them in all their proceedings. They unequivocally show that they are panting and working with all their might for the enslavement of the world. The Jesuits are insinuating themselves into every place of influence, and endeavouring to bring Europe under the dominion of the Pope. The constitution of Rome is a spiritual tyranny, claimed to be founded on divine right, and the grand aim of her activity is to enslave the bodies and souls of men.

11. State the doctrine of the Church of Rome on the Infallibility.

A. 11. It is difficult to say precisely what the doctrine of Rome is on this point, as on many others. There is no agreement among themselves on the subject. Pope is arrayed against Pope, and council against council. All agree that the *Church* is infallible, that is, she cannot err in her teachings regarding matters of faith and practice. They found this claim on some passages of Scripture, which are, indeed, very irrelevant in the judgment of common understanding. But she (the Church) denies us the right of interpreting Scripture. She says the doctrine is not taught in the words, but in the *sense*, and she has the right to determine what that sense is. She does not take a meaning *from* the Scriptures, but imposes a meaning *upon* them. She proves her infallibility from the Scriptures, and the Scriptures from her infallibility. What she has to prove is her infallibility, and she requires and demands her infallibility to do so. She thus reasons in a circle. Her infallibility is neither self-evident, nor can it be proved by *evidence*. It is therefore a nonentity. But it can easily be disproved. Granting, however, her infallibility, it is of no practical use, for she has never given a unanimous interpretation of any single chapter of Scripture. Neither can she say *where* the seat of infallibility is to be found. Some say in the Church *diffusive*, that is, in the whole members, lay and clerical; others say that it is lodged in councils (œcumenical); others, again, that the Pope personally is infallible when speaking *ex cathedra*; and, lastly, others maintain that a council, headed by the Pope, is infallible. A fine specimen of the unity of Rome!

12. State the doctrine of the Church of Rome on the Rule of Faith.

A. 12. She agrees with Protestants in maintaining that the *Word of God* is the ultimate standard of faith. But the agreement goes no farther. They differ on the question, What is the Word of God? Protestants maintain that the Scriptures of the Old and New Testaments are the only sure and infallible revelation of God's will. Rome grants that the Scriptures are the Word of God. But she says it is *insufficient*, and withal mysteriously *obscure*. She therefore calls in the aid of tradition, which she calls the unwritten Word. This was at first *oral*, and afterwards was committed to writing. She pretends that it is the teaching of Christ and his apostles. If she could prove this, we would accept it. But this she cannot do. It is in plain opposition to the Word of the Old and New Testaments. The Apocrypha is included in her canonical Scriptures. She likewise puts on a level with Scripture (practically she puts above Scripture) the bulls of Popes, decrees of councils, sayings and doings of the saints, and the writings of the Greek and Latin fathers, amounting in all to 135 folio volumes. It is beyond the powers of men to learn her rule of faith. Practically the *ipse dixit* of the priest is the rule of faith and practice to the people.

13. State the doctrine of the Church of Rome on the Fall and Original Sin.

A. 13. Her variations on this doctrine have been great and conflicting. The Council of Trent did not define original sin, but decreed that the injurious consequences of Adam's fall extends to his posterity. Some thought that original sin consisted in the privation of original righteousness; others, that it consisted in concupiscence; others, again, that there is a twofold rebellion—a rebellion of the will against God, and a rebellion of the senses and passions against conscience. It has been maintained by many eminent theologians, and Perrone among the number, that original sin consists in the privation of the *supernatural* gifts which the bounty of God conferred on Adam when he created him, and which he might have withheld without thereby affecting the integrity of his nature. So that all the difference of fallen man and unfallen man lies in the fact, that man fallen is now *stript* of those supernatural graces which Adam had before the fall. He is guilty in so far as he might have been in possession of these graces, but no farther. He is like a man despoiled of his raiment which he once possessed, as compared with a man who never had any. He is in a state of *puris naturalibus*, but not in a state of actual corruption, and the redemption of Jesus Christ restores him to the original state in which unfallen Adam was.

14. State the doctrine of the Church of Rome on the Sacraments.

A. 14. They teach that there are seven sacraments, and that each contains an *inherent efficacy* to regenerate. They put the sacraments in the place of the Holy Spirit. The priests are the only channels of grace, and the sacraments are the efficacious cause. Baptism, confirmation, and orders can only be once administered; they confer an indelible impression. The rest may be repeated. Baptism and penance confer grace, the others increase it.

15. State the doctrine of the Church of Rome on Justification.

A. 15. She teaches that man is not justified by faith alone. An *inherent* or *infused righteousness* is required. In short, her system is a system of works, and not of grace. She places sanctification before justification, or rather she confounds the two.

16. State the doctrine of the Church of Rome on Indulgences and Image Worship.

A. 16. Indulgences are founded on the supposition that there is a superabundant amount of merits, which is put into the Church's keeping. This



she calls the Church treasury. The superabundant merits of Christ, of Mary, and of the saints, she doles out to those who fall short of the merits required to entitle one to heaven. She claims the power to forgive sin; and the indulgences are useful for dispensing to those who have not expiated their venial sins, and to whom are due the *temporal* punishment of mortal sins, whose sojourn in purgatory is thereby greatly shortened.

She permits the worship of images; nay, it is a part of her liturgy. But she pretends that the image is but the *medium*, and that she worships what is signified through the sign. Practically, this distinction is ignored, and her image worship is the grossest idolatry. "Thou shalt not make unto thee any graven image;" "thou shalt not bow down thyself to them." *Dulia* is given to images in theory, not *Latria*, which is given to God alone, a distinction also unknown to her ordinary members. (Time failed to answer fully.)

## SCOTTISH REFORMATION SOCIETY.

### DISTRIBUTION OF PRIZES.

A MEETING of the Scottish Reformation Society was held on Saturday, March 17, in Upper Queen Street Hall, for the purpose of distributing the prizes awarded to the successful competitors at the recent examination on Dr. Wylie's course of lectures on Popery for the Winter Session. R. Morrison, Esq., Heriot Row, occupied the chair. After an address from Dr. Wylie, bearing upon the advantages to be derived by students in training for the ministry from a thorough acquaintance with the Popish controversy, as a means of mental discipline, as well as with the view of enabling them to detect the wiles and to resist the incessant encroachments of the Romish system, the Rev. Doctor stated that eleven papers in all had been sent in for competition, and that he and Dr. Begg had carefully examined them, and had come to a unanimous decision as to their relative merit. He then read the numbers distinguishing the prize compositions; and the Secretary proceeded to open the corresponding sealed envelopes, when the names of the successful competitors were found to be as follows:—First prize (£5), Mr. Archibald N. Mackray, 3, Roxburgh Street, fourth year's literary student at the Edinburgh University, belonging to the Free Church; second (£3), Mr. David Muir Connor, 14, Parkside Street, second year's student, Edinburgh University, U.P. Church; third (£2), Mr. John Davidson, 72, Buccleuch Street, second year's divinity student, New College; fourth (Paley's Evidences), Mr. James Kennedy, 62, Causewayside, assistant in George Heriot's School, Old Assembly Close, Free Church; fifth (Krasinski's Slavonic Nations), Mr. David Hannay, 13, Hill Place, first year's student, New College. Dr. Wylie then intimated that a warm supporter of the scheme had enabled the committee to present a copy of the Rev. Doctor's volume on "The Papacy" to every student who had not been absent more than three times during the session. Copies of the volume were accordingly presented to the following gentlemen:—Messrs. David Hannay, G. A. Lundie, Morrison, D. M. Connor, A. N. Mackray, Henderson, William Sharp, Lowe, E. M. King, Murdo, Corbett, William Adam, John N. Leith, William Bell, John Bell, and John Davidson. Mr. J. M. Porteous, Agent for the Protestant Institute of Scotland, stated that upwards of £700—a considerable part of which was in the form of donations of from £5 to £50—had been received within the last six or seven weeks, in aid of the building fund of the Institute; and that it was hoped the committee would be in a position to lay the foundation-stone in the beginning of August, when it was designed that the celebration of the tricentenary of the Reformation should take place. Mr. A. N. Mackray, on the part of the students, returned thanks to Dr. Wylie for his attention and kindness to them during the past session; and the vote having been seconded by James Bridges, Esq., and carried by acclamation, the proceedings terminated.—In the evening a similar meeting was held in the Lower Hall of the Athenaeum, Ingram Street, Glasgow—the Rev. Dr. Hill, Professor of Divinity in the University, in the chair. After a short address to the students, Dr. Wylie presented the prizes:—First, £5, to Mr. J. C. Begg, University, Established Church, Strathaven; second, £3, to Mr. R. Scott, University, U.P. Church; third, £2, to Mr. David Thomas, University, U.P. Church. Other seven papers were judged of so high a grade of excellence, that the Society presented their authors.

with a copy each of "The Papacy." Their names are as follows:—1. James Lawrie, U.P. Church, Glasgow University, 4th year; 2. Fergus Williamson, Established Church, Glasgow University, 6th year; 3. James Carnichael, Established Church, Glasgow University, 7th year; 4. Thomas Reid, Free Church, Glasgow University, 2d year; 5. Andrew Doak, Free Church, Glasgow University, 1st year; 6. William Gillies, Free Church, Glasgow University, 2d year; 7. Thos. M'Cracken, M.A., Free Church College, 2d year. A gentleman in the room was so gratified with the proceedings, that he offered £10 for prizes next year.

### THE PAPAL EXCOMMUNICATION.

OUR readers are aware that the Pope has issued a feeble and vague excommunication against all and sundry who have taken part in the late Italian insurrection, although this is done upon the impolitic principle of "showing teeth when unable to bite." The contrast between such a document and the furious excommunications of old, for example of our own Queen Elizabeth, declaring all her subjects free from their allegiance, and even secretly instigating her assassination, is strikingly illustrative of the worldly policy by which the Court of Rome manages its affairs. The late document, however, has been by many of our public writers treated with too much indifference. It indicates at least the unaltered pretensions of the Romish Church—

"Willing to wound, and yet afraid to strike."

And it is virtually a renewal of all those thunders hurled in former times against all States and Governments that have taken part in stripping the Church of Rome of its ill-gotten possessions, and, amongst the rest, against our own Government, and the great mass of our countrymen. The way in which the claims of the Church of Rome to temporal sovereignty are attempted to be established is somewhat curious. The new Bull speaks as follows:—

"It was, therefore, in accordance with Divine Providence that, *after the fall of the Roman Empire*, and its consecutive division into several kingdoms, the Romish Pope, whom Christ has established as the chief and the centre of his whole Church, obtained temporal power. Therefore it has been ordered by God in the wisest manner, that as such a great number and variety of princes exist, the Holy Pope should enjoy that political liberty which is so much wanted in order to exercise his spiritual power, authority, and jurisdiction in the whole world without any impediments."

This, of course, implies a full admission of what we all know, viz., that what is absurdly called the "Patrimony of St. Peter" never belonged to that disciple of our Lord; that the temporal sovereignty, of which the Church at first had none, was only usurped "after the fall of Roman empire." The transference of the humble Church of the Lord Jesus into an earthly kingdom was accomplished hundreds of years after Christ's ascension to heaven. This is now formally admitted and declared even by the Pope himself. No doubt this is said to have been done "in accordance with Divine Providence," but where is the evidence of this? The evidence is all on the other side. Christ himself declared that His kingdom "is not of this world," and prohibited the addition of anything to that Book by which His Church was to be guided. The history of Popery, as a political system, is, moreover, the most fearful travesty of the divinely-appointed system of Christ Jesus which it is possible to imagine. But, at all events, it is important to have now a formal admission from the so-called infallible Church of Rome herself, that a violent change has been made on the state of her arrangements since apostolic times, although she is ever claiming to be unchangeable as well as infallible.

The political nature of the whole system, besides, is also evident from the tone of the present document. The Pope and Cardinals are perfectly well aware of who the alleged aggressors against their temporal power are, for they say—

“These wicked innovators, in attacking the temporal power of the Church and its temporal dominion, and in despising its venerable authority, go so far in their impudence as to feign esteem for the Church and obedience to her commands; and it is the most to be deplored that some of those on whom, as sons of the Catholic Church, the duty was imposed to protect that Church and to maintain its power, have sullied themselves by their wicked acts. In these mischievous and perverse intrigues, which we deplore, the Sardinian Government has the principal part.”

The question at once arises, then, why not strike at once, as of old, by name, against the King of Sardinia? This would have been the natural following up of such a philippic, and, since they dare to speak of a Divine authority, and of the Holy Spirit of God, they ought surely to have adopted this straightforward course. No doubt they would have adopted it but for one consideration, viz., that they might thereby have drawn down greater vengeance on the part of the Sardinian King. Anything more crooked, therefore, than this Romish policy, as well as feeble, it is scarcely possible to imagine. Still we are not weakly to imagine that the Papacy is dead, or even dying. Its venomous spirit is unchanged, and at previous periods of its history it has been reduced to as great straits as at present, but yet it has come forth again with its spirit and power of mischief unbroken. We have every reason to believe that, though it must perish, it will “die hard,” and probably after again acquiring a considerable increase of power, as it is in fact at present doing in our own land.

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### COMMEMORATION OF THE SCOTTISH REFORMATION.

ARRANGEMENTS are made for a suitable commemoration of the Scottish Reformation in the United Presbyterian Synod, and in the General Assembly of the Free Church, both of which meet at Edinburgh during this month. We have not heard that anything is to be done in the Assembly of the Established Church, but we cannot suppose that so great an occasion will be allowed to pass unnoticed. The Presbyterians of England have commemorated the great event, and in all the colonies it will certainly be celebrated. There is every reason to anticipate that the great meeting at Edinburgh in August will be both numerous and influential. In addition to the invitations to ministers referred to in last number, every nobleman, Lord Lieutenant, Judge of Session, Member of Parliament, Sheriff, and Chief Magistrate in Scotland, has also been invited; and the following extract from a Nova Scotia journal proves the interest which expatriated Scotchmen are taking in the subject. The Canadians are also making preparations.

“A GOOD SUGGESTION.—A correspondent states that were facilities offered for a cheap trip to Scotland this summer, a great number would go from Nova Scotia to take part in the great celebration of the Tri-Centenary of the Scottish Reformation. Many a man could afford to pay £40 or £50 for such an object who cannot possibly afford £100. It would be eminently generous and wise on the part of the Cunard Company were they to reduce their fares by one-half for this great occasion.”—*Nova Scotia Presbyterian Witness*.

This surely embodies a strong hint to Scotchmen at home. If men will come 3000 miles at an expense of £40 or £50 to manifest their thankfulness for the great blessings of the Reformation, how much more ought men from all parts of Scotland itself to make a point of being present. If so much has

been done to commemorate such men as Wallace and Burns, surely it will be a permanent disgrace if Scotland does not manifest a suitable interest in such a moral hero as John Knox, and in the great work which he was honoured of God to accomplish.

We are happy to say that the subscription towards the establishment of the Protestant Institute, which some are also anxious to call the Tri-Centenary Hall, is making steady progress. There are two documents in this number in connexion with this, to which we are anxious to secure the attention of our readers, viz., a sample of what the Protestant Institute is at present accomplishing in connexion with the lectures and prizes to students; and a circular from the Institute Committee to Scottish teachers. If there is one blessing more than another, which may in Scotland be directly traced to the Reformation, it is the blessing of an almost universal and Scriptural Education. No class of the population are therefore more directly called upon to build a monument to John Knox and the Reformers than teachers and pupils. The sample of receipts from this source is already, it will be seen, very encouraging, and we trust that the combined subscriptions of the Scottish people at home and abroad, will amply secure the object.

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#### LIBERALITY OF IRELAND TO THE POPE.

It appears that in the Popish Chapels of Dublin no less than £15,000 was lately collected as a contribution to the Pope. Such a fact must naturally excite a number of reflections. The proverb says, "Where there is a will there is a way," and here it would appear that when the Irish are in earnest there is no want of money. If their object be to "spoil the Egyptians," by securing unfair exemption from British taxation, getting their police paid, their embryo priests fed and clothed, their monks and nuns subsidized at the expense of the British Parliament, nothing can exceed their plea of poverty. But when the old tyrant at Rome is to be upheld, that he may crush his unfortunate subjects, money comes pouring forth without stint. Surely the rule of "justice before generosity" is manifestly applicable to such a case. But, besides, does not this throw some light on the question of Popish allegiance? There can be no doubt that in the heart of every zealous and true Papist all allegiance to any other sovereign is second and subordinate to that which he cherishes towards the potentate of the Vatican. No secret is made of this, and hence the great peculiarity of the question of religious liberty and equality, in so far as Romanists are concerned. That question is by no means settled yet, as some thoughtless persons seem to suppose. All the liberty and equality, however fair, accorded to Romanists both in Britain and America is openly and avowedly employed for the one purpose of prostrating both nations at the feet of a priesthood, who are avowedly only the emissaries and representatives of a foreign temporal despotism, and all the infatuated grants of money to Popery are employed expressly to hasten on the same result. This will by and bye become quite apparent, even to the most blind and incredulous, and then all those questions which a more shallow age has pretended to settle must again be reconsidered in the light of renewed bitter experience. Meantime it is surely a question, no doubt of some delicacy, how far the subjects of Britain ought to be allowed openly to send subsidies to a foreign government, and whether any limits ought to be set to an intercourse so peculiar. Even Popish nations on the Continent are under the necessity of restraining similar intercourse, of preventing the

introduction of bulls and rescripts from the Vatican without express permission. Our ancestors also were forced to prevent the emissaries of Rome from levying "toll and tithe" in this realm, and unless we are prepared for the reintroduction of "Peter's Pence," and the other exactions described in the "Romish Horse-leech," the question in all its bearings had better be considered at the outset.

#### AN EMBLEM OF POPERY.

"THESE Mowaua trees are the most wonderful examples of vitality in the country; it was therefore with surprise that we came upon a dead one at Llomtla, a few miles beyond this spot. It is the same as those which Adanson and others believed, from specimens seen in Western Africa, to have been alive before the flood. Arguing with a peculiar mental idiosyncrasy resembling colour-blindness, common among the French of the time, these savans came to the conclusion that, 'therefore, there never was any flood at all.' I would back a true Mowaua against a dozen floods, provided you do not boil it in hot sea-water; but I cannot believe that any of those now alive had the chance of being subjected to the experiment of even the Noachian deluge. The natives make a strong cord from the fibres contained in the pounded bark. The whole of the trunk, as high as they can reach, is consequently often quite denuded of its covering, which in the case of almost any other tree would cause its death; but this has no effect on the Mowaua, except to make it throw out a new bark, which is done in the way of granulation. This stripping of the bark is repeated frequently, so that it is common to see the lower five or six feet an inch or two less in diameter than the parts above; even portions of the bark which have broken in the process of being taken off, but remain separated from the parts below, though still connected with the tree above, continue to grow, and resemble closely marks made on the necks of the cattle of the island of Mull, and of Caffre oxen, where a piece of skin is detached and allowed to hang down. No external injury, not even a fire, can destroy this tree from without; nor can any injury be done from within, as it is quite common to find it hollow; and I have seen one in which twenty or thirty men could lie down and sleep as in a hut. Nor does cutting down exterminate it, for I saw instances in Angola in which it continued to grow in length after it was lying on the ground. Those trees called exogenous grow by means of successive layers on the outside. The inside may be dead, or even removed altogether, without affecting the life of the tree. This is the case with most of the trees of our climate. The other class is called endogenous, and increases by layers applied to the inside; and when the hollow there is full the growth is stopped. The tree must die. Any injury is felt most severely by the first class on the bark—by the second on the inside; while the inside of the exogenous may be removed and the outside of the endogenous may be cut, without stopping the growth in the least. The Mowaua possesses the powers of both. The reason is that each of the laminae possesses its own independent vitality; in fact, the baobab is rather a gigantic bulb run up to seed than a tree. Each of eighty-four concentric rings had, in the case mentioned, grown an inch after the tree had blown over. The roots, which may often be observed extending along the surface of the ground forty or fifty yards from the trunk, also retain their vitality after the tree is laid low; and the Portuguese now know that the best way to treat them is to let them alone, for they occupy much more room when cut down than when growing."—*LIVINGSTONE'S Travels in South Africa*, pp. 162, 163.



The late Massacre at Rome.

### HOW THE POPE DEALS WITH HIS CHILDREN.

THE following striking description of a late scandalous outrage by the Papal Government at Rome, is taken from the letter of the correspondent of the *Times*. The violent contrast between the Lord Jesus Christ and the blasphemous old man who calls himself his vicar, could scarcely be more forcibly illustrated. The Pope has now got, forsooth, a commander-in-chief of his army, and the system is quite as worldly, and much more wicked than that of any other earthly government. Think of the Apostle Peter with a commander-in-chief!

“ Many of the wounded were in the meantime being conveyed to the hospitals; some to the apothecaries’ shops hard by. There were coachfuls of wounded, bruised, bleeding, and swooning women. I saw one picked up in a doorway, with an ugly gash in her left breast; not far from it a child with a deep cut in the neck, to all appearance almost lifeless. One Mazotti was left on the ground with two sabre cuts; a student (Cerapia) had received two broadsword cuts and a stab in the left arm. Another (Zaccaleoni) was fallen upon in the *Vicolo dello Sdruccioio*, and knocked down by three blows with a loaded bludgeon; a priest near the *Café San Carlo*, received a thrust of a sabre, and was felled to the ground with the butt-end of a horse-pistol. One *De Angelis* was pierced by three sword thrusts; *Rossi*, a merchant, had a severe sabre cut in the neck. The American Vice-Consul is laid down with a severe stab in the side; a German artist with a deep dagger-wound in the arm; a nurse and baby were both struck with the same weapon in the carriage where they sat; another sword-cut struck both the legs of a lady seated in another carriage, wounding them severely; another lady, who had fainted, and in that

state was being carried inside the entrance to the Bernini Palace, was struck in the breast with a gendarme's broadsword. The foreman of the grocer Gufo, in Canestrari, as he was crossing the Corso from the Piazza Colonna to the Vicolo dei Cacciatori, received three sword-strokes on the head and a thrust in the body; he is dying. A student from Perugia is dead, in consequence of two cuts and two thrusts; dead, also, is the fruitseller near San Carlo, of three sabre-cuts, which he received as he was descending the steps of the Church of San Carlo, where he had been attending the afternoon service. The lamplighter of the Apollo Theatre, who had taken shelter under the bench before a wine-shop, was cut down dead on the spot; his body exhibited six deep cuts. A child was killed in its mother's arms. The son of a poultryman in the Via della Croce was also murdered; and the same fate befel the son of a tinman at St. Helena; one Benedetto, the father of five children, was numbered among the dead. Two of the servants of the Sacred Apostolic Palaces, both old men, were playing at draughts in the café near the Church of Jesu e Maria; a gendarme rushed in, cut down the two players to the ground, and then went on hewing with such blind fury as to break into several pieces the marble chess-board they were playing at. Two artists, who came from the Borghese Gallery, were both wounded in the head. Guida, a clerk in the Torlonia Bank, was struck down in the Via Babuino, wounded in the neck. Ghirelli, a man strongly attached to the Government, was wounded near the Palazzo Muti, where he lives."

## PROTESTANTISM AT BRISTOL.

### TEMPORAL POWER OF THE POPE.

On Thursday, 29th March, Mr. Elfe Taylor delivered a lecture on the above subject in connexion with the "Bristol Protestant Alliance," at the Broadmead Rooms. The chair was taken by H. Holland, Esq., and the proceedings were opened with prayer by the Rev. M. Caston. The lecture is a very valuable one.

The Chairman prefaced the lecture by an address, in which he said no one could have failed to regard with interest the events that had taken place in Italy during the last year. Looking at them as freemen themselves, and regarding those events as calculated to open the way for our Italian fellow-men to employ similar rights and privileges, the prospect was most cheering. But if they regarded it as Protestants, and with reference to the prospect which it appeared to offer for the introduction of the Bible, they must feel deeply concerned. They had good ground for hoping that such would be the result. They knew that since the change in Sardinia there was no hindrance to the preaching of the gospel there; and now that other States had been brought under the same rule, they might hope that in time—for they must proceed with prudence—an effectual blow would be given to that despotism which held in thralldom the bodies and souls of our fellow-men. The Chairman remarked on the marvellous fact that this wonderful change was being brought about through the agency of powers which professed to be friends of the Papacy, and said they could not, as faithful Christians, fail to see in it a Divine and overruling hand.

The Lecturer, who was cordially received, said—All the world was familiar with the name of the personage of whom he proposed to speak, and certainly the first idea which it gave to everybody's mind was, that of spiritual power—vast spiritual prerogative. If he were asked to give a notion of that unparalleled power in the fewest words, he should say that some years after the Redeemer's removal from earth, the Bishop of Rome claimed to become entitled, by virtue of a certain mysterious right through St. Peter, to rule over the whole church to the end of time, in Christ's stead. Spiritual power obviously meant the rule over the conscience; and such was the tremendous spiritual power claimed by the Pope. It was not his intention to inquire

into the justice of that claim, and he would, therefore, say no more of it than that it was incomparably more difficult to justify than almost any other dogma of the Church of Rome. But the Pope claimed another prerogative—temporal power. It was that which was now puzzling princes, statesmen, and senators, all over Europe. There was no doubt of what was meant; the Pope had, like other sovereigns of the world, certain Italian provinces over which he exercised temporal rule, and those just now were in danger. But there was another meaning sometimes given to the words. The “temporal power of the Pope” sometimes implied the authority claimed, and often exercised, too, by the pontiffs of Rome in temporal things over other parts of the world. Take our own country for an example. The bishops and priests of Rome here are not satisfied with their spiritual authority over the hundreds of thousands of consciences under their rule, but instigated by the Pope, they were endeavouring to obtain a stronger footing in that Legislature, the magistracy, the army and navy, the courts of law, the governmental offices—in short, to get power in every rank of society, and that, be it remembered, expressly in the Pope’s interest, not as Englishmen but Romans. Was not that “temporal power” to be wielded, when obtained, by the Pope? Thus, it would be seen, the Pope’s authority or power was of a threefold nature. Many people all over the globe believed in him as their spiritual master, and a part of middle Italy owned him as sovereign; but over and above this he possessed, and was striving to increase material political superiority, control of men’s temporal interests, in England and elsewhere. In former times this temporal power was carried to greater length than now. It dethroned kings, and it still claimed the right, though public opinion would not suffer it to do so now. The Lecturer then proceeded to consider the Pope’s “temporal power” in the sense of territorial dominion, describing the Papal territory with its superficial area of 18,000 square miles, and its population of about three and a half millions (exclusive of the small Neapolitan district of Benevento). He explained that five-sevenths of the population were dependent on agriculture, notwithstanding the cultivation of the land was in a very bad state, and showed that the manufactures—chiefly woollen, leather work, alum, and sulphur—were on a very small scale. As regarded commerce with other nations the Pope’s subjects carried on none; the country, though situate between two seas, could boast no navigation. As regarded the government of the country, it was an elective monarchy, but unfortunately the power of electing the Pope had been usurped from the people by the College of Cardinals, about seventy in number. Theoretically the Pope was an absolute sovereign, but in point of fact he was only head of an absolute oligarchy, over which the people had not the slightest control. The revenues of the states had for many years fallen short of the expenditure, having been in 1846, £1,896,000, as against an outlay of two millions, and there had since been no improvement. The Papal States and “Patrimony of St. Peter,” as it was called, had belonged to the Bishop of Rome for more than 1000 years. How did he acquire it? There was something strange in a Christian bishop being also a king. History afforded no parallel, and the question was how did it come to pass? There had been many lectures on the Pope’s temporal power by Roman Catholic orators, but they all avoided the question of the origin of that power. They know from the Acts of the Apostles, the records of the church for the first 300 years, that it had no existence in the first ages. In what year then did the Pope assume the triple crown? If the Reformation had not dawned, and we were asking any papal doctor or priest the question, he would reply that it was in the fourth century, when Constantine, the first Christian emperor, gave the surrounding country to the bishops of Rome. They would have pointed to a deed purporting to have Constantine’s signature attached, and to the canon law in which the donation was recorded. Viewed from the Roman Catholic stand-point there was something very probable in this account, but there was one great objection to make to it—it was not true. It was a mere fable, an idle tale with no better foundation than Gulliver’s voyage to Laputa, or Baron Munchausen’s adventures, and Roman Catholics themselves acknowledged this now. The Lecturer showed the explosion of the fable by Laurentius Valla, at the revival of letters in the fifteenth century, when the Romish doctors were obliged for very shame to give up the deed, and to acknowledge as the true foundation of the Pope’s temporal rule a donation of King Pepin of France in the eighth century. The Lecturer then considered the state of Italy in Pepin’s time, ably tracing its previous history from the days of Constantine, and also tracing the history of the Popes to show that, although the vast endowments lavished on the See of Rome by the piety or policy of a long line of imperial benefactors, and other matters, had imposed on the holder of St. Peter’s chair all the duties of a temporal prince, and thrown him into the vortex of secular politics; although too, prior to Pepin’s time, there was a



tract of country around Rome which the Church had hallowed to itself under the name of the "Patrimony of St. Peter," and for which the Popes claimed immunity from the ravages of war, and notwithstanding that they possessed more distant patrimonies in the North of Italy, still they were not actual sovereigns of the country. The first step which the Bishop of Rome took in pursuit of that ambitious project, was to throw off his allegiance to the Emperor of the East, so that, strange to say, the very course which Pius ix. charged as a crime on the inhabitants of the Romagna, was the primary source of the temporal power he now exercised. The Lecturer gave a detailed account of the rebellion of Pope Gregory II. against the edict issued in 730, by Leo III., Emperor of the East. The unsettled state of Italy made it quite safe for the Pope to hold defiant language against his rightful sovereign. The Imperial troops had been withdrawn from Rome for the defence of Ravenna, and the Lombard dukes had made alliance with the Pope. Nor was Gregory satisfied with mere words; he headed a rebellion in the Italian provinces, in which the Imperial troops were defeated. Now what was the occasion of the revolt? All rebellions were not, as the Revolution of 1688 testified, in themselves blameworthy. But Gregory wanted to uphold, and the Emperor to abolish, a most wicked practice in the Church—image worship. After citing from some of the papal letters still preserved, in which Gregory insolently schooled the Emperor, and displayed gross ignorance of Scripture, the Lecturer proceeded. A few years after his rebellion against Leo, the ambitious successor of St. Peter mounted the throne; and as the groundwork of his rebellion was downright idolatry, so it might be laid down as an incontrovertible truth, that the kingdom of the Papacy had its rise in insurrection and revolt. To come to the second step in the career of ambition by which the Pope acquired temporal sovereignty, the Lombard nation had taken possession of Northern Italy, and were planning the conquest of the country, when Pope Stephen II. applied for aid to King Pepin, who crossed the Alps at the head of a powerful army, drove the Lombards from the provinces, but instead of restoring them to their rightful sovereign, the Eastern Emperor, he transferred the sovereignty to the Bishop of Rome; the real motive which prompted the kingly donation being that King Pepin owed his crown to Rome. Pepin, who was mayor of the palace to the feeble King Childeric III., put this question to the Pope, "Whether he who possessed the title without the power, or he, who by the people's will possessed all real power, ought to bear the royal name." The reply of the Pope was prompt and favourable, Pepin assumed the kingly office, and was crowned by Boniface, the Pope's legate, while Childeric was shorn of his tresses and beard, and immured in the Abbey of St. Omer. It was impossible to deny the full and explicit concurrence of Pope Zachary in that disgraceful revolution, or that the service thus rendered to the King of the Franks was the chief cause of the donation of Pepin. The third step was no other than the crime of forgery—the Pope having written and transmitted to the King of the Franks a letter in the name of St. Peter (which in the darkness of the times the king no doubt believed had come from heaven), urging him by all that was sacred to come and deliver him from the Lombards, who after the return of Pepin to his home, had revolted, refused to give up the territories above referred to, moved towards Rome carrying fire and sword on the march. But for that forgery, no doubt Pepin would never have come to the Pope's assistance, and in all probability his temporal power would have had no existence except on mere paper. The donation of Pepin in 755, was confirmed and enlarged by his illustrious son Charlemagne, and strange to say, fraud on the part of the Holy See was the means of the enlargement of their territorial possessions. In 773, Charlemagne invaded Lombardy, and worshipped at Rome, where Pope Adrian I. opened negotiations for a new deed of donation to the Holy See, and it is said that whilst the Pontiff professed to recite from his own copy the contents of the donation of Pepin, he mentioned cities and provinces which had no existence on that document. Charlemagne, suspecting no deceit, solemnly renewed, as he thought, this ancient donation, and thus the Popes obtained a grant, not merely of the duchy and city of Rome, and exarchate of Ravenna, as ceded by Pepin, but also of the island of Corsica, the cities of Mantua, Parma, and others, the provinces of Venetia and Istria, and nearly the whole of Southern Italy. This temporal power enabled the Holy See ever after to rank with the great countries of Christendom. The fifth step in this career of crime was the forging of certain charters of donation to the Holy See, purporting to be the deeds of Louis the Pious, King of France (817), Otho (962), &c., and which conveyed dominions which were never in the possession of Louis or Otho, viz., the whole of Italy and Sicily. Otho III., forty years afterwards, detected both these forged deeds, and repudiated their authority. The sixth and last step was the alleged donation of Constantine, the first Christian emperor, who lived in the first half

of the fourth century. It was alleged, it having become inconvenient to the Pontiffs to acknowledge the German emperors as the sources of their temporal authority, that Constantine, upon his being cured of leprosy by Pope Sylvester, not only exalted him over all princes and priests, but gave him Rome and all the provinces and places and states of Italy, and all the countries of the west. This ridiculous fable was believed and acted on for hundreds of years, but had since been acknowledged to be a forgery. Every one must admit that the history of this power reflected the greatest disgrace on the Pontiffs, every step being a violation of right and justice on their parts. The Lecturer deemed it unnecessary to pursue the history of the temporal power further, the object of the lecture being simply to show how it came into existence, and thus to confute the shameful misrepresentations of the Roman Catholic journals in the present day. He merely added that the Pope's dominions had been increased by the legacy in the 12th century of the Countess of Tuscany's vast possessions; in the 13th century, by the arms of Innocent III. and Nicholas III., and by the munificence of kings and princes; in the 16th century, by Julius II., the warrior Pope who got possession of Perugia, Bologna, &c. The more moderate and candid members of the Church of Rome acknowledged that the donation of Pepin was the foundation of the Pope's temporal power, but the Ultramontane writers surrounded the subject with doubt and mystery, being unwilling to concede that the Pope could be so indebted to a mere earthly monarch. Count de Maistre, a French Ultramontane, wrote: "An invisible law raised up the See of Rome; it may be said that the chief of the universal Church was *born a sovereign*. From the scaffold of the martyrs he ascended a throne." The *Tablet* wrote in a similar strain. What havoc did history make of these outrageous theories! For seven centuries and a half after the Christian era the Bishops of Rome had nothing to do with temporal sovereignty. They were subjects, though it must be confessed rather haughty subjects, of the Emperors of Rome. The bishops had, it was true, large estates, or patrimonies, in the peninsula and elsewhere, which had been left them by pious individuals; but still were subjects. What practical inference could they deduce from the facts he had adduced? The temporal power of the Pope was not at present a mere speculative question, a subject for theologians only to discuss in the halls of colleges, but the great question of the day, the cornerstone of European politics. What bearing, then, had these facts on the question of the day? He would tell them; the repeated assertions of the Pope and his champions as to the Divine origin of the temporal power were all moonshine, and were contradicted by history. The States of the Church were not given to the Pope by any special providence of God, but he obtained them by a series of crimes and misdemeanours, by means of fraud, forgery, and other violations of right and justice. He contended, therefore, that these rights of the Pope had no more sacredness than those of any other monarch; and that, when goaded to extremity under oppression and misgovernment, his Italian subjects had a right to work out their own redress; just as we had to throw off the yoke which a Popish king, James II., was preparing to lay on our forefathers' necks, in violation of the reformed faith and the constitution of England. He (the Lecturer) showed the fallacy of the fundamental theory of the Romish Church—that it was Christ's design that on the Bishop of Rome's shoulders should lie the care of the spiritual interests of all the world. Our Lord had said, "My kingdom is not of this world," but who, he asked, would say that the Church of Rome was not a kingdom of this world? In concluding his lecture he contended that it was evident that the mixed supremacy of the Pope, temporal and spiritual, was not the kingdom of Christ, and his attempt to bring our kingdom into subjection was an unfounded aggression on our freedom and a flagrant usurpation.

A vote of thanks to the Lecturer terminated the proceedings.—*Bristol Daily Post*.

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#### THE PROTESTANT INSTITUTE OF SCOTLAND.

THE following letter has been addressed by the Committee of the Protestant Institute to the schools of Scotland, which may all trace their origin to the Scottish Reformation. We trust that the teachers will cordially support the present appeal. It would indeed be a most hopeful sign for the next generation if the youth of Scotland were largely instrumental in erecting the proposed living monument to Knox and the Scottish Reformers. We are glad to say that there is some prospect of this result, and that the Sabbath-School

Teachers have also taken up the matter in earnest, and are likely to be also most useful in promoting the cause.

TO THE YOUNG PEOPLE ATTENDING THE SCHOOLS OF SCOTLAND.

EDINBURGH, 16th April 1860.

MY DEAR YOUNG FRIENDS,—With the kind permission of your Teacher, we desire to address a few words to you regarding the Tricentenary Hall and Protestant Institute of Scotland.

You may probably know that on the 17th of August next, the precise day occurs on which, three hundred years ago, Popery was formally abjured by the Scottish people, and abolished by the civil authorities in Scotland. This was the greatest and most blessed event that ever took place in this our native land, and from it has flowed unnumbered blessings to old and young during these three centuries throughout all our borders. Hence it is important, as such a great event as the Tricentenary of the Reformation from Popery can never again occur in our lifetime, that every Scottish person, even the youngest, should be interested in its proper celebration.

There will be a great gathering together at Edinburgh in August of many of the scattered sons of Scotland, when the whole matter will be recounted in all its aspects to the praise of the glory of God. It is hoped that then, or on the 20th of December, which is the commemorative day of the meeting of the first General Assembly of the Church of Scotland, the friends of pure gospel truth in your district will endeavour to tell you personally of that glorious national deliverance.

But, dear young friends, it is important that our Tricentenary Commemoration of the Reformation should not pass by without something being done specially to manifest our sincere thankfulness to Almighty God. Ministers and others will in August be consulting how the cause of God can best be advanced, and Satan's kingdom resisted and overthrown; and at that time it is expected that the foundation-stone of the Tricentenary Hall and Protestant Institute of Scotland will be laid, which is intended to be a living and permanent memorial of Scotland's Reformers and Reformation.

Up till this hour no external monument of this great national deliverance, or of John Knox, its chief promoter, exists in Edinburgh, the capital of the kingdom. This year, 1860, affords an admirable opportunity of supplying this defect by the permanent establishment of this Institute as a memorial of our gratitude to God. The Institute will have two great leading objects in view: First, to train generations to come in correct views of the truth of God, in opposition to the errors of Popery; and, second, to carry the gospel to ignorant and deluded Roman Catholics, who are found in great numbers in all our large towns. Thus, in the Institute, literary and divinity students and teachers of the Normal schools will receive freely a thorough training in all the aspects of the Romish controversy. By this and other suitable means a healthy spirit of Protestantism will be nourished throughout the country; and while the secret and increasing aggressions of the Apostate Church of Rome will be exposed and counteracted, the Institute will also be the head-quarters of a mission to Romanists, and the means of establishing and superintending such missionary operations wherever Romanists are found.

These are some of the operations which, by the blessing of God, will be carried on in this great Institute in all time coming; and it is to ask you with all your heart to aid in the erection of this National Monument that we now send forth this appeal to all the Schools in Scotland.

You will observe from the annexed specimen of one of our collecting cards what some Schools have already done,—one contributing Three Guineas for this scheme. It would surely be a noble thing if every School in Scotland were to contribute, at least, *One Guinea* towards this most important object. As every class of the community will derive benefit from the Institute, it is the duty of all to assist in its erection. Let us earnestly and affectionately ask you to consider it and to attempt to do something. If convenient for you, it would be most desirable could you have a collection in your school on or before the first week in May. Some schools may not be able to do so much, but there are many throughout the country that could contribute a much larger sum. We are convinced that most of you will rejoice to have this opportunity of contributing even your penny; and further, if you, the teachers and scholars of Scotland, resolved so to do, that by one unanimous collection you could at once provide the entire sum necessary, and thus manifest, not only to Scotland, but to the world, how highly you value the inestimable blessings of



conscience and fellowship with the Holy Ghost; the record of revivals and of the advancement of Christ's kingdom on earth; and, finally, the contemplation of that glorious rest which remains for God's people in the future world. As they enjoy more than others, they may be expected to do more than others.

5. They will have to answer for more than others. Where much is given, much will be required. As Christians have received more than others, they are under stronger obligations of love and obedience than others, and, of course, must answer for more than others. Hence it is expected that they will do more than others.

6. They have good grounds to hope for more than others in the coming world. Christians can confidently say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in him, purifieth himself as he is pure." Christians have a well-grounded hope that they shall be admitted into God's presence, where "is fulness of joy, and pleasures for evermore;" that they shall see their divine Lord and Master, and be with him in his kingdom and glory for ever; that they shall be delivered from all sin and sorrow, and pain and tears, and be made perfectly blessed in the full enjoyment of God to all eternity; that they shall sit down with Abraham, and Isaac, and Jacob, and all the redeemed of the Lord from every nation and people under heaven, and go no more out for ever.

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#### SWISS AND ROMISH SUPERSTITIONS.

"THE imagination of the Alpine herdsmen could not believe that the gigantic masses before their eyes were deprived of inhabitants. After the manner of the Arabian story-tellers, who place crystal palaces in the depths of the sea, they dug in each granite colossus rich and solid dwellings, wherein an entire race, seated before the crackling flames of the burning fir-tree, brave the terrible avalanches and the fury of the wintry winds; but whilst the sensual poets of the East invented magnificent abodes, the centre of every voluptuous pleasure, it is otherwise with the good and simple inhabitants of the Alpine valleys. The dwarfs sheltered in their palaces, live tranquilly on cheese and milk, like Saint Beatus, in his deep grotto; only they have other cattle than the dun cows which jingle their heavy bells on the mountain, for they possess herds of chamois, which scarcely leave on the snow the tracks of their rapid course. Those nimble quadrupeds, which flee even the glance of men, must necessarily have masters to whose mysterious voices they listen, as they stand attentive on the inaccessible heights.

"Thus, in all the legends, we see that those charming animals who count so many enemies amongst mankind, are specially protected by the supernatural beings that dwell in the mountains. In a moment of poetical inspiration, man bestows a sort of Providence on those oppressed creatures, so much does he himself feel the necessity of a superior power to protect him against the tyranny with which he is overwhelmed.

"In spring, on the festival of the Annunciation,\* the dwarfs quit their subterraneous dwellings in order to employ their time in works which do honour

\* March 25, (hence called Lady-day.—*Trans.*)

to their laborious tastes. Above all, they are fond of pastoral occupations, and exercise them during entire weeks, for the benefit of such herdsmen as they love, and who are prevented by the snow from attending to their flocks in the distant stables. More than once have they brought back lost sheep or goats. They extend also their protection to agriculture, often of a night mowing down the grass in the meadows. And that was a notice for every one to commence hay-making. The dwarfs, unlike sorcerers, employed their superior knowledge in doing good to men, giving the shepherds wholesome herbs, with the qualities of which they are better acquainted than we are, and which they gather on the high mountains. They take special interest in the virtuous and the feeble, often bringing strengthening food and refreshing beverages to weary husbandmen. Seated on the rocky peaks, or perched on the boughs of beech-trees, they love to preside over rural works. Often do they take advantage of the tranquillity of night to gather fagots in order to place them in the path of some poor child obliged to seek for wood in the forest.

“The legends of the peasant of Belpberg, and of the sorrowing peasant, display their beneficent activity.

“One day an inhabitant of Belpberg found his corn half reaped, although it was scarcely ripe enough, and, accordingly, he was very angry with the concealed enemy who had played him such a trick. The following night the reaping was concluded, and the next evening the corn was so dry that he was able to put it in the granary. On the third day arose a frightful tempest which devastated the entire country, and destroyed all the crops. The mountaineer then recognised the vigilant foresight of his invisible friends.

“Another peasant was sorrowfully following his plough, yoked to two oxen, at the base of a high acclivity, where he was desirous of sowing corn. He was full of anxiety at the thought that he might lose his oxen in such a dangerous position, particularly as they were his only wealth—all his sheep having been destroyed by a contagious disease. Whilst a prey to those fears, he saw a cloud of blue smoke issuing from the summit of the rock. His young son, who was walking with him, exclaimed, “The dwarfs are preparing a good feast, whilst I have nothing to eat. If we could only get a little food from their table, I should consider that heaven had blessed our labour.” Scarcely were those words spoken than they perceived on the grass a very white table-cloth, on which were placed a piece of roast-meat, emitting a delicious savour, and some excellent loaves. The poor fellows, who were not accustomed to such delicacies, eagerly partook of them, and gave thanks to the good genii. The feast over, all disappeared except the table-cloth, which remained as a proof of the prodigy. Although I doubt not that it is to be seen somewhere or other, I have in vain sought for it in the cottages of the Grindelwald valley, and in the huts of the Hasli. I expect, however, to be more fortunate another time. Are we not shown in Italy the Virgin Mary’s house, transported by angels from Nazareth to Loretto? Was not Francis Xavier in various places at one and the same time? Did not Francis of Assise and his disciples hold conversation with wolves, swallows, and fishes? Has not St. Jannarius the faculty of shedding every year the same blood he has been shedding for centuries? Certain Catholic theologians, who would laugh at the credulity of the Oberlanders of the good old times, will pen the most serious dissertations on the discourses of Anthony of Padua to the inhabitants of the waters, and on the profound sense of the—alas—very terrestrial visions of Catharine of Sienna, and of Theresa of Cepides.

Poor humanity! It is difficult to study it without an involuntary sentiment of sadness. To be able to bear the spectacle of the superstitions which brutalize it, one must cast a glance at futurity, and reflect that the light of the gospel must sooner or later dissipate the profound darkness in which even those are plunged who pretend to take the lead in the march of progress.

"Let us return to our Alpine shepherds. If their legends are simple, they do not at least serve as instruments for spiritual despotism, so skilled in the art of turning to account all the weak points in human nature."—*Switzerland the Pioneer of the Reformation*, pp. 340-343.

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#### FETE OF ST. ANTONIO, NAPLES.

AMONG the materials which go to make up the *olla podrida* of events that take place in Naples, I must not omit the fête of St. Antonio, the renowned god of fire and four-footed beasts. Early last week piles might be seen at the distance of every fifty yards in the streets of Naples, composed of the wrecks of household furniture. Here and there were placed tables. On one the bust of the saint was placed, with lighted tapers before him. A *facchino* stood, and with a sack or box begged for St. Antonio. Two days before they were the images of the King and Queen, which were thus honoured, but by a substitution, easy among those whose names are registered in heaven, St. Antonio had now replaced them. In the evening many hundred piles were blazing through the streets. They were a sacrifice to the god of fire. During the week and the following *Sunday* other scenes were being enacted at the further end of the city. Almost every kind of four-footed beast was being driven to the Church of St. Antonio, in the suburb of his name, there to receive the sprinkling of the priest and the benediction of the saint. While I was there a lad rode into the court on the very extremity of a consumptive donkey's tail, but thinking, perhaps, that money would be thrown away upon him, hastily rode back. A sorry white mule, however, stood his ground, as did five donkeys and half-a-dozen horses. The sacristan having given a peep, went in to report there was a batch sufficiently large to justify a move, and then the priest came out, and kissing his stole, put it on his shoulder, and proceeded to pray and to sprinkle. "Something for the padrone!" exclaims the sacristan, and rattles his box. The *obolis* is paid; the figure of the saint is placed by the animal's ear; two strings of biscuits are put over his neck, and the operation is over. "Do you know," said a friend, "in whose gift the Church of St. Antonio is?" "No," I replied. "It is under the patronage of the *Cappellane Maggiore* of the Royal Chapel, who lets it out to the highest bidder, at 10,000 or 12,000 ducats a year. Don't be sceptical; it is a matter of public notoriety."—Naples' Correspondent of *Weekly Times*.

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#### THE COTTAGE LECTURE IN PARIS.—A FACT.

It is impossible to travel through the continent of Europe without seeing and feeling the chains with which Popery is seeking to bind its own followers as well as Protestants. Liberty is a hated word, whether it be liberty of thought, of speech, or of action. He on whom the true Church is built hath said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." But Rome, with

fearful criminality, shuts up God's word, hides the truth, and enslaves the soul. Say, my fellow-sinners! shall we have Christ and liberty, or Rome and slavery? But though Satan is now loosed, and Rome is doing his bidding like a faithful servant, there are gleams of light amid the darkness of the Continent; from behind the dark thunder-cloud the sun of mercy casts increasingly bright rays. Notwithstanding the earthquakes of revolution, and the tempests of persecution, soft mercy's undersong may still be heard, whispering to many a village and to many an inhabitant of the crowded city. There are, thank God, three times 7000 that have not bowed the knee to Rome.

It was my privilege, a few weeks since, while residing in Paris, to receive an invitation to attend a service on a week-day evening; it was one of a series. About the hour appointed, I turned out of the busy and gay Boulevard, where the world was carrying on its gains, tempting and alluring the passers by, the light and gay, the beautiful and frivolous. I inquired my way to a court, down which I proceeded, and asked for the house where prayer was wont to be made. I entered the one pointed out, and there, on benches arranged like a schoolroom, I beheld men and women, young and old, seated as if in expectation of something. When I had taken my seat I beheld my friend, a Protestant minister, whose labours and whose writings in his Master's cause are well known in Protestant England. He was seated at a desk, with his Bible before him. At the appointed hour we rose, as the custom there is, for prayer. The prayer was, that God would write his word on every heart, that he would be present in that little company with his Holy Spirit, and give them pardon and peace through Jesus Christ.

We then sang a hymn, as did the disciples of old; a second prayer was then offered up, followed by another hymn. The passage chosen from God's word for the evening's consideration was the account of the last sufferings of the Redeemer's life. The atonement was fully set forth, the dread nature of sin, the folly and wickedness of trusting in ourselves or to our fellow-men for salvation; the misery of thinking that any priest could give absolution for sin, for "who can forgive sins but God alone?" and at the same time was shown the need of a change of heart and life, because "without holiness no man can see the Lord." This, with another hymn and the blessing, occupied about an hour. Earnest, most earnest was the preacher; and attentive, most attentive were the hearers. I left the assembly, having first shaken hands with the preacher, expressing my earnest hope that God would bless his labour of love. But what is there, you will all say, in this worth relating to us? Such meetings are most common in hundreds of our parishes! This is nothing more nor less than an ordinary cottage lecture. My dear friends, this was not a common cottage lecture, it was not in an English parish in our Protestant land; but it was a cottage lecture in the heart of Popish Paris! The people assembled on that evening were not men and women familiar with the Holy Bible. The children there were not like Timothy, instructed in the Holy Scriptures from their youth. I counted about ninety persons in the room, including those who came and went during the service; and about seventy of these were Roman Catholics. To them this was all new, it was seed sown on barren ground. There was no crucifix there. But Christ was truly set forth. There was no flaunting image of the Virgin, no gums, no hallowed oils. But there was the spirit of prayer, there was earnestness and affection in him who set forth the truth, and there was eagerness to listen in the hearers. The seed was sown where it had never been sown before; and from that evening's sprinkling of the seed, who shall say what fruit may grow and



ripen? For are we not well assured, that God's word will never return unto him void? The truth is great, and must and will prevail. That evening's cottage lecture may bring forth fruit that may be found before Zion's gate on that day when God shall gather his wheat into the heavenly barn. Amen! and Amen!

C.C.

## FATHER CHINIQUY.

16, UPPER SACKVILLE STREET, April 11, 1860.

THE Rev. Thomas Scott presents his compliments to the Editor of *The Bulwark* with the accompanying letter, which he has lately received from the Canadian Reformer, the Rev. Charles Chiniquy, and begs of him to give it publicity in his columns for the information of the numerous Christians in the United Kingdom, who have so liberally contributed to the relief of the Reformer's colony in the State of Illinois, and who have sustained him while "breaking the Bread of Life" to the dear people of that colony, now perhaps the most remarkable in modern times. The statements in this letter, No. 2, give him a still deeper claim on our sympathies, and further confidence in his wisdom and zeal for the salvation of his beloved fellow-countrymen:—

"ST. ANNE, KANKAKEE COUNTY, ILLINOIS,  
March 21, 1860.

"MY DEAR BROTHER IN CHRIST—I am just receiving your kind letter of the 23d February, and I am truly sorry that you had not yet received my answer to yours of the 21st December last. That answer was mailed the 18th January. I was telling you that your wise suggestions about the way to increase the interest and confidence of the public, by forming a committee in this very place, had been complied with in the month of October last. In a general meeting of the whole colony I have been appointed, with the Rev. Mr. Staples, Messrs. Anger, Baily, Rev. — Beauvier, A. Chiniquy (my brother), and Gauthier, to form a committee, with power to add to their number those whom we thought the best calculated to insure the good management of what would be sent. One of our first acts was to nominate the Rev. Dr. Helmuth, of Quebec; Rev. Mr. Kirk, of Boston; Rev. Mr. Potts, of New York; and Rev. Mr. Leybrian, of Philadelphia, to be active members of the committee, and I am happy to tell you that our dear brother Helmuth has passed the last fifteen days with us. He has left only this morning to go to New Orleans. As that true disciple of Christ is to write to you, I like you to take your information from him better than from me. He had plenty of time to see and hear everything, and his wisdom and piety will give more weight to his testimony. The only thing I have to tell you is, that the work which God is doing here must be seen to be understood. I do not dare to say the half of the marvels by which our dear Saviour is gladdening our hearts every day. Three weeks ago I was invited to visit a small town named Aurora, at a distance of about sixty miles north from my colony. I knew that there were from 400 to 500 French Canadians settled in that place and its vicinity. They were all Romanists. I have passed five days with them, and the God of the Gospel has so much blessed the poor work of your unworthy friend, that not less than 250 of them, before I left, renounced the errors of the Church of Rome to embrace the truth as it is in Jesus Christ. I could not refrain my tears of joy at the conversion of so many of my dear countrymen; and what is still more consoling is, that the greatest part of those who did not declare themselves for the Gospel have given me clear evidences that the time of their conversion was not far off. We have received the \$10,000 which our dear brethren and sisters of England and Ireland have sent to the Rev. Dr. Helmuth for the colony. They have been employed in buying food and clothing, and have done an immense good to those dear new-born children of the Gospel. I would have wished that our generous benefactors could have seen the tears of joy, and hear the blessing coming from the hearts overflowing with gratitude, of all the multitude of the hungry and naked children of Christ. No doubt that the fervent prayers of our dear converts will bring from Heaven an abundant benediction on those who have given so prompt and admirable a response to the voice of our sufferings. Since I wrote to you my first letter, our ranks have been augmented by more than three hundred families, who have publicly come out of

Babylon to consecrate themselves to Jesus. Those numerous and admirable conversions, in filling my heart with a true celestial joy, are increasing my temporal difficulties. We have not less than 4000 persons to whom we have to give clothing and food, and though \$10,000 is a very large sum in itself, you understand that it comes to a very small amount when divided into 4000 parts. Our committee have committed a fatal error in my absence, in the month of December last, in publishing that there was enough to feed and clothe by what had been sent to that day. That error, in stopping what was to be sent from different places, has caused an almost irreparable injury to the colony. Dr. Helmuth will tell you that he has been the daily witness of suffering enough to make the hardest heart bleed. For my own personal interest, when at almost every moment of the day I see myself surrounded by miseries which I cannot cure, I regret to have lived so long. I am often so much tired and broken-hearted by the sufferings of my dear new converts, that I pass whole nights without being able to sleep. For Jesus' sake, my dear Mr. Scott, if you have any more in hand of what the noble Christians of England and Ireland have given you for this colony, send it as soon as possible to the Rev. Mr. Helmuth, at Quebec. He will lose no time in forwarding it to us, for he knows my tribulations. I invite all our dear brethren and sisters of Great Britain and Ireland to praise the Lord, for He has been merciful to my dear countrymen and to me.—Your devoted brother in Christ.

“To the Rev. Thomas Scott.

C. CHINIQUY.”

### THE BATTLE AGAINST ROME.

THE sun is on the cliffs, brave men !

The lark is on the wing ;

We joy to see the plover rise,  
And hear the mavis sing.

Then up to mighty deeds, brave men !

As in the days of yore,

When Britons, ever true to fame,  
Cut tyrants to the core.

We sing not now of bloody strife,

Nor boast of sword and shield,

Though, for the sake of freedom's cause,  
We'll brave the battle field.

We rouse you up to nobler aim,

To moral weapons trust :

Up ! stem the tide of human woe,  
The power of vice and lust.

Go, slay “The Beast !” who reason dares

And Scripture with “her lie :”

Bring down “the Man of Sin” with force,  
And make “the rooks” to fly.

Forward, brave leaders ! with the van,

Bold hearts are in the wake ;

God's word in hand, and for our crest,  
We'll “Judah's Lion” take.

On ! to the Babylonish walls,

Lay proud usurpers low ;

To us must come the victory,  
Their end is truce or woe.

On ! gallant spirits, bold and free,

Our cause is “His” above ;

Our strength is in “Jehovah's arm,”  
Our march—the path of love.

THIRTEENTH ANNUAL REPORT of the  
Islington Protestant Institute.  
Offices of the Institute, 2, Hornsey  
Row, Upper Street, Islington.

THE BIBLE THE SOURCE OF ENGLAND'S  
GREATNESS. A Sermon in behalf  
of the Islington Protestant Insti-  
tute. By the Rev. William Brock,  
M.A., Rector of Bishops-Waltham.  
Benton Seeley, Islington Green.

We have often had occasion to commend the Islington Protestant Institute, as conceived in the best spirit, and worked with untiring energy. If every parish in England

were only one-half as well cared for, we should have, humanly speaking, little apprehension for the progress of Romish heresy. The present Report is peculiarly full and valuable, and is interesting far beyond the bounds of Islington, as containing a digest of all the most recent information in regard to the proceedings and machinations of Rome in England, as well as in regard to the special operations of the Institute itself. The example thus set, is in every way most worthy of imitation, and we are glad to find that two additional Institutes of a similar kind have lately been estab-

lished in the West of London—loudly called for as they were by the earnest efforts of the Romanists amongst the upper classes—and are being conducted also with vigour and success. Rome has her eagle-eye fixed on London as the political and financial capital of the world. She is not wrong in supposing that if she could only make a strong lodgment there, her object would probably be more effectually secured than by almost any other instance of success. It becomes accordingly, the special duty of the friends of truth in London to meet the enemy upon his own chosen ground, and worthily to maintain the cause of truth there on behalf of the whole British empire. The people of the Islington district have much reason to be thankful for their Christian privileges, and we are glad to see from the increasing funds of the Protestant Institute, that they are not insensible to their obligations.

The sermon of Mr. Brock is, as our readers will suppose, an excellent one, full also of information, and breathing a thorough Protestant spirit. Both documents are well worthy of extensive circulation.

QUEEN ELIZABETH. A Lecture, by the Rev. Hugh Stowell, M.A. London: James Nisbet & Co.

As might have been anticipated, both from the author and the subject, this is a powerful and eloquent lecture. It was delivered in Exeter Hall before the London Young Men's Christian Association, and it contains an elaborate and discriminating picture of one of the most remarkable women that ever lived. Tracing the history of Queen Elizabeth from her infancy to her death, the various events in her extraordinary career are brought out with great fidelity; and one cannot help adoring the wonderful providence of God which raised up a Queen of such iron firmness to stand in the gap at such a dangerous

crisis, and do so blessed a work. The failings of Elizabeth are also, upon the whole, justly dealt with, although we are disposed to think that too much is admitted in regard to the death of Mary Queen of Scots. Recent discoveries have proved to a demonstration, that, amongst other crimes, Mary was deliberately plotting the death of Queen Elizabeth, and that her execution was only the punishment of her own treason. The following extracts will give an idea of the lecture:

"Can it be doubted that one of the subtlest and most sedulous manoeuvres of modern Jesuitism has been and still is to poison the streams of history? We may detect the noxious element sometimes in homœopathic infusions, and sometimes in larger administrations. We may trace it sometimes distilled through the pens of nominally Protestant annalists, and sometimes as exhibited by avowedly Popish hands. And of all the subjects upon which this stealthy practice has been tried, the favourite one has been the magnificent reign and the splendid renown of her whom, in spite of all that has been said and written against her, we do not hesitate still to designate—'Glorious Queen Bess!'

"Just realize, if you can, the state of England slowly waking up out of the stupor of the dark ages, struggling through the semi-popish, semi-autocratic despotism of Henry the Eighth; then tossed to and fro during the brief troubled period of Edward the Sixth's minority; and afterwards torn and trampled under the bloody sway of the merciless Mary;—realize, if you can, the consequent state of the nation, oscillating, as it had so long been, between freedom and slavery, truth and error, spiritual worship and gross idolatry,—and then say whether it ought to scandalize us that, on Elizabeth's accession to the throne, there was much to unlearn as well as to learn—much that was low in moral sentiment and revolting in political intrigue—much that seems harsh and overbearing on the part of the monarch, and crouching and sycophantic on the part of her subjects. To the Romish writers who taunt us with these things, our fairest and strongest answer is—'Whence came they?' Whose offspring did their family likeness proclaim them to be?' More especially, the despotic character of the great Queen's government on the one hand, and the servility of her subjects on the other, these were the bequest of Romanism.

"Nor, in fairness to the Queen, ought it to be forgotten that she was nursed and trained amid peculiarly ungenial and unhappy influences. How often has she been blamed where she ought rather to be pitied! Her father, as is notorious, was a gross, sensual, sordid, sanguinary tyrant—a horrible example for his children. We utterly disclaim him as a Protestant. He was a genuine son of Rome, save that he was such a Pope himself that he could not endure a rival. This was the whole amount of his Protestantism. However, in the wisdom of the overruling providence of God, he proved a mighty sledge-hammer for the purpose of smashing many of the chains with which Popery had loaded the nation, still, what religion he had was the religion of Rome. Very pernicious therefore must have been the influence of such a father on the tender mind of his daughter, in as far as it was brought to bear upon her.

"A hard student from infancy, when she was no more than seven or eight and Edward no more than three or four years old, they used to pursue their studies together with intense delight, so that we are told by Heywood: 'As soon as it was light they called for their books; so welcome were their *horæ matutine* that they seemed to prevent the night's repose for the entertainment of the morrow's schooling.' Meanwhile, better than all, their first hours were entirely dedicated to devotional exercises and the study of Holy Scripture. How lovely an ensample for every nursery! Well were it if some who profess a pious horror of Elizabeth would teach their children to imitate her infancy. Thus devoted to application, her progress in learning, her proficiency in languages, and her attainments in general literature, were something stupendous.

"Then, as ever afterwards, Elizabeth greatly loved and was greatly beloved by children. And be assured that no individual who attracts children as with a secret magnetic power possesses a hard and cruel heart; for children have an instinctive moral physiognomical discernment which leads them at once to discriminate between a ruthless, selfish person and a person of a tender and benignant disposition. Towards the latter they are instinctively drawn, and from the former they as instinctively shrink. It therefore speaks well for our heroine that, even amid the woes of her captivity, she charmed the little ones into love, and they became to her messengers of kindness. We read that three or four of them used daily to bring her little bunches of flowers. We are told of one little toddling thing, only three or four years of

age, who having found a bunch of little keys, brought them to her, and said, now 'she had brought her the keys, so she need not always stay there, but might unlock the gates and go out.' What a sweet touch of infantile sympathy! There was another child, according to Fox, a boy of four years old, who every morning brought her a nosegay, until, in consequence of malicious suspicion or wanton cruelty, the little fellow was examined before the Privy Council, severely threatened, and forbidden access to the princess. Yet, faithful to the instinct of love, he next day sought again to present his customary offering; but finding the door fastened, he could only peep through the keyhole and cry out to her, as she walked in the garden, 'Miss, I can bring you no more flowers now.' Touching trait of infantile fidelity, and no less touching proof of the tender spirit which blended with the sterner qualities of the British lioness!

"Then how striking was her reverence for the Holy Scriptures! We have seen that whilst yet a child it was her daily study; in her captivity and disconsolateness it was her companion and solace. When, during the proud procession on occasion of her coronation, in passing through your own Cheapside, there was tendered to her a beautiful copy of the Holy Book, she received it with all reverence, clasped it with both hands, pressed it to her lips, and laid it in her bosom, declaring, amid the tears and benedictions of her people, that she thanked the City more for that boon than all they had given her, and that she would read it diligently, and follow it faithfully.

"No less beautiful was her confidence in her people. When urged to be more careful of her person for fear of assassination, she answered nobly, 'I would rather die than I would be a prisoner, shut up from my people.' And on another occasion, when found walking abroad unattended amid a formidable crowd, and remonstrated with by some of her courtiers on the ground of her rashness in exposing herself to danger: 'Your Majesty,' said they, 'should be surrounded with your guards.'—'My guards!' she replied, waving her hand towards the people, 'There are my guards.' Glorious sentiment! Here is the best safeguard of the throne—a monarch confiding herself to the hearts of her people, and her people constituting her living shield, so that they would allow the assassin's dagger to pass through their hearts before it could reach hers."

## THE POPISH DIRECTORY FOR 1859.\*

SOME TIME ago we extracted from the previous authoritative almanacs of the Popish Church the statistical information they afford in regard to the position of that Church at home and abroad. We have now to draw the attention of our readers to the information which the Directory for 1859 affords in regard to the present operations of the Popish Church. The first subject to which we would refer is that of the Confessional. The priests of Rome seem most anxious to tell the people of this country the various stations on the Continent and the East to which English travellers may resort for confession. They are careful to give a list of those stations, with the names of the English-speaking priests who officiate there; and they introduce this list by saying, that (Roman) "Catholics travelling on the Continent may have felt the want of information respecting the places at which priests, versed in the English or French language, may be found to hear the confessions of their families and domestics." The Confessional, as we had occasion recently to show from an Italian state-paper, is the grand instrument, in the hands of the priests, by which the secrets and condition of every Roman Catholic may be known, and their movements watched and reported to head-quarters, and to the priests in this country. But there is another point to be observed. Should a British Protestant family travelling on the Continent have, among their domestics, a Popish servant, we here see the instrument by which their sentiments and private doings may be known by the Church of Rome. Should Britain ever lose her prestige on the Continent, this instrument might at once endanger the freedom if not the lives of British Protestants. It is quite possible that the Popish Church may have such an organization as to be able to palm Jesuits upon our Protestant travellers under the guise of servants or attendants. How careful, therefore, should our countrymen be in the selection of their servants when about to travel,—much more if they are about to send their sons and daughters to travel under the care, it may be, of unknown companions or tutors.

The next subject to which we would direct attention is that of Indulgences. To Protestants, the expressions that occur in some of these Almanacs may appear ridiculous and absurd, but the following extracts will surely convince the most sceptical Protestant that the same absurdities are constantly carried out in England at the present day as were adopted three hundred years ago. For example, it is stated (page 42) that, in connexion with a Popish Church at Brompton, London, "there is a Plenary Indulgence, applicable to the souls in Purgatory, to be gained daily by those who, after Confession and Communion, shall pray in this Church for the intentions of the Pope."

Our readers may be at a loss to reconcile the doctrine of Papal Infallibility with the necessity for prayers on behalf of the Pope's "intentions!" The same sort of indulgence is held out to the devotees of Rome in a Church at Fulham (p. 44); and at p. 246 we have the following form of it, which is a mere amplification. It is attached to a notice regarding a kind of Orphanage in Soho Street, Liverpool, called "St. Elizabeth's Institute." It is said, "His present Holiness has granted a Plenary Indulgence for ever, applicable

\* *The [Roman] Catholic Directory for 1859.* London: Burns & Lamert.

to the souls in purgatory, to all the benefactors of St. Elizabeth's Institute, who shall go to Confession and Communion" on a particular day, "and shall say three Our Fathers and three Hail Marys for the intentions of his Holiness."

As a specimen of the blasphemy in which the priests of Rome indulge, we shall adduce one extract from an appeal on behalf of a Popish mission in Southwark. It is said (p. 52), "O that our richer brethren in the faith would emulate the generosity of the poor! In the name of our dear Lady and St. Joseph, we implore those whom God has blessed with means, and in whose homes there is every comfort, not to allow the sacred body of our dearest Lord to repose any longer in the unseemly abode of a wretched upper room in Webb Street. Every evening the prayers of our poor congregation intercede in behalf of those who contribute towards the erection of our dear Lord's temple on earth, that an eternal home may be prepared for them."

In perusing the information regarding the respective churches, chapels, and missions throughout the kingdom, one cannot but be struck with the vast efforts the priests are putting forth in our hospitals, workhouses, poor-houses, and prisons. The visitations to these various institutions seem to be one of the special duties assigned to priests or Popish chaplains of the districts in which such institutions are established. There is scarcely a district of which we do not read that there are confraternities of men and women attached; in other words, our country is overspread with a net-work of nunneries, monasteries, and Jesuit societies. This explains the manner in which such vigilance is exercised by the Church of Rome over every pauper child, or juvenile criminal, throughout the kingdom, to whose custody they can lay even the semblance of a claim.

In regard to Educational Institutions in connexion with the Church of Rome, we find that these establishments hold out inducements to those who may not be Romanists, by stating that a superior general education may be obtained at a comparatively cheap rate; and, moreover, that a so-called "French education" is given at a cheap rate in the same style as in France,—thus to induce the parents of such thoughtless Protestants as are anxious to send their sons or daughters over to France to obtain what is called a "French education." Such inducements are held out, and we fear many are thus becoming the dupes of the Church of Rome in this country. Indeed, were it otherwise, we cannot see how so many French and Italian teachers, as seem to be connected with such institutions, could find support. We would here warn our readers against allowing their children to take private lessons in the French and Italian languages, without making a strict inquiry as to the characters and religious professions of foreign teachers. We have good grounds for believing that the teaching of languages is a favourite mode adopted by the Jesuits for instilling into the minds of our unsuspecting youth such principles as tend to undermine the power of the Gospel, if not to establish in their hearts the doctrines of Popery.

We shall now introduce one or two quotations from a memoir in this Popish Directory, of the foundress of a convent at Norwood, Surrey, to illustrate the idolatry of the Popish Church, and the legends that are narrated as miracles in this nineteenth century. The lady in question was a French woman, and from childhood was afflicted with spinal complaint. She was sent to a convent in Paris, and the memoir says,—

While at this convent, in a moment of more than usual anguish, she vowed a pilgrimage to Our Lady of the Deliverance, in Normandy, if her health should per-

mit it. Instantaneously her courage revived, and before long her health was restored to her.

Before entering, she made a pilgrimage to the Delivrande on the Assumption, when she received a signal favour from the Blessed Virgin. She was kneeling before the miraculous image, her thoughts intent upon the work which she had undertaken and the difficulties which impeded it. Not having fixed upon a subject of prayer, she asked Mary to give her one; when on a sudden she heard within her heart the words *Virgo fidelis*, and she saw interiorly, in a most vivid manner, the faithfulness of the Blessed and Immaculate Virgin to those who trust in her. The intended foundation passed before her mind, with all the obstacles that delayed it; and, at the same moment, she felt a confidence, which nothing could shake, that God willed it, and by the aid of the Faithful Virgin would bring it about. So clear and positive was the promise, that through all her subsequent trials she never once doubted of its fulfilment.

In 1832 the cholera broke out in the village of the Delivrande, and caused such a panic among the inhabitants, that the sick were abandoned even by their own relatives. Touched with compassion for the sufferers, Mother St. Mary and her religious obtained permission from the Bishop to leave their enclosure and devote themselves to the care of the sick in their own houses. During three weeks the pestilence raged in the village; at last it was resolved to carry the image of our Lady in procession through the place on the approaching Feast of the Assumption. The effect produced upon the crowds who flocked to the procession by the sight of the venerated image cannot be described. On every side were heard cries of "Mary, you are our Mother!" "Good Mother, you will restore us to health!" while the sick, who had been placed at the windows of their houses, exclaimed, "Health of the sick, pray for us!" Hitherto not a day had passed without several deaths; but from this time forward there was no fresh seizure, and all the sick recovered.

And after a number of disappointments in regard to her founding the Institution at Norwood, it is said,—

In May 1853 she resolved to importune the Blessed Virgin, or, to use her own words, "to compel her to provide a house for her poor children in England." She collected the names of the principal shrines of Mary in Europe; and, in allusion to the rule of the institute, by which the Blessed Virgin is regarded as the superior of the community, she wrote to her, as her assistant, a most touching letter, representing the necessities of her children, and caused it to be placed on the altar of each sanctuary.

Amid all this superstition the foundress exhibited the greatest energy worthy of a better cause, and the result was that a nunnery is now established at Norwood, supporting 170 orphans, maintained in part, it is said, "by protectors and benefactors, by collections,—a few even by the patriotic fund!"

To show our readers what efforts are put forth by the devotees of Rome on behalf of those under them, it is said that,—

By day she was with them, superintending the classes, presiding at their games, and studying the character and disposition of each one; by night, in spite of her delicate health, she caused her bed to be placed in one of the dormitories, that she might watch over them even when they were asleep. It was her special delight to receive the children on their arrival, and taking them to the chapel, to offer them to God and the Faithful Virgin. With her own hands she clothed them in the uniform of the house, and hung round their necks the medal of the Faithful Virgin; while she soothed their grief with kisses and sugar-plums, which were always kept in store for the new-comers. However great might be her occupations, she would never yield this office to another.

We would advise all who are living under the fond delusion that Rome is making no progress, and that efforts of resistance are unnecessary, to read these Almanacs. There they will see what stealthy and gigantic efforts are being made in all parts of Britain while Protestants are profoundly asleep, and how loud the cry is to be "up and doing."

## WHAT IS A PROTESTANT?

## ELECTIONEERING AT NORWICH.

At the late Norwich election Mr. W. D. Lewis, Q.C., one of the candidates, thus expressed himself on the subject of Protestantism:—

"Gentlemen, I am for a free Bible, a free conscience, for free speech, for free opinion, for free platforms—ay, and for free families without the confessional. (Loud cheers.) I am for families not priest-ridden. I am opposed to the mummeries and mimicries which a party in the church affect to consider to be true Protestantism. (Cheers.) I am against all and every approach to that Popery from whose thrall we released ourselves three centuries ago by the glorious Reformation. (Loud cheers.) I should, therefore, vote against the grant to Maynooth, if I were returned to Parliament. (Cheers.) I again speak plainly. I deprecate the course of conduct which Lord Derby's government, or some members of it, pursued, when in power recently, of coquetting with the Irish Romanists—(hear, hear)—making bids to them on little points here and there, nibbling at our Protestant safeguards, in order to catch a few votes, at a time when they were hard pressed for votes. I utterly disapprove of that. (Hear, hear.)"—*Norfolk Chronicle*, March 20.

It would surely be difficult for any true Protestant to take reasonable exception to this statement. The open subsidizing of Rome by the British government is manifest treason to the Reformation; and the only rational way to uphold civil and religious liberty is to withhold all support from its most untiring and deadly enemy. Nevertheless, a few days afterwards, a Mr. Springfield, who is said to be an influential Dissenter, came forward and, in reference to the above, remarked, speaking of Mr. Lewis:—

"He began by saying that he was a Protestant. Well, there was something in that, to be sure; but what did it mean? for I am not aware that our friends Mr. Warner and Sir William Russell are not Protestants also. (Hear, hear.) There was one thing, however, in which he differed from them—there was one thing he did, which they did not do. They believe that every man, for his religious opinions, is responsible to his God only, and not to his fellow-men, and therefore they do not, and would not, basely attack men of any creed, nor any section of those who hold their opinions conscientiously. They would not dare to attack the Roman Catholics of this country in the way that he has done. We may honestly differ from our Roman Catholic brethren, but at the same time we feel that they are not responsible to us but to Almighty God, in whose hands they are. (Cheers.) Now there is one point on which I think that this 'very nice young man' made a grand mistake. Civil and religious liberty is what my father—there's his portrait (great applause)—and is what I and my friends have always advocated (cheers)—and I believe that civil and religious liberty, hackneyed though the term may be, is a principle which is thoroughly understood and clearly appreciated not only by the citizens of Norwich but by the people of England generally. (Applause.)"—*Norwich News*, March 22.

This brief statement embodies as large a number of the current palpable fallacies, in regard to the Protestant struggle, as can easily be found condensed into such limited space. It is an illustration of the sad way in which the good old Puritan salt of England has lost its savour, and of how easily Rome can gain triumphs where men have forgotten all the lessons of history. There is no such thing as "an attack upon Roman Catholics" as individuals, when their principles are openly canvassed. It is the duty and the privilege of every man in this country to canvass all great principles, and especially the principles of men who, clamorous for support in this country, openly proclaim their conviction that all Protestants ought to be consigned to the stake. The men are simply incurably blind, under pretence of superior intelligence, who shut their eyes to the duty of bringing truth and history to bear on the illustration of all principles. No doubt, in one sense, "men are not responsible to us but to Almighty God." That is a weak truism, if it is meant to apply to the awards of eternity; but if a class of men are aiming at supremacy, if they are clutching at grants of public money to which we con-



tribute, we are entitled and bound to ask what the probable effect will be if their supremacy is secured. If I, either by myself or by my representatives in Parliament, allow a system of deceit and blood to be fostered into strength at the public expense, the bitter fruits of which I or my children may reap, I am not only a shameless traitor to the cause for which the martyrs bled, but I manifest alike a destitution of ordinary intelligence and of common humanity. Nothing is so miserable as to hear the dying echoes of grand principles coming from the lips of men who have evidently abjured the spirit of our noble ancestors. The principle of "civil and religious liberty" is one of the pillars of the English constitution, but it would be levelled in the dust if Rome could only preside for four-and-twenty hours in England, even as has been the case in all parts of the Continent where that intolerant system prevails. The want of knowledge of first principles—the incapacity of seeing that a Protestant is simply a man who *protests* against the principles of the Church of Rome—is one of the most melancholy illustrations of the sad defection of England from her former glory, and one of the most pregnant sources of her existing danger. If the eyes of professing Christians are not opened in time, they will by and by be opened by a hurricane of judgment.

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#### POPISH TACTICS IN PARLIAMENT.

*Letter from our Parliamentary Correspondent.*

I HAVE not written to you for the last month or two; for though Parliament has been sitting, yet, in truth, there has been little or nothing to write. In the pressure of the great events that have agitated Europe and the country, the Roman Catholic members have been as quiet as if there were none in the House. This may appear extraordinary when we consider the critical times which have come upon the Papacy, when the Head of their Church has been summoning all the faithful in Europe to his defence, now with loud outcries, now with undignified whines; when we see how his appeals have been responded to elsewhere, and even that in Ireland money has been subscribed for him in pretty large sums, we are surprised that no diversion has been attempted in his behalf in the House of Commons. It cannot be that he has no friends there. Is there not the fiery Magnire, who undertook to prove that Rome was the best governed city, and its people the most contented in the world, and who was rewarded with a cross and riband from his Holiness for his chivalry? Is there not the blatant Bowyer, cross-bearer to the English Cardinal, and who has lately shown himself so profoundly learned in the mysterious distinction between *censor* and *censer*? Is there not the yelping Hennessey, ever ready to do dirty work when mischief is to be got by it? And, lastly, has there not been added to the House that extremely sagacious young gent., the O'Connor Don, who, having held the office of Papal Chamberlain, comes back to Ireland, and dares to say on a constitutional hustings, that the people of Rome, and, by inference, the people everywhere, are all the better for being crushed down under despotic sway, with a little blood let when they grow restive? No! the Pope is not in want of friends in the House; nor do I believe there is any lack of disposition on their part to ask questions, make motions, or do anything else that might be thought necessary for the good of the cause. But it is evidently thought at head-quarters that it would be most for the good of the cause at present that the British Parliament should be unmolested with any lamentations on account of the wrongs of the Pope. And why? How comes it to pass,

that while all the rest of Europe are engaged with the question of the Papacy ; while recruits are passing from Spain and Austria to fill the ranks of her army, and one of the most skilful generals of France has undertaken to organize and command them ; why is it that these men, who a few years ago were so ready to shout for the Pope on any or no cause, are now so dumb ? There may be reasons behind which we cannot fathom ; but leaving these aside, I believe the obvious reason to be, that the cooler heads who direct these movements see that these men have utterly discredited themselves, and that any movement on their part on behalf of the Pontiff would only make his cause the more contemptible and ridiculous. For the truth is, the Popish faction in the House of Commons has lately overdone its part. A few years ago and they were a formidable body, small in themselves, it is true, but receiving their strength from the evenly-balanced state of parties and their own loud assumptions. No great party movement could be undertaken on either side of the House without some coaxing or wheedling being applied to them. Liberals and Conservatives courted them in turn, and promised them substantial advantages in return for their support. The late palpable discomfiture of the Conservatives, however, it may be regarded, in a political light, has at least this advantage, which would have been equally gained had the discomfiture taken the Liberals, that it puts the victors beyond the necessity of seeking their support, while it makes them hardly worth coveting by the non-vanquished. I have reason to believe, however, that the Romanists themselves still fancy they are of value enough to make it worth the while of the Conservatives to court them, and feelers to that effect are put forth from time to time, though I cannot say whether their blandishments are at all likely to be listened to. My impression is, that the leaders of the Conservatives take them at their true measure, and, though they may use them, they will take care not to commit themselves to any promises of support to them which would lose them the support of ten times the number of British Protestants.

Be the cause what it may, however, it is certain that the Popish members in the House have been very quiet of late. They have made known their existence now and then, by asking such questions as, whether the protest of his Holiness against the partition of his dominions has been received by the English Ministry ; and on one occasion one member took the sublime flight of asking whether England did not mean to enter her protest against the partition of the Papal dominions ; but on receiving civil replies, they sank back again into their former obscurity. Nay, there is a question much nearer home which might be supposed to concern them and their constituents, the bishops, not a little, but on which they have been just as quiet as on the replies of the Pope. Your readers will remember that not very long ago the Irish bishops advanced a claim to have the present educational system in Ireland abolished, and that they should be entrusted with a grant of money from Parliament for the education of the children of their flocks. For a time there was a fear that the Government would be overawed into complying with their request ; for this was at a period when the bubble of the Irish Papal party in Parliament had not collapsed. That collapse came soon afterwards ; and to the honour of Mr. Cardwell, the Irish secretary, be it said, that he met the demand with a flat refusal. Any grievance of which they might have just reason to complain he was willing to remedy ; but the system in its main features must remain as it was. And we all know that the bishops have sent a monster reply to the Irish Secretary's letter. They threaten, they bully, they whine ; but in the meantime nothing

is done. It was menaced at first that the Romish children should all be taken away from the National schools, and that excommunication would be the lot of all who ventured to disobey. But since that menace was uttered, excommunication has been tried on a grander scale and on more illustrious victims than the poor Irish peasant; and the result is not favourable to the repetition of the experiment. The schools go on, so far as we hear, as they used to do; and there has not a member risen in his place to complain of the indignity which Ministers have put on the venerable prelates of the Church, in not letting them have everything their own way, or dip their hands into the public purse at their pleasure, without being responsible to any one as to its appropriation; so that this session has been a time of un wonted quiet and abstinence from Roman Catholic exactions. How long the lull may continue it is impossible to say; but my opinion is, that for want of it we are indebted to the many troubles in Italy that might have been expected to employ their eloquence. In their present sore need, the Pope and his admirers no doubt feel that this is not a time to advance irritating assumptions; that claims to superiority had better be kept in the background for the present; and that they had better not needlessly exasperate those who owe them no allegiance, so as to multiply the number of their active enemies. But perhaps this is giving them credit for too much sagacity. We may have fresh and startling claims soon.

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### THE STATE PAPER OFFICE.

#### HIGHLY OBJECTIONABLE APPOINTMENT.

THE Public Records in the State Paper Office are of the utmost value for the elucidation of the History of England. These documents, which have been officially described as "possessing unexampled value, constitute the back-bone of our civil, ecclesiastical, and political history," and their safety and authenticity are of national importance.

The selection of persons for appointments in the State Paper Office is, therefore, a matter which cannot be too strictly scrutinized, especially by the literary public, who are deeply interested in preserving the original documents relating to historical and other events, from being tampered with, mutilated, purloined, or destroyed.

In September last, Sir John Romilly, M.R., as chief of the State Paper Office, recommended to the Treasury Mr. W. B. Turnbull, a Scotch barrister, as Calendarer of the Foreign Papers. His office is to prepare for publication a short abstract or outline of the letters and documents received from foreign parts from the period of the Reformation to the Revolution in 1688. Mr. Turnbull is not only a Papist, but a pervert; and from his own admissions, it is more than probable he is a *Jesuit*. In reference to this extraordinary appointment the *Athenæum*, a leading and influential literary publication, made the following remarks:—

"That this rumour is incorrect we venture to conclude from the very nature of the facts. If anybody said the Crown had appointed Cardinal Wiseman to write the history of our English Church, or charged Dr. Cullen to pronounce a final decision on the Irish Board of Education and its secular instruction, we should be justified in expressing some doubt. Neither of these would be more singular than the appointment of Mr. Turnbull to calendar the foreign correspondence of the sixteenth and seventeenth centuries. These papers contain the history of religion in England. Mr. Turnbull is not only a Papist, but a pervert. They record the progress of the

great ecclesiastical strife between England and Rome. Mr. Turnbull believes that in all that quarrel England was in the wrong."

In a work called *Legendæ Catholicæ*, edited by Mr. Turnbull, and dedicated "To the memory of Peter Ribadeneira, of the *Society of Jesus*," Mr. Turnbull, at the time ostensibly a member of the Church of England, writes:—"Although I advocate the revival of Monastic Institutions, and apologise for the pious fictions of the early ages, I am not pleading for the growth of Romanism. I am a firm adherent to the Anglican section of the Catholic Church . . . and by that church I shall stand or fall." In another part of the same work he speaks of "Calvinism, Socinianism, and such-like accursed abominations," and concludes with the following startling statement:—"I repeat that I am no Romanist; but *this* I declare, that I had rather be condemned with a Papist than saved with a Puritan."

In the preface to the poems of the Jesuit Southwell, who was executed in the time of Elizabeth, Mr. Turnbull speaks of a "natural bias or respect towards the illustrious Society" of Jesus, and in a subsequent part he calls the Jesuits a "distinguished order." But nothing can more strikingly display the utter unfitness of Mr. Turnbull for this office than the manner in which he writes of traitors to their Queen and country. The Jesuit priest Garnet, a man who was engaged in a murderous attempt to destroy the king and parliament, and to overthrow the Protestant religion of the country, and who was executed for his complicity in the Gunpowder Plot, he styles "*the well-known martyr*." Again, in the same work, he designates a foul conspiracy against the life of Elizabeth, and the realm of England, as the "*gallant confederacy of Babington and his friends*."

A person who holds such sentiments as these, and palliates, if not justifies, most wicked treasons, and who confesses to a "natural bias" to the "distinguished order" of Jesuits, is most emphatically and absolutely disqualified from fulfilling with satisfaction to the country the important office of calendaring the State Papers relating to the glorious Reformation, to the Spanish Armada, the War of Independence in Holland, the Thirty Years' War, the Struggles of the Huguenots, the Dragonnades of Louis XIV. in France, and the efforts England made on behalf of Protestantism in Europe. That "members of the distinguished order of Jesus" are capable of tampering with and falsifying State Papers, is distinctly asserted by Baron Hourmayr, Director of the Viennese Archives, in reference to the public records in Austria, for he speaks of the History of Austria, hitherto prepared and published by Jesuits, as "books written to order" and "ready-made fables," and "the impostures put forth for the last three centuries have become unchangeable, like fossil bones;" and in another part he compares the official annals of Austria to the manufacture of base coin.

But independently of the insuperable objection to Mr. Turnbull from his "natural bias" towards the Jesuits, this appointment may prepare the way for the employment of a large body of other Jesuits from Stonyhurst, or from Rome, in the State Paper Office: and there will thus be no security either for the safety or for the authenticity of those invaluable records. Surely there must be hundreds of literary men in England who might be satisfactorily entrusted with these most important State Papers, and whose character, and influence, and bearing, and judgment, would give weight to the publications so prepared, and would thus render essential service to the State and to the literature of our country.

Are there not gentlemen in the Civil Service, and in this very department, who are already conversant with these foreign papers, and who are well

qualified to undertake the office of calendarer? many of them have been employed for several years, and have been highly commended by the Deputy-Keeper, and whose recommendation has been officially indorsed by Sir J. Romilly. By the Act of Parliament it was evidently contemplated that these appointments should be made from the persons already engaged in the office, not merely as a reward for faithful service, but as a guarantee of their fitness for the duty, as it is enacted that "Assistant Record Keepers shall be duly qualified by *their knowledge of records*;" and in all other persons employed on the records a similar qualification is absolutely necessary.

The danger to these valuable records is still further increased by the appropriating to the use of the calendarer a separate room, to which such of the documents as may be required are to be taken, and after they have been used they are to be restored to their previous repository. The mischief of such a proceeding is so ably and clearly pointed out by the Master of the Rolls in a letter, dated March 13, 1855, that it is difficult to conceive how he could have acted in direct violation of his own opinion:—"Nothing can be more detrimental to the Record Service than the repeated transfers and removals of papers and records. Such removals always occasion loss and damage of the records, and keep them in a state of disorder and confusion, besides the waste and loss of money and of labour. The great detriment resulting from this practice was pointed out forcibly by the Record Committee, and every exertion should be made to avoid it."

The Committee of the Protestant Alliance submit the foregoing facts to the consideration of the literary and general public, and they believe there will be a very general and strong protest against the appointment of Mr. Turnbull.

The country demands for such an office a man of sound judgment, freedom from religious intolerance and intense party spirit, and a lover of his country and its institutions; and not a man who approves of pious fictions, traitors, conspirators, and Jesuits.—By order of the Committee,

CHARLES BIRD, *Secretary*.

PROTESTANT ALLIANCE,  
9, SERJEANT'S INN, FLEET STREET, LONDON.

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### THE PROTESTANT ALLIANCE.

THE Annual Meeting of the members of the Protestant Alliance was held on Tuesday, April 24, at Freemasons' Hall, Great Queen Street; the Earl of Shaftesbury in the chair. Amongst the gentlemen present we observed the Rev. Canon Miller, D.D.; the Revs. S. Minton, J. Moran; T. Lafleur, of Lower Canada; W. Acworth, T. R. Redwar, S. Garratt, E. H. Maddock, Alfred Wilson; Major Giberne; G. H. Davis, Esq., LL.D.; Messrs. C. H. Collette, R. J. Snape, H. Stokes, H. Potter, Thos. Graham, R. Nugent, E. Upfold, John Finch, J. Farish, W. H. Hodgson, A. G. Langley, D. G. Jones; J. Macgregor, Hon. Secretary; and C. Bird, Secretary.

The proceedings having been opened with prayer by the Rev. S. Minton, John Macgregor, Esq., the Hon. Secretary, read the Report, of which the following is an abstract:—

HOME PROCEEDINGS.—In presenting the Report of their operations during the past year, the Committee feel constrained to express their thankfulness to God for having been permitted to maintain and defend with vigour the scriptural doctrines of the Reformation. As the avowed aim of the Roman Catholic clergy is to obtain, not equality, but the ascendancy over all Christian bodies in this country, the Committee have most extensively circulated information as to this design, not only through their "Monthly Letter," but through other organs of the press. Whatever be the case with the more enlightened of the laity, we cannot for a moment doubt that the great

mass of the priesthood and of their followers are under the control of a foreign potentate, and that if there be not that divided allegiance that was apprehended, it is because, the whole having been given to the Pope, nothing has been left for the Queen. The Committee believe that the country is becoming more deeply impressed with the danger to our institutions by the increase of the power of the Romish priesthood. In June last a large meeting of the Romanist party was held in St. James's Hall, for the purpose of securing the appointment of Roman Catholic priests to prisons and workhouses on an equality with Protestant chaplains. After detailing the steps taken by the Committee in the matter, they say that in December a deputation from the Alliance had an interview with the President of the Poor-law Board in reference to the order which had been issued on the subject, who has since stated that the order is not compulsory, but only suggestive, and that there is no obligation on the part of the guardians to obey it, and that it had been so notified to the guardians. The success which has attended the efforts of the Alliance in this case is highly satisfactory and encouraging, as showing the strength of the Protestant spirit in the country. With the view of strengthening the hands of Protestants in resisting the encroachments of Rome, a Conference of Delegates from Protestant organizations was held on the 21st of December, at the Caledonian Hotel, Adelphi, at the invitation of the Protestant Alliance. As one result of the Conference the Committee hope to be able to institute prizes to encourage members of the Universities and others to acquaint themselves with the Romish controversy. The plan is not yet matured, but the Committee fully anticipate being able to accomplish the object. In the autumn of last year Sir J. Romilly, the Master of the Rolls, in his official capacity as chief of the Public Records Department, recommended to the Treasury Mr. W. B. Turnbull, a Scottish barrister and a convert to Popery, to the highly important office of calenderer of the foreign papers in the State Paper-office from the time of Edward VI. to the Revolution in 1688. The Committee have prepared a statement containing reasons against his appointment, and a memorial praying for his removal; and in all probability the matter will shortly be mooted in Parliament. The Committee have recently issued an Address, containing important facts relating to Popery and its position in this country. It has been largely circulated, having been published *in extenso* or in part, in the *Record* and other newspapers. The Committee trust that the information so extensively diffused will do much in awakening an interest in our work.

**PARLIAMENTARY PROCEEDINGS.**—In reference to this subject the Committee say—As the Romanists seek to strengthen their position in the country by means of their Parliamentary influence, it is necessary that the Committee should watch every measure likely to effect that object; and accordingly all Bills of that nature are closely examined, and their legal tendency well digested. During the last session several important Bills for the advance of Popery were introduced into the House of Commons, and the Committee feel great satisfaction in being able to state that not one of them proved successful. During the recess the Romanists threatened that they would introduce several measures, and expressed confidence of their success. But hitherto they have not ventured upon the attempt; and from the division among the party denominated the “Pope’s Brass Band,” their strength has diminished, and they can no longer hold the balance of power, as a melancholy admission on the part of the *Tablet* shows.

**FOREIGN OPERATIONS.**—The state of the Continent has not during the past year been favourable to the Papacy. The temporal sovereignty of the Pope has received a severe blow from the “Eldest Son of the Church;” and at this time the Pope is, according to the admission of his most zealous supporters, abandoned by “many of his own subjects, and betrayed and menaced by the Emperor of the French,” and is reduced to such a state as to look forward to a second flight from Rome. His dominions have been dismembered, and the kingdom of Piedmont has been increased by the addition of a portion of the Pope’s territory to the new Italian kingdom. The Grand Duke of Tuscany, so notorious for his cruel imprisonment of the *Madiai* and other martyrs of the truth, is now an exile. To such a low ebb has Popery fallen in Italy, that the Papal excommunication of the King of Sardinia will be hailed with joy. In the last Annual Report, it was stated that “a most important movement will shortly be made in reference to the forcible abduction” of the child *Mortara*. Such a movement was made chiefly through the indefatigable exertions of Sir C. E. Eardley, and a Special Committee was formed. Through the means of that Committee, a protest, signed by seventy-nine Mayors and Provosts, twenty-seven Dukes and other Peers, twenty-two Archbishops and Bishops, thirty-six Members of Parliament, and a vast number of clergy and laity of all denominations, was drawn up and presented to Lord John Russell. But notwithstanding every effort to obtain his

release, the boy is still kept by the Romish clergy. The chief inquisitor, Filletti, has been arrested, and legal proceedings taken against him for kidnapping the child. The Committee then call especial attention to the way in which British Protestants are treated in Spain, and they trust that strenuous efforts will be made to remove the evil. The Nova Scotia Protestant Alliance has been much encouraged in its operations, and it has undoubtedly exercised considerable influence in that colony; and there is good ground for believing that the young men of Nova Scotia have, through the efforts of that Alliance, been indoctrinated with Protestant principles. In Upper Canada a great Protestant movement has recently taken place, and delegates, to the number of 560, from all parts, assembled in Toronto. It was unanimously agreed that some constitutional change was necessary, and that the connexion with Lower Canada, where Popery is predominant, had been a failure.

FUNDS.—At the close of the last financial year, the Committee had the satisfaction of reporting an increase of upwards of £300, and it is with equal satisfaction they have to announce a further increase in their receipts. This state of the funds arises not so much from larger contributions of old supporters as from a considerable addition of new subscribers; and, moreover, the steady increase in the annual subscriptions enables the Committee to act with more decision and vigour. So long as the income was precarious, and made up chiefly of large donations from liberal friends, the action of the Committee was necessarily influenced by the fluctuation of its funds. The gross receipts, up to April 20, 1860, including the balance of £262, 0s. 1d. of last year, amount to £1187, 15s. 10d., being an increase on the income of the year 1859, and nearly double that of 1858. The expenditure to the same period amounted to £952, 16s. 9d., leaving a net available balance of £224, 11s. 1d. The Society has no liabilities except the ordinary payments for conducting its operations; so that it enters upon a new year under very favourable auspices; and the Committee trust that, through God's blessing on their efforts, its future financial condition will be equally prosperous.

The meeting was afterwards addressed in excellent speeches by the Rev. Canon Miller, of Birmingham (an extract from whose speech forms the subject of our woodcut), the Rev. Theodore Lafleur, of Lower Canada, Dr. G. H. Davis, and the Earl of Shaftesbury; the benediction being pronounced by the Rev. Mr. Acworth.

We are delighted to see the progress of this excellent institution, as indicated by their active and successful labours, and by the prosperous state of their funds. There is a great field for effort in England, inasmuch as singular ignorance of the nature and designs of Rome widely prevails in many districts, and especially because England is at present the chosen battle-ground of the enemy. "Gain England, gain the world," is certainly the present motto of Rome, and we trust that the Protestant Alliance will be increasingly strengthened to deal effectually with this subtle and unscrupulous enemy.

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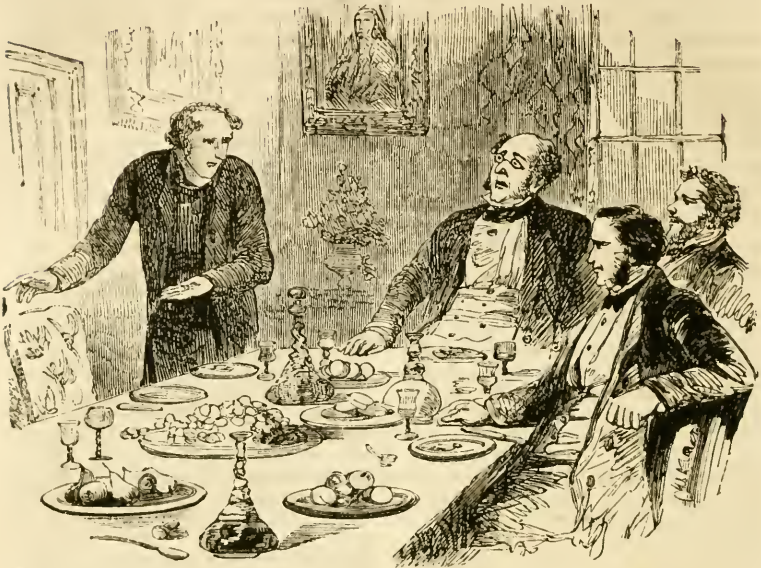
#### COMMEMORATION OF THE SCOTTISH REFORMATION.

In our next we shall give some information in regard to the meetings already held, and to be held, in Scotland, for the purpose of rendering thanks to God for the inestimable blessings of the Reformation from Popery. We are glad to see the public mind stirred on the subject; and we trust that deep permanent impressions will be left behind, and that we shall earnestly struggle to maintain that for whose existence we profess to be thankful.

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#### PROTESTANT INSTITUTE OF SCOTLAND.

WE rejoice to record the progress of the subscription in behalf of this important Institution. It now amounts to upwards of £900, which is nearly one-fourth of the whole sum necessary. We trust that, in the course of the year, the whole amount will be raised. We shall enter more fully afterwards into this subject also.



### JESUITS IN THE CHURCH OF ENGLAND.

THE Rev. Canon Miller, of Birmingham, stated the following striking fact in his speech at the late Annual Meeting of the Protestant Alliance:—

“ Although there was a time when I turned a very incredulous ear to those who said there were Jesuits amongst us, not many weeks have elapsed since I heard a tale narrated by a clergyman of unimpeachable veracity, which scarcely leaves any doubt of the fact. I should not mention the circumstance at a public meeting if I were not prepared to give the name of the clergyman, who resides in Birmingham. He stated in the presence of between 200 and 300 people, that some time ago a clergyman had occasion, on account of ill health, to leave his parish for a considerable time, and, as a matter of course, he required a *locum tenens* to reside at the parsonage-house. He found a clergyman who proved to be a remarkably well-informed and attractive person, so much so, that he attracted to himself the love and admiration of the people who became fascinated with him, and particularly the squire of the parish. During the time the clergyman was officiating, the squire received a visit from his brother, to whom he mentioned it, and sounded the praises of the clergyman, stating that he was quite sure he would be delighted with his conversation. The clergyman was invited to dinner. He accepted the invitation, and the party sat down to table. The squire was extremely surprised to find that his clerical friend was remarkably mute. He was not at all at his ease; and, instead of the expected flow of brilliant conversation, there was a singular degree of silence and restlessness on the part of the guest. As soon as the dessert was over, and the gentlemen were about to go up stairs, the clergyman made an excuse, and said he could not remain, as he had a very urgent sick case in the parish to attend to. He accordingly



went away. The squire said to his brother, 'I cannot understand this. I cannot think what in the world is the matter with him.' 'Oh,' said the brother, 'he knows me.' 'What do you mean?' asked the squire. 'Why,' said the brother, 'he is a priest; I met him in France, and had a conversation with him.' The squire said that was quite out of the question, but they would call upon him the next morning, and see into the matter. They went, but found that he had gone clean out of the parish. Now, you will perhaps scarcely believe that story; but the clergyman who told it at the tea-meeting in Birmingham said that, after he related the circumstances at a dinner-table, I think in the city of Bath, a gentleman sitting opposite to him said, 'If you had been present throughout the whole of that business, you could not have told the story more accurately; and the wife of the squire, as you are pleased to call him, is now sitting by your side.'

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#### LIFE OF THOMAS LORD CROMWELL, EARL OF ESSEX AND KNIGHT OF THE GARTER.

THOMAS LORD CROMWELL was an eminent friend and supporter of Archbishop Cranmer, a principal instrument in the Reformation, and a lively example of the instability of all worldly grandeur, which flourishes to-day like a blooming flower, and to-morrow is cut down and destroyed.

His father was a blacksmith at Putney, and of consequence cannot be supposed to have been capable of bestowing any extraordinary education upon him; he improved, however, what he had; and having attained to the skill of writing and reading, and to some small knowledge of the Latin tongue (which indeed was the standard learning of those times), he determined when he grew up to travel, but in what capacity or at whose expense we know not. He received great advantage from his travels, gaining a knowledge not only of several modern languages, but also of mankind; and at length was retained at Antwerp by the English merchants there, as the clerk or secretary to their factory; but an opportunity presenting itself of visiting Rome, he relinquished his office, and readily embraced it. The Church of St. Boloph, at Boston, in Lincolnshire, had at that time a famous guild of the Virgin, to which several Popes had granted large indulgences, which were then highly valued, and very beneficial to the priestly society. Desirous of having them renewed by the then Pope Julius II., they despatched two persons with a considerable sum of money to Rome to procure this renewal. These men met with Cromwell at Antwerp, and finding him well fitted to advance the cause, to which they considered themselves unequal, they persuaded him to go along with them. Accordingly he went, and was of singular service to them. For finding that the readiest way to the Pope's favour was by courting his appetite, he presented him with some fine dishes of English jelly, which was then unknown at Rome, which so delighted the taste of his Holiness, that, commanding them to teach his cooks the method of making this jelly, he readily granted Cromwell and his Lincolnshire friends the pardons and indulgences they came to request. Cromwell had at this time very little regard for religion, as he used frequently to confess, in his future days, with regret, to his worthy friend Cranmer. His life was busy and wild; he served as a soldier under the Duke of Bourbon, and was at the sacking of Rome; and at Boulogne he assisted John Russel, after-

wards Earl of Bedford, in making his escape, when he was in danger of being betrayed into the hands of the French.

The writings of Erasmus, however, then made so much noise in the world, that they drew the attention of Cromwell; and it is a remarkable instance of his memory and industry, that in his journey to Rome he learned by heart the whole of the New Testament in that writer's translation, which probably laid the foundation of that Protestant and reforming spirit whereby he so much distinguished himself afterwards. Upon his return to England from his travels, he was taken into the family and service of Cardinal Wolsey, who at that time ruled despotic in the favour of King Henry. Cromwell's fidelity recommended him to the Cardinal's high esteem. He made him his solicitor, and assigned him the chief care of those buildings at Oxford and Ipswich which he was erecting for the promotion of knowledge.

Wolsey falling soon after into disgrace with the king, Cromwell showed the integrity and gratitude of his soul, by using every effort to procure his restoration; and when articles of high treason were sent down to the House of Commons, of which Cromwell was then a member, he defended the Cardinal with so much eloquence and understanding, that no treason could be laid to his charge. He thus procured a high reputation, and his honesty and abilities were equally commended.

The Cardinal's household being dissolved, Cromwell, recommended by Sir Christopher Hales, Master of the Rolls, and Russel, Earl of Bedford, was admitted into the king's service; though the king, from some misrepresentations respecting the demolition of the small monasteries for Wolsey's colleges, had conceived prejudices against him, which several about the Court were very willing to inflame. However, upon conversing with the king respecting the disputes of his Majesty with the Pope, he so much approved himself to the king, that he took him into the highest degree of favour. The first remarkable service he rendered the king, was preparing the way for an abolition of the Pope's supremacy in his realms. Cromwell told him that while the clergy took the customary oath of fealty to the Pope, he was but a half king; convinced of this the king gave him his ring, sent him to the Convocation then sitting, where he proved to the bishops that they were all under a præmunire, in that they had not only consented to the power legatine of the Cardinal, but because they had all sworn to the Pope, contrary to the fealty of their sovereign lord the king, and therefore had forfeited to the king all their preferments and possessions. The bishops were confounded; but upon his producing the oath they could not deny it, and they resolved to buy their peace by a present to the king of £118,840. Honours now began to fall thick on Cromwell. In the year 1531 he was knighted, and successively promoted from one place to another, till at length, in the year 1539, he was constituted Earl of Essex and Lord High Chamberlain of England. He was made in succession Master of the King's Jewel-house and a Privy Councillor, Clerk of the Hanaper, Chancellor of the Exchequer, Principal Secretary of State and Master of the Rolls, Chancellor of the University of Cambridge, Lord Keeper of the Privy Seal, Knight of the Garter, a Baron of the realm under the title of Lord Cromwell of Okeham, in Rutlandshire, where a privilege in memory of him remains to this day. The people claim a shoe (or a gratuity in its stead) from the foot of every baron's horse which enters that town; and in the castle (of which he had a grant from King Henry), and upon the castle gate, there are now many superb gilt horse shoes which have been given by different noblemen who have passed through Okeham.

But the offices in which he laboured most effectually for the suppression of Popish superstition, were those of Visitor-General of the Monasteries throughout England, and Vicar-general and Vicegerent over all the spirituality under the king, who was now declared supreme head of the Church, the Pope's supremacy being abolished in England. And under this high dignity Cromwell, as the king's representative, took precedence of the archbishop.

In this elevated position, he proceeded with indefatigable industry and zeal to promote the reformed religion, towards which nothing conduced more than the abominable scenes which were discovered in the abbeys and monasteries, as well as the ridiculous impostures which were carried on in many of them. "Had nothing," says a historian, "appeared against those religious foundations but the vice and profligacy of the abbots, abbesses, nuns, and friars, the people would have naturally thought that the institution, which was good in itself, ought not to have been abolished for the corruption of the members, who might have been changed and reformed. But a more effectual method was chosen for opening the eyes of the people with respect to the pretended sanctity of relics, images, and all the other trumpery of superstition. The visitors were instructed to examine, and, if possible, discover the arts by which the minds of the vulgar were infatuated, and then the whole machinery of monkish imposture was detected; not but that the scandalous vices practised in convents were likewise published in order to undeceive the nation. The impurities of Sodom and Gomorrah are said to have been exceeded at Battle Abbey, Christ Church, in Canterbury, and several other convents. They found innumerable instances of whoredom, adultery, unnatural lusts, and bestial practices; with arts to prevent conception and procure abortion among the nuns who were debauched. With respect to monkish idolatry and deceit, Reading seems to have been the repository of the nation. There the visitors found an angel with one wing who brought over the head of the spear which pierced the side of Jesus Christ, with such an inventory of other relics as filled up four sheets of paper. At St. Edmondsbury they seized some of the coals that roasted St. Lawrence, the parings of St. Edmond's toes, the penknife and boots of Thomas à Becket, a great quantity of the real cross, and certain relics to prevent rain and the generation of weeds among corn. The house of Westacre had pawned a finger of St. Andrew for £40, but this the visitors did not think proper to redeem. There was a crucifix at Bexley, in Kent, distinguished by the appellation of the Rood of Grace, which had been long in reputation, because it had been seen to bend and raise itself, to shake the head, hands, and feet, to roll the eyes and move the lips. This puppet being brought to London (by order of Lord Cromwell), was broke in pieces in sight of the people at St. Paul's Cross, where with their own eyes they saw the springs by which it had been actuated." These, and a thousand other instances of monkish delusions, were discovered, which served greatly to support the friends of the Reformation, and to dis-parage the Popish cause. Cromwell, however, did not think it sufficient to rest in a demolition of Popery; he used every proper endeavour to spread real knowledge, and to diffuse the sacred light of pure instruction through the nation. Favoured by Anne Boleyn, and assisted by Cranmer, this great man procured an explanation of the principal branches of true religion to be printed and dispersed; enjoined residence upon the clergy; gave them orders to preach no more upon the absurdities of Popish superstition, but upon the substantial duties of Christianity. He advised them to exhort the people to teach their children the great essentials of the

Christian faith, the Creed, the Lord's Prayer, the Commandments, &c., in their mother tongue; and, as the most important work of all, he not only procured a translation to be made of the Scriptures into the English language, but also enjoined every parish to purchase one copy of the largest sort, that it might be constantly read in the churches. This was the deathblow of Popery, as reformation owes its life and continuance to the perusal of the Scriptures in the vulgar tongue. While he was thus actively engaged in promoting true and sacred religion, free from the foppery of image-worship, and unpolluted with the false dependences of pardons, bulls, masses, &c., he carried his faculties so meekly, showed at once so great and so humble a mind, and set so great an example of Christian virtue, that the business of reformation flourished happily under his hands. Two hundred poor people were every day served at the door of his house in Throgmorton Street, with bread, meat, and drink sufficient for them. And his grateful remembrance and remuneration of some old friends who had served him in his low estate, gained him a general esteem.

Among the rest, his kindness to Frescobald, a Florentine merchant who had relieved Cromwell in Italy when he was reduced to the utmost distress, must not be omitted. Frescobald himself being afterwards unfortunate, came to England to recover some debts, when the Lord Cromwell finding him out, not only assisted him in recovering his dues, not only paid him back what he received in Italy, but also made him a present of 1600 ducats more. And now that we are upon this subject, we cannot pass by his gratitude to a poor woman who kept a victualling-house at Hounslow, with whom Cromwell in the days of his low estate contracted a debt (mighty to her) of forty shillings, this he remembered and repaid, and settled a pension of four pounds a year (a considerable sum in those times), with an allowance of clothing as long as she lived. Many other instances of the same kind are related. Infinite almost, says a writer of his life, were the private benefits which he did in helping poor pious men and women out of trouble and great distresses. Yea, his whole life was full of such examples; being a man ordained of God to do good to many, especially to deliver such as were in danger of persecution for the sake of religion. But his virtues were no security against the malice and envy of his enemies. His low birth rendered him offensive to the nobility, his zeal for the Reformation to Stephen Gardiner, and the Roman Catholics, some unpopular steps had irritated the nation, and the wife he had procured for King Henry from Germany, Anne of Cleves, not pleasing the king, he began to lose ground. Add to this that the monarch's amorous eye was cast upon another lady, whose family were no friends to Cromwell. In short, the virulence of his enemies prevailed, and though he was satisfied that he was "too great to stand long," yet he was arrested at the council table in consequence of several high accusations by the Duke of Norfolk, when he least suspected it, and was sent to the Tower. He had the common fate of all disgraced favourites—his summer friends forsook, his enemies insulted him. Archbishop Cranmer only retained still so much of his former simplicity, that he could not learn these court arts, and therefore the next day he wrote earnestly to the king concerning him. In his letter he says, "Who cannot be sorrowful and amazed, that he should be a traitor against your Majesty? he who was so advanced by your Majesty; he whose surety was only by your Majesty; he who studied always to set forward whatsoever was your Majesty's will and pleasure; he that cared for no man's displeasure to save your Majesty; he that was such a servant, in my judgment, in wisdom,

diligence, faithfulness, and experience, that no prince in this realm ever had ; he that was so vigilant to preserve your Majesty from all treasons, that few could be so secretly conceived, but he detected the same in the beginning. If the noble princes of happy memory, King John, Henry II, and Richard II., had had such a counsellor about them, I suppose they never would have been so traitorously abandoned and overthrown as these good princes were." But all this availed not ; his enemies were determined to destroy him, and fearing his eloquence and abilities, they would not allow him a fair trial by his peers, but convicted him of heresy and treason. He was condemned unheard, and upon the authority of a bill which he had unhappily promoted himself. He wrote to the king in the most pathetic terms : " Whereas I have been accusyd," says he in his letter, " to your Majesty of treason, to that I say, I never in alle my lyfe thought wytingly to do that thyng that myght or sholde displease your Majestye, and much less to do or say that thyng which of itself is so high and abominable offence ; as God knowyth, who I doubt not shall reveal the trewthe to your highness. Myne accusers, your Grace knowyth, God forgive them ; for, as I ever had love to your honor, person, lyfe, prosperitye, helthe, welthe, joy, and comfort ; and also to your most dere and most enterly beloved sone, the Prynce his Grace, and your procedyngs : God so helpe me in this mine adversitie, and confound me yf ever I thought the contrary. What labours, paynes, and travailes I have taken according to my most bounden dutye, God also knowyth ; for yf it were in my power (as it is in God's) to make your Majesty to live ever young and prosperous, God knowyth I wolde ; if it hadde been, or were in my power, to make yow so ryche, as ye myght enrich all men, God helpe me as I wolde do it. If it hadde bene, or were in my power to make your Majestye so pyssant, as alle the world should be compellyd to obey yow, Christ he knowyth I wolde ; for so am I of alle othyr most bounde ; for your Majestye hath been the most bountiful Prynce to me, that ever was King to his subjects : Yea and more like a dere father (your Majestye not offendyd) than a master, such hath bene your most grave and godly counsayle towards me, at sundry tymes. In that I offended, I ax your mercy. Should I now, for such exceeding goodness, benygnyte, liberalitie, and bounty, be traytor, nay, then the greatest paynes were too little for me. Should any faceyon, or any affeeyon to any point make me a traytor to your Majestye, then all the devyls in hell confound me, and the vengeance of God light upon me ; yf I sholde once have thought yt, most gracious sovereign Lord.

" Sir, as to your common welthe I have after my wytte, power, and knowledge, travayled therein, havynge had no respect to persons (your Majesty only except), and my dewtee to the same ; but that I have don any injustice, or wrong wylfully, I trust God shall bere my witness, and the world not able justly to accuse me. Nevertheless, Sir, I have midelyd in so many matyrs under your Highness that I am not able to answer them all, but one thing I am well assured of, that wyllingly and wytingly I have not had wille to offend your Highness ; but hard it is, for me or any other, midelyng, as I have done, to live under your Grace and your laws, but we must daylie offend."

After which he proceeds to clear himself of some particular matters laid to his charge, and concludes the whole in these words :—

" Wryten with the quaking hand, and most sorrowful heart, of your sorrowful subject, and most humble servant and prysoner, this Saturday at

your Tower of London." In another letter to the King he concludes with these words: "Beseeching most humbly your Grace to pardon this my rude writing, and to consider that I, a most woeful prisoner, ready to take the death when it shall please God and your Majestye, and yet the frail flesh inciteth me continually to call to your Grace for mercy and grace for mine offences, and thus Christ save, preserve, and keep you. Writin at the Tower this Wednesday, the last of June, with the heavy heart and trembling hand of your Highness's most heavy and most miserable prisoner, and poor slave. Most gracious Prince, I cry for mercy, mercy, mercy.—T. C."

The King was so much moved with this letter that he caused it to be read three times. But the charms of Catherine Howard, the malice of the Duke of Norfolk, and Gardiner, Bishop of Winchester, the sworn enemy of all the reformed, prevailed, and, after six weeks' imprisonment in the Tower, a warrant was sent for his execution at Towerhill. When he came upon the scaffold his affection for his son made him cautious in what he delivered, and less careful to assert his own innocence:—"I am come hither to die," said he, "and not to purge myself as may happen some think that I will, for if I should do so I were a very wretch and miser. I am by the law condemned to die, and thank my Lord God that hath appointed me this death for mine offence; for, since the time that I had years of discretion, I have lived a sinner and offended my Lord God, for the which I ask him heartily forgiveness. And it is not unknown to many of you that I have been a great traveller in this world, and being but of a base degree was called to high estate, and now I have offended my Prince, for the which I ask him heartily forgiveness, and beseech you all to pray to God with me that he will forgive me. Oh, Father, forgive me! Oh, Son, forgive me! Oh, Holy Ghost, forgive me! Oh, three persons in one God, forgive me, &c. After this, kneeling down, he went on with a prayer, which we will give at length, as it fully shows his religious sentiments:—

"O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in Thee, I, wretched sinner, do submit myself wholly to Thy blessed will, and, being sure that that thing cannot perish which is committed to Thy mercy, willingly now I leave this frail and wicked flesh in sure hope that Thou wilt, in better wise, restore it unto me again at the last day, in the resurrection of the just. I beseech Thee, most merciful Lord Jesus Christ, that Thou wilt, by Thy grace, make strong my soul against all temptations, and defend me with the buckler of Thy mercy, against all the assaults of the devil. I see, and know, that there is in myself no hope of salvation, but all my confidence, hope, and trust is in Thy most merciful goodness; I have no merits, nor good works, that I may alledge before Thee; of sins, and evil works, alas! I see a great heap,—but yet, through Thy mercy, I trust to be in the number of them to whom Thou wilt not impute their sins, but wilt take and accept me for righteous and just, and make me an inheritor of Thine everlasting kingdom. Thou, merciful Lord, wast born for my sake; didst suffer hunger and thirst for my sake; didst teach, pray, and fast for my sake; all Thy holy actions and works Thou wroughtest for my sake; Thou sufferedst most grievous pains and torments for my sake; finally, Thou gavest Thy most precious blood to be shed upon the Cross for my sake. Now, most merciful Saviour, let all these things profit me that Thou hast freely done for me, which hast also given Thyself for me; let Thy blood cleanse and wash away the spots and fruits of my sins; let Thy righteousness hide and cover my unrighteousness; let the merits of Thy passion and blood-shedding be satisfactory for my sins. Give me, Lord, Thy grace, that my faith waver not, but be firm and constant to the end, that my hope in Thy mercy and life everlasting may not decay; that love wax not cold in me; finally, that the weakness of my flesh be not overcome by the fear of death. Grant, O most merciful Father, that when death shall shut up the eyes of my body, that the eyes of my soul may still behold and look upon Thee; and when death hath taken away the life of my tongue, that my heart may cry and say, Unto Thee, Lord, into Thy hands I commend my soul; Lord Jesus, receive my spirit. Amen."

Having finished this prayer he addressed himself to the people, desiring them to "pray for the king's grace, that he may long live with you in health and prosperity, and after him that his son, Prince Edward (that goodly ympe) may long reign over you. And, once again, I desire you to pray for me, that as long as life remaineth in this flesh I waver nothing in my faith." After which he submitted his neck to the executioner, who mangled him in a barbarous and terrible manner. "Thus (says an able writer) fell Thomas Lord Cromwell, under the weight of his fickle and cruel master's displeasure, Henry VIII., after he had served him with great faithfulness, courage, and resolution in the most hazardous, difficult, and important undertakings." As for the Lord Cromwell's character, it is no wonder that, between Papists and Protestants, it should be various. The first represent him as a crafty, cruel, ambitious, and covetous man, and an heretic (which contains all vices with them in one word); the latter assure us, that he was a person of great wit and excellent parts, joined to extraordinary diligence and industry, that his apprehension was quick and clear, his judgment methodical and solid, his memory strong and rational, his tongue fluent and pertinent, his presence stately and obliging, his heart large and noble, his temper patient and cautious, his correspondence well laid and constant, in conversation insinuating and close; none more anxious in finding out the designs of men and courts, and none more reserved in keeping a secret. Though he was raised from the meanest condition to a high pitch of honour, he carried his greatness with wonderful temper, being noted in the exercise of his places of judicature to have used much moderation, and, in his greatest pomp, to have taken notice of, and been thankful to, mean persons of his old acquaintance. In his whole behaviour he was courteous and affable to all, a favourer, in particular, of the poor in their suits, and ready to relieve such as were in danger of being oppressed by their mighty adversaries. He was one of the chief instruments in the Reformation; and, though he could not prevent the promulgation, he stopped the execution, as far as he could, of the bloody Act of the Six Articles. As he was good abroad so was he also at home; calling his servants yearly to give an account of what they had got under him, and what they deserved of him, warning them to improve their opportunities; because, he said, he was too great to stand long, providing for them as carefully as for his own son, by his purse and credit, that they might live as handsomely when he was dead as they did when he was alive.

In a word, we are assured, that for piety towards God, fidelity to his king, prudence in the management of his affairs, gratitude to his benefactors, dutifulness, charity, and benevolence, there was not any one then superior to him in England. And it deserves to be remembered, that he preferred more men of integrity and abilities, both ecclesiastics and laymen, than any one of his predecessors in power had ever done. Reader! admire and imitate his great example. His monument bore the following inscription:—

CROMWELL, SURNAMED THE GREAT,  
WHOM WOLSEY FIRST RAISED  
FROM THE FOPGE TO EMINENT GOOD FORTUNES;  
WHOM HENRY THE EIGHTH USED AS HIS INSTRUMENT  
TO SUPPRESS THE POPE'S SUPREMACY, AND TO DISSOLVE RELIGIOUS STRUCTURES;  
WHOM HE ADVANCED TO THE HIGHEST PITCH OF HONOUR AND AUTHORITY;  
WHOM HE CAST DOWN SUDDENLY, AND BEREFT BOTH OF LIFE AND DIGNITIES;  
LIES HERE INTERRED.

### A STRIKING ILLUSTRATION OF WHAT ROMANISTS THINK OF PROTESTANTS.

THE following incidents are recorded in the Rev. J. W. Taylor's\* biographical notices of his venerable father, whom he justly calls one of Scotland's "enlightened and devoted friends to the principles and interests of the Reformed and Covenanted Church of Scotland."

Speaking of one of those large congregations that were wont to assemble in Scotland in bygone times, in the open air, at a sacramental season, Mr. Taylor writes, "On the outskirts of one of these communion congregations a poor Papist, John M'Vane by name, and probably the only Papist resident in the vale (of Leven) at that time, hid himself in a ditch behind a hedge as near to the tent as he could approach. 'Received up into glory' was the subject of the action sermon. God sent a portion to the poor man in his lurking place. 'I heard such things yesterday as I never heard before, and shall never forget while I live,' was his address to his fellow-workman, when they met in the workroom on the Monday. The next Sabbath M'Vane was seen sitting on the gallery stairs. A farther approach made him the occupant of a seat. The truth had taken hold of his heart, and thenceforth, until the day of death, his seat was never empty.

"I have often heard my father relate an anecdote of another Irish family who came shortly after to the vale. The name was M'Birnie. It consisted of a son in the prime of life and his aged parents. They had been born and bred up in the Romish faith. The young man had become convinced of the errors of Popery, and through his influence his father and mother were also brought to think differently from what they once did. They declared themselves Protestants, and placed themselves under Mr. Taylor's ministry. A person in Ireland, a benighted Romanist, and an acquaintance of young M'Birnie, hearing of the family having become Protestants, and that the change was owing very much to the young man's influence, came to Scotland with the intention of murdering him. He was kindly received by the family as an old acquaintance. At his request it was arranged that he should sleep with young M'Birnie. Thrice did the Papist rise during the night to effect his murderous purpose, but each time when he looked upon his unconscious victim quietly sleeping, he felt restrained. When the morning came his heart was softened, and he addressed M'Birnie thus:—'James, I have an advice to give you. Now that you have renounced your faith never entrust yourself to a (Roman) Catholic as you have done to me. Three times I rose to kill you during night, and three times my heart failed me;' and he showed him the knife which he had prepared for perpetrating the murder. 'And would you really have done such a cruel and wicked act?' asked M'Birnie. 'Yes,' was the reply, 'you are a heretic. I was quite prepared to do it, but I had not the power.' These particulars Mr. Taylor had from Mr. M'Birnie himself." —Pp. 38, 39.

### PICTURES OF TWO POPISH SAINTS.

CHARLES V. AS A MONK.

"THE romantic picture of his philosophical retirement at Juste, painted originally by Sandoval and Siguenza, reproduced by the fascinating pencil of Strada, and imitated in frequent succession by authors of every age and country, is unfortunately but a sketch of fancy. The investigations of modern writers have entirely thrown down the scaffolding on which the airy fabric,

\* Of Perth.



so delightful to poets and moralists, reposed. The departing Emperor stands no longer in a transparency, robed in shining garments. His transfiguration is at an end. Every action, almost every moment of his retirement, accurately chronicled by those who shared his solitude, have been placed before our eyes, in the most felicitous manner, by able and brilliant writers. The Emperor, shorn of the philosophical robe in which he had been conventionally arrayed for three centuries, shivers now in the cold air of reality.

“So far from his having immersed himself in profound and pious contemplation, below the current of the world's events, his thoughts, on the contrary, never were for a moment diverted from the political surface of the times. He read nothing but dispatches; he wrote or dictated interminable ones in reply, as dull and prolix as any which ever came from his pen. He manifested a succession of emotions at the course of contemporary affairs, as intense and as varied as if the world still rested in his palm. He was, in truth, essentially a man of action. He had neither the taste nor talents which make a man great in retirement. Not a lofty thought, not a generous sentiment, not a profound or acute suggestion in his retreat, has been recorded from his lips. The epigrams which had been invented for him by fabulists have been all taken away, and nothing has been substituted, save a few dull jests exchanged with stupid friars. So far from having entertained and even expressed that sentiment of religious toleration for which he was said to have been condemned as a heretic by the Inquisition, and for which Philip was ridiculously reported to have ordered his father's body to be burned, and his ashes scattered to the winds, he became in retreat the bigot effectually, which during his reign he had only been conventionally. Bitter regrets that he should have kept his word to Luther, as if he had not broken faith enough to reflect upon in his retirement; stern self-reproach for omitting to put to death, while he had him in his power, the man who had caused all the mischief of the age; fierce instructions thundered from his retreat to the Inquisitors to hasten the execution of all heretics,—including particularly his ancient friends, preachers and almoners, Cazalla and Constantine de Fuente; furious exhortations to Philip—as if Philip needed a prompter in such a work—that he should set himself to ‘cutting out the root of heresy with rigour and rude chastisement;’—such explosions of savage bigotry as these, alternating with exhibitions of revolting gluttony, with surfeits of sardine omelettes, Estramadura sausages, eel pies, pickled partridges, fat capons, quince syrups, ice & beer, and flagons of Rhenish, relieved by copious draughts of senna and rhubarb, to which his horror-stricken doctor doomed him as he ate—compose a spectacle less attractive to the imagination than the ancient portrait of the cloistered Charles. Unfortunately it is the one which was painted from life.’ \* \* \*

#### THE BLOODY MARY.

“He (Philip II.) was but husband of the Queen; of a woman who could not atone by her abject but peevish fondness for himself, and by her congenial bloodthirstiness towards her subjects, for her eleven years' seniority, her deficiency in attractions, and her incapacity to make him the father of a line of English monarchs. It almost excites compassion even for Mary Tudor, when her passionate efforts to inspire him with affection are contrasted with his impassiveness. Tyrant, bigot, murderess though she was, she was still woman, and she lavished upon her husband all that was not ferocious in her nature. Forbidding prayers to be said for the soul of her father, hating her sister and her people, burning bishops, bathing herself in the blood of heretics, to Philip she was all submissiveness and feminine devotion. It was a most singular

contrast, Mary the Queen of England and Mary the wife of Philip. Small, lean, and sickly, painfully near-sighted, yet with an eye of fierceness and fire; her face wrinkled by care and evil passions still more than by time; with a big man's voice, whose harshness made those in the next room tremble; yet feminine in her tastes, skilful with her needle, fond of embroidery work, striking the lute with a touch remarkable for its science and feeling, speaking many languages, including Latin, with fluency and grace; most feminine, too, in her constitutional sufferings, hysterical of habit, shedding floods of tears daily at Philip's coldness, undisguised infidelity, and frequent absences from England—she almost awakens compassion, and causes a momentary oblivion of her identity.

“ Her subjects, already half maddened by religious persecution, were exasperated still further by the pecuniary burthens which she imposed upon them to supply the king's exigencies, and she unhesitatingly confronted their frenzy, in the hope of winning a smile from him.”—*Motley's Rise of the Dutch Republic*, pp. 68-73.

The powerful history from which these extracts are taken must be read in order to understand the practical results of the Romish system when fully developed. Human nature is bad enough apart from all fomenting appliances of evil; but when it is brought under the influence of a system which teaches that “no faith is to be kept with heretics,” that “the end sanctifies the means,” that “all things are laudable by which the interests of Romanism are advanced,” and that the priests can grant indulgences to commit any amount of sin, as well as free pardons for all sins already committed, human nature becomes absolutely fiendish. Nay, one would scarcely compare an ordinary fiend with such bloody, unscrupulous, and deceitful monsters as Philip II. of Spain, and the Dukes of Alva and Anjou. One is absolutely glad when death rids the world of such wretches. It is unspeakably sickening to read the awful details which crowd the pages of Mr. Motley's able narrative, and to observe from what a sea of blood the early liberties of Holland were forced to emerge. And yet a monk, a priest, or a cardinal, is always flitting in the background, and presiding over the ever-shifting scene of deceit and blasphemy; whilst, in proportion to the unscrupulous and disgusting intensity of the wickedness and barbarity of each individual, is his devotion to Popery, and the warm welcome and approbation which he receives at the hands of Rome. And yet, strange to say, Mr. Motley himself seems to a large extent hoodwinked in regard to the true connexion between the atrocities which he describes, and the Romish system.

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#### GOA—EXHUMATION AND WORSHIP OF THE BODY OF ST. XAVIER.

At this moment there are doings of a very remarkable kind at Goa, and they affect us not a little at Bombay. You know that Goa is esteemed almost a holy city by the Portuguese in India; it was the capital of their eastern empire, and, above all, it contains the body of the renowned Xavier. Him Roman Catholics delight to style the “Apostle of the Indies,” although such a designation is inconsistent with the tradition (which they accept) of India having been first evangelized by the apostle Thomas. Xavier's body, according to the Romanists, has been miraculously preserved for three hundred and seven years, and is said to be still perfect, with the exception of an arm or so, which was cut off long ago for transmission to Europe. This

body, then, has recently been exhumed; and "O glorioso Padre S. Francisco Xavier" (the glorious father, St. Francis Xavier), has been exhibited for the worship of the people, with all possible pomp and ceremony; with splendid processions, ringing of bells, marching of troops, firing of salutes, &c., &c. State documents have been issued by the Governor-General of the Portuguese dominions in India regulating the whole ceremony. These documents expressly declare that "the precious remains" are to be "venerated" and "adored." The Governor-General, the chapter, the chamber, and other high officials, are publicly to "adore the body of the great Apostle of India." His feet are to be "kissed;" yet so "as not to expose him to any indiscreet devotion, such as happened formerly."

We hear that Goa is crowded with visitors. The "sad silence" that used to reign in the all but deserted streets of Old Goa (there is a New Goa, humbler but more populous) is exchanged for the hum of innumerable voices. Portuguese Romanists from all parts of India have gathered in immense numbers; they come not only from the Bombay and Madras Presidencies, but from Bengal and Agra. What is more remarkable, we are assured that people of almost all castes and creeds, "Hindu, Parsee, Mogul, Arab, Jew, Christian, both Catholic and Protestant, Moplah, and Chinese," crowd into the church of the Bom Jesus, in which the body is publicly exposed. The crowds are greater than had been expected; and the period of exposition, which was to last from the 3d December to the 1st January, is extended to the 8th January. Meantime, miracles are wrought; sudden and extraordinary cures are talked of—the lame walk, the crooked are made straight, and the fame of this great Thaumaturgus waxes day by day.

All this is abundantly suggestive. It is a specimen of India; it is a specimen of an Indian "Revival of Religion." Oh, when shall we be permitted to see in this wretched land such wonders as are now witnessed in Ireland and in Scotland? When, instead of rekindled superstitions, and the worship of dead men's bones, and such horrible idolatries, shall we be permitted to behold hearts by thousands broken under a sense of sin, and seeking health from the one Mediator? When shall we behold righteousness and peace and joy in the Holy Ghost sought and found by thousands and tens of thousands?—*Letter from Dr. Ewart, Free Church Missionary, Calcutta.*

THROUGH THE TYROL TO VENICE. By Mrs. Newman Hall. London: James Nisbet & Co.

This is a very lively, and, at the same time, rather unsatisfactory narrative. Made up to a large extent of scraps from Eustace, and Murray's Handbook, it betrays continually very imperfect views in regard to European affairs and the principles of true liberty. Moreover, it enables one to discover the reason why some English people are so easily made the dupes of Romish superstition. Mrs. Hall's remarks in regard to the garnished churches and ill-kept Sabbaths of Nuremberg, to the worship

of wooden crosses, to prayers for the dead, and some other similar subjects, illustrate the prevailing tendency to substitute a superficial sentimentalism for the stern principles of Scripture, out of which the Reformation sprang. Altogether the book is feeble, and little fitted to instruct or improve its readers.

THREE HUNDRED YEARS AGO, or the LORD'S GLORY RISING ON SCOTLAND. David Adam, 94, Miller Street, Glasgow.

This is a very spirited and vigorous tract in regard to the Scottish Reformation from Popery three centuries

ago. With a very slight alteration it is worthy of being showered over Scotland as a means of arousing a sleeping generation to a sense of the intense gratitude due to God for our wonderful deliverance.

SECRET HISTORY OF THE AUSTRIAN GOVERNMENT, compiled from Official Documents by Alfred Michiels. London: Chapman & Hall.

If we were asked to name a few modern books from which the true nature of Romanism might be learned by means of authentic narratives of facts, the work before us would certainly be one. The disinterring of the secret records of what our ancestors were in the habit of calling the "Bloody House of Austria," and of other secret crimes and atrocities of the Church of Rome at present may, perhaps, have to do with the fulfilment of prophecy, which says, that "Great Babylon is to come up in remembrance before God." By all means let every man who wishes to understand Romanism and European politics read this wonderful book.

GOD'S CHOSEN FAST; or, What shall we do for our poorer brethren in the winds and closes? Edinburgh: D. Mathers. London: James Nisbet & Co.

This is an admirable publication by an Edinburgh City Missionary. It breaks through the miserable routine by which the Church of Christ has been so sadly trammelled and crippled, and with the tone of one of the old prophets exposes the terrific social wrongs which reign amidst sections of our urban population. To turn away our eyes from a state of things which Satan himself could not have adapted better for the promotion of his own objects, and to deal in mere vague generalities from our comfortable closets, is the conduct either of fools or of

traitors to the cause of God. We need as much a social reformation at present as a doctrinal one was needed in the days of Luther; and although it is only the grace and Spirit of God that can accomplish the mighty change, a great John the Baptist work is also necessary in levelling mountains and exalting plains, and battering down the strongholds of Satan. Home Mission efforts and Social Reform must go hand in hand.

PLAIN WORDS SPOKEN IN BEHALF OF THE ANCIENT APOSTOLIC FAITH. Porteous & Gibbs, 18, Wicklow Street, Dublin.

This is a valuable monthly publication, whose object it mainly is to enlighten Romanists in regard to scriptural truth. Every weapon should be plied in our great struggle with the mystic Babylon. The struggle is a many-sided one; and whilst the great difficulty in Britain is to arouse dreaming and ignorant Protestants, the obstacle to success in Ireland is the almost impenetrable prejudices of the blinded Romanists.

HISTORY OF THE TEMPORAL POWER OF THE POPES. By W. Elfe Tayler. London: Wertheim, Macintosh, & Hunt.

*The Temporal Power of the Popes* may be called one of the special questions of the day. We lately published a report of an excellent lecture by Mr. Tayler—well known for his intimate knowledge of the Popish controversy—on the subject. The work before us is also by him, and contains a great amount of valuable, and to some extent, curious information on the same question. It is somewhat sad to think that so few men in Britain are now even tolerably well informed in regard to the more recent aspects of the Popish question, and we cordially recommend Mr. Tayler's work as well worthy of general perusal.

# THE BULWARK

OR

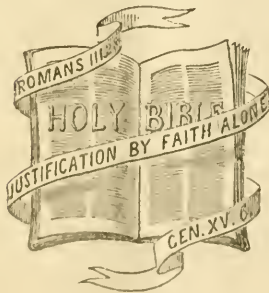
## Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY  
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND  
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. X.—1860-61.



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# THE BULWARK,

OR

## REFORMATION JOURNAL.

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### OUR TENTH VOLUME.

THE imperceptible lapse of time is very solemn and instructive. Since we commenced our labours in connexion with this Journal nine years have passed away, and nine volumes have been completed. With this Number we commence the tenth. That our efforts have not been without fruit we have the best reason to know; and for this we desire again to ascribe all the glory to Him who alone can make any man's work successful. We are not sanguine enough, however, to imagine that by all the means adopted much has yet been accomplished in the way of arresting the tide of our national Romeward infatuation, although we must continue to work in faith, and we trust that of late matters have begun to take a more favourable turn. The great source of our danger is, at the same time, not the untiring efforts of Romanists, who would have little power apart from Protestant apathy and Protestant aid. The real source of danger to Britain is, that a spirit of ignorance and unfaithful compromise has infected all our churches. The great mass of our pulpits are silent, and instead of a bold stand for the truth in the spirit of the Reformation, men have not only neglected a leading duty, but even attempted to make a virtue out of their own neglect. It is useless to attempt to disguise this. An awakened Church can never be an unfaithful Church. "Cry aloud, and spare not," is the admonition of God. "Thou canst not bear them that are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars," is the language of approbation uttered by the exalted Saviour to an ancient Church. That same Saviour changes not, but is the same "yesterday, to-day, and for ever."

We press this idea upon our readers. One of the most ominous symptoms of the present day is the almost universal lowering of our Reformation testimony, at the very time when the Man of Sin is becoming worse and worse, and hastening on to his fearful doom. All our Governments have openly reversed the policy of the Reformation, and openly "given our power to the beast;" whilst, for reasons which we have not heard explained, most of our Churches seem to think it politic to say as little as possible against such sins on the part of our rulers. This sad state of things evidently cannot last. The great antagonistic elements of Popery and Protestantism, at present equally fostered by Government, will by and by come into violent collision, and the nation may only escape again, if it escapes this time at all, through the bloody ordeal of a civil war.

Meantime, we strongly advise all Protestant associations to continue and extend their efforts, and to use their utmost power to rouse a sleeping and guilty community. Above all, let prayer without ceasing be offered to Him

who has the hearts of all men in His hands, who has lately, in the midst of deserved wrath been remembering us with undeserved mercy, and who has promised to those who sigh and cry for the abominations that are done, that they, at least, shall be hid in the day of the Lord's anger.

### THE BRITISH GOVERNMENT AND THE CHURCH OF ROME.

"The Pope is that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ, and all that is called God."—WESTMINSTER CONFSSION OF FAITH.

"Popery is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."—ADAM SMITH.

THE key-note to the Revolution Settlement was this, that the British Constitution is a PROTESTANT Constitution. Hence the vote passed by the House of Commons in 1688, to which we shall by and by more particularly refer, viz., "that it is inconsistent with the safety and welfare of this PROTESTANT nation to be governed by a POPISH king."

The last words of this vote were aimed at King James the Second. Protestantism was the religion established in the land, and King James had made repeated assurances that he would maintain this religion. But promises are of no avail when the interests of "the Church" are at stake. The King, regardless of his pledges, appointed Papists not only to the highest civil offices, but also to livings in the Established Church. Jesuits were set over the schools and seminaries of learning. Sound Protestant bishops and clergymen, for being faithful to their religion, were imprisoned and persecuted. Even a free House of Commons was impossible, for the Romanists had political organizations set over the country, and Popish returning officers at many of the polling-stations, with the avowed object of having no member of Parliament returned who would not be servile to the King and the Popish party. Hence the result was, that the House of Commons was a Parliament only in name. Papists and Jesuits ruled; all constitutional liberty, civil and religious, was at an end; and tyranny, despotism, oppression, and cruelty were the necessary results.

This being the state of matters, an invitation was sent to the Prince of Orange. On his arrival on our shores, a Convention of Lords and Commons of the former Parliament were summoned to consider the state of the kingdom. King James abdicated the throne. William would do nothing until he had the advice of the Convention. It sat in earnest debate. The people of the land stood by in pensive anxiety. It was moved and carried "that King James the Second—having endeavoured to subvert the constitution of the kingdom, by breaking the original contract (i.e., *inter alia*, the oath to maintain the Protestant religion, and the Protestantism of the constitution) between king and people; and by the advice of Jesuits and other wicked persons, having violated the fundamental laws; and having withdrawn himself out of the kingdom—had abdicated the government, and that the throne had thereby become vacant."

This resolution was sent to the Lords, and the Commons immediately considered another, and agreed to send it also for the adoption of the Upper House, to wit, "that it was inconsistent with the safety and welfare of this Protestant nation to be governed by a Popish king."

Such were the terms on which the Lords and Commons ultimately agreed to ground the resolution for offering the crown to the Prince and Princess of Orange; and on these terms William and Mary accepted it, and were crowned

King and Queen of England, "for their joint and separate lives, and that during their joint lives the administration of the government should be in the Prince alone. After them, the crown to descend to the posterity of Mary; then on Anne and her posterity; and then on the posterity of William."

Thus, in 1688, were the affairs of our kingdom happily settled; and for the sake of posterity, and the future welfare of the nation, our legislators of those days took care to define minutely the prerogative of the Crown, and the relation which should exist between a King of England and his subjects. Hence it was enacted that all kings and queens who ascend our throne must take an oath at their coronation, by which they promise and swear "to govern the people of this kingdom, and the dominions thereto belonging, according to the Statutes in Parliament agreed on, and the laws and customs of the same."\* And to strike at the root of Papal pretensions of having temporal jurisdiction in Britain, it was enacted,† "that it is high treason for any one to maintain and affirm, by writing, printing, or preaching, that the kings or queens of this realm, by and with the authority of Parliament, are not able to make laws and statutes of sufficient force and validity to limit and bind the Crown, and the descent, limitation, inheritance, and government thereof."

This, however, was not a new declaration on the part of the Parliament of Britain. It was the re-assertion of what every Englishman, true to his country, held to be an essential principle of the British Constitution. If not implied in the *Magna Charta*, it was clearly laid down by 40 Ed. III., when the Pope made certain demands through the folly of King John, "that neither the said King John, nor any other, could put himself, or his kingdom, or people, in such subjection, without their assent." They, the Parliament, therefore resolved to resist the demands of the Pope with all their power.‡

It is thus very evident that the Pope can have no temporal jurisdiction in these realms. And it is as clearly laid down that the sovereign must be a Protestant, and that he must maintain the religion of Protestantism as established by law. He swears that he will maintain "the true profession of the gospel, and the Protestant Reformed Religion."§ And by the Bill of Rights,|| and the Act of Settlement,¶ any person professing the Popish religion, or who shall marry a Papist, is incapable of inheriting or possessing the crown, and the people are absolved from their allegiance. This Act is farther confirmed by the Treaty of Union with Scotland,\*\* which provides that he must maintain the Protestant religion and Presbyterian Church government in Scotland.†† In addition to all this, the sovereign is also bound to declare against the doctrines of the Church of Rome.‡‡

We have thus established that the British Constitution is essentially Protestant. Take away the Protestantism of it, and it no longer is the British Constitution as at present established by law.

Our position is farther strengthened when we look at the Oaths of Allegiance, Supremacy, and Abjuration, now moulded into one oath by an Act of last year.§§ By this Act every Protestant member of the legislature must swear: "I do faithfully promise to maintain, support, and defend, to the ut-

\* 1 Will. and Mary, c. 6.

‡ 2 Rot. Parl., 290.

|| 1 Will. and Mary, sect. 2, c. 2, s. 9.

\*\* 5 and 6 Anne, c. 8.

†† Act of Union, 5 and 6 Anne, c. 8, sect. 2; 3 and 4 Anne, c. 7; Scottish Act, 5 Anne, c. 6.

‡‡ 30 Charles II., s. 2.

† 6 Anne, c. 7.

§ 1 Will. and Mary, sect. 1, c. 6.

¶ 12 and 13 Will., c. 2, s. 2.

§§ 21 and 22 Vict., c. 48.

most of my power, the succession of the Crown; which succession, by an Act intituled 'An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject,' is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, *being* PROTESTANTS; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the Crown of this realm: And I do declare, that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm."

And the Protestantism of the Constitution is still farther demonstrated by the terms of the oath prescribed by the Act, commonly called the Roman Catholic Emancipation Act of 1829,\* which provides that every Roman Catholic member of the legislature must swear, in addition to what is provided in the oath above quoted, "that it is not an article of my faith, and that I do reject, renounce, and abjure the opinion that princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever." "I do swear that I will defend, to the utmost of my power, the settlement of property within this realm as established by the laws. And I hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law within this realm. And I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the *Protestant religion* or *Protestant government* in the United Kingdom."

Here the Protestantism of the Constitution, and the Protestant religion, are secured to Great Britain by all the bonds possible to be entered into by man. On the one side of the contract is the King, declaring that he shall be a Protestant, and shall defend and maintain the Protestant Reformed Religion; and on the other side, two groups of the representatives of the people and the country,—the one swearing in a positive form; the other, both negatively and positively, to the same effect.

We have been the more anxious to establish, clearly and distinctly, this essential characteristic of our Constitution, because even Protestant members of Parliament have ignored it, and have even gone so far as to deny that there was any Constitution. Moreover, Roman Catholics do not now blush to declare that the British Constitution is not Protestant, and describe the "*Religion of the State*" as a mere "*fiction*." †

Hence it cannot be too often reiterated, that the British Government, in supporting or maintaining Popery, in any shape or form, is acting inconsistently with its own constitution; nay, more, is striking at the very root of what makes it what it is. And on this ground alone it is incumbent on every British subject, much more on our legislators, to strain every nerve to abolish the present Romish policy. If not, let the constitution be at once remodelled, and let us no longer play the game of traitors.

#### ROME AND THE STATE PAPER OFFICE.

REFERRING to the statement by the Protestant Alliance in last month's Number, regarding the appointment of a pervert to Rome, Mr. Turnbull, as

\* 10 Geo. iv., c. 7.

† See *Weekly Register* (Dr. Wiseman's organ) so lately as 9th April 1859.

the custodier of the State Paper Office, we think it right to remind our readers of the principles of the Popish Church in regard to literary works, containing sentiments which may not be in accordance with the views of Rome. We point, for example, to the fact that, in the Jesuit work, entitled, *Instituta Societatis Jesu*, there is a rule which amounts to a command in regard to the Libraries of Jesuit Establishments, and that command is, that the Popish Index relating to prohibited books shall be in all such libraries. The rule, as quoted by Mendham, is, "*Indicem\* librorum prohibitorum in bibliotheca habeat, et videat ne forte ullus sit inter eos ex prohibitis aut aliis quorum usus communis esse non debet.*" The Popish authorities of Ireland may deny, as they please, that this Index is in force, but they cannot get over the fact, that such a rule does exist, and the superior of the Jesuit establishment at Clongowes, before a Committee of the House of Commons in 1826, admitted that he was acquainted with the *Instituta Societatis Jesu*. And if such a rule be unrepealed, we must of course hold that it is still binding on the Jesuit fraternity, and we shall show by and by that this rule has been carried into effect. It is notorious, that by the Roman Index promulgated by authority of the Council of Trent, and published in 1564, members of the Church of Rome are liable to a sentence of excommunication if they allow books to pass under their hands, "the principal subject of which is good, but in which some things are occasionally introduced tending to heresy," without being corrected.† The third of the series of instructions contained in the Brief of Pope Clement VIII., in the year 1595, has in substance these words:—"The corrector and expurgator is to look very diligently into everything, indices, &c., and several objects are to be attended to as his guide; everything anti-catholic, and against the Church, and in praise of heretics,"‡ is to be erased.

Such are the rules laid by the Church of Rome upon the members of her community, and we shall now glance at a few instances of their corresponding malpractices in this particular.

In regard to the Roman edition of Ambrose's Works of 1579-1587, Du Pin § states:—"That it was believed that a book published with so much ostentation, valued so much by the publisher, printed in so fine a character, and with so much care, must needs be very correct and perfect; and yet this edition has many essential defects which disfigure it. The first and most considerable is, that the *Roman* correctors took the liberty to change, cut off, and add what they thought fit, though they had no grounds to do so from the authority of any manuscript. They carried it so far, that they did not content themselves with changing those terms which appeared to them harsh, and substituting others according to their fancy, but they also blotted out or added whole lines and periods, which made a perfectly new sense, and altogether different from the author's, as may be seen by comparing the ancient editions, and the last with this *Roman* edition." So much for the practices of Rome in regard to the works of even a Latin Father.

But our readers will remember that the Church of Rome is not scrupulous in regard even to the Holy Scriptures. We pass over at present the notorious fact, that when citing the Ten Commandments in some of her popular catechisms, even in our own language, she omits the Second Commandment altogether, and, to serve as a blind to the people, splits up the

\* Mendham's *Literary Policy of the Church of Rome*, 2d edit. Preface, p. xi.

† See especially Rule 8 of said Index.

‡ See Mendham, p. 114.

§ See Mendham, p. 85, foot-note.

Tenth into two, and thus makes up the number ten. We put this aside for the present, and refer specially to the Bordeaux edition of the New Testament in the time of Louis XIV., where it will be found that the passage in Acts xiii. 2, "As they ministered to the Lord," is rendered, *Or comme ils affroyent au Seigneur le sacrifice de la messe*—or, they sacrificed unto the Lord the sacrifice of the mass. Again, 1 Cor. iii. 15, where the apostle writes of them who shall be saved "as by fire," this version has, *Par le feu de Purgatoire*—by the fire of Purgatory. And again, in 1 Tim. iv. 1, "In the latter times," says Paul, 'some shall depart from the faith,' *De la foy Romaine*—from the Roman faith, say the authors of this translation.\* So much as to the deceit and dishonesty practised by Rome in regard to the text of Scripture. And we need not tell our readers how the Popish Church has burned the Bible times without number, and destroyed the histories of the past whenever she could do so with impunity. Mendham closes his valuable work, from which we have so often quoted, with the following further additional information,—he says: "Among many other specimens producible, the Bodleian Library affords a signal one of the execution of the directions of the Papal Index in a copy of Gesner's *Bibliotheca*, edited by Simler, fol., 1574. The pages 485-488, containing an account of Luther and others, with their works, have been cut away, and the lower part of the last of these pages so dexterously united, that the very catchword answers, and only the thickness of the pasted portion betrays the abstraction. The articles of Philip Melancthon, Martin Bucer, Jo. Æcolampadius, Th. Beza, are completely erased."

The son-in-law of John Knox, John Welsh, wrote a book against Rome, called *Armageddon*. The copies have been so carefully destroyed, that only three are now known to be in existence. In a word, it is a most meritorious thing on the part of a true Romanist to burn, destroy, and mutilate so-called heretical books and manuscripts, or any thing or creature that may ever militate against the Romish system, if it can only be done with impunity.

Now, such being the principles and practice of the Church of Rome, it is surely impudent and impolitic in the highest degree to appoint a man such as Mr. Turnbull, who is a zealous pervert to Rome, to the care of our national records. To use a Scotch proverb, it is regularly "setting the cat to guard the cream." He publicly, in his works, said, "That he had rather be condemned with a Papist than saved with a Puritan." He speaks of "Calvinism, Socinianism, and suchlike accursed abominations." He holds the Jesuit fraternity "in the highest veneration, honour, and esteem," and eulogizes "the Jesuit priest Garnet" as "*a well-known martyr*." He designates the foul conspiracy against the life of Queen Elizabeth and the realm of England as the "gallant confederacy of Babington and his friends," and calls the Reformation "a mischievous event." Such a man we hold to be altogether unfit to take charge of papers received by our Government, especially between the period from the Reformation to the Revolution of 1688, and much less fit to write an outline or short abstract of such documents as refer to the Thirty Years' War, the War of Independence in Holland, the wars of the Huguenots, the Dragonnades of Louis XIV., and to the treasonable attempts and plans of the Jesuits against the life of Queen Elizabeth and the safety of the realm of England. To discharge faithfully and satisfactorily such duties, great impartiality and calm discrimination are essential, as the religious opinions of the person appointed as Calendarer cannot otherwise than seriously affect the value and truthfulness of the abstract to be

\* See Mendham, p. 358.

prepared. We trust, therefore, that the Protestants of the country will exert themselves to the utmost to second the efforts of the Protestant Alliance and Scottish Reformation Society, in petitioning that the appointment of Mr. Turnbull may be immediately cancelled. We subjoin a copy of the Memorial drawn up by the Protestant Alliance. It will be observed that this Memorial is addressed to Lord Palmerston, but we think our readers should send up petitions also to both Houses of Parliament, and there is not a moment to be lost :—

*“ To the Right Hon. Viscount Palmerston, Her Majesty’s First Lord of the Treasury. The Memorial of the undersigned Literary and other Persons ;*

“ HUMBLY SHEWETH,—That in or about the month of September 1859, Sir John Romilly, the Master of the Rolls, in his capacity as Chief of the Public Record Department, recommended to the Treasury Mr. William Barclay Turnbull, a Scottish Barrister, to the office of Calendarer of the Foreign Papers in the State Paper Office, belonging to the period from the Reformation to the Revolution in 1688, and that Mr. Turnbull has been appointed to the said office.

“ That the duty of such an appointment will be to make an outline or short abstract of documents which refer to the important religious struggles on the Continent, such as the Thirty Years’ War, the War of Independence in Holland, the wars of the Huguenots, the Dragonnades of Louis XIV., and to the treasonable attempts and plans of the Jesuits against the life of Queen Elizabeth, and the safety of the realm of England.

“ That to discharge faithfully and satisfactorily the duties of such an office, great impartiality and calm discrimination are essential, as the religious opinions of the person appointed as Calendarer cannot otherwise than seriously affect the value and truthfulness of the abstract to be prepared.

“ That Mr. Turnbull is not only a Roman Catholic, but an avowed defender and admirer of the Jesuits, for whom he expresses in his Life of Father Southwell a ‘ natural bias,’ and holds them ‘ in the highest veneration, honour, and esteem,’ and has, in the same work, manifested this ‘ natural bias’ by calling the Jesuit priest, Garnet, who was implicated in the Gunpowder Plot, a ‘ well-known martyr,’ and the conspiracy of Babington against the life of Elizabeth and the State of England a ‘ gallant confederacy ;’ that in another work he designated the Reformation a ‘ mischievous event,’ and has declared that ‘ he would rather be condemned with a Papist than saved with a Puritan.’

“ Your memorialists submit that a person who has expressed such strong sympathy for the Jesuits, and antipathy to those who opposed their atrocious designs, and who thus defamed the glorious Reformation, is most unfit to be intrusted with the valuable foreign papers under his control, and to be commissioned to prepare an official abstract of the same.

“ That your memorialists, on the grounds already stated, and for divers other important reasons, view this appointment with considerable alarm.

“ Your memorialists would therefore most earnestly and respectfully urge upon your Lordship the importance and propriety of cancelling the appointment of Mr. Turnbull.”

## POPISH TACTICS IN PARLIAMENT.

*Letter from our Parliamentary Correspondent.*

THE great events that are now stirring in the south of Italy have roused the adherents of the Pope in this country to unwonted efforts. It is not in Ireland alone that subscriptions are raised on behalf of the Pontifical See, but in England also ; and especially in this metropolis, collections are made from all the faithful under the name, so well known in England when England was Romish, of Peter’s pence. It is said that the collections that have been made in the different congregations in London under this head amount to £2000, not a very large sum in itself, but it does not include the subscriptions given privately. The money is devoted to the enlistment and transport

of the Irish recruits for the Pope's army. Now, bearing in mind these facts, your readers will be able to estimate the power of fact that was required on the part of the Roman Catholic members in the House of Commons, a short time ago, when they took the Government to task for, as they said, discouraging the Papal enlistment, while they made no objection to the subscriptions for the Garibaldi fund. In making this complaint, by the way, they plainly avowed their sympathy not only with spiritual despotism on the part of the Pope, but with what many Roman Catholics say has no connexion with it, the temporal despotism of the King of Naples. Let that pass, however. The complaint was that the Government had issued a proclamation or notice or warning in Ireland against Irishmen violating a plain statute law by enlisting in the service of a foreign power, which Mr. Monsell and Mr. O'Donoghue, who calls himself, and is called by his admirers, The O'Donoghue, prince of the glens, denounced as an act of tyranny which the King of Naples could not reach, while they had taken no notice whatever of the attempt to raise subscriptions for Garibaldi. This they said was partiality and favour for one cause; and all the time these men knew that money was raised as openly for the Pope as for Garibaldi, so that there was the most complete impartiality at the very point where they complained of wrong. But the long and pusillanimous toleration of successive Governments has rendered the insolence of these men intolerable.

In the meantime the recruiting goes on openly enough, though there is not that secession from the ranks of the police which the Romanists would have us believe. What secession there has been in that quarter is mainly from the city of Dublin police, an intensely Romish body, quite distinct from the national force, under the patronage and control of the Dublin Corporation. Amongst the people at large the proclamation checked the recruiting for a time, but, stimulated by the priests, it has begun again. The parish ecclesiastics march the men down to the railway trains and see them off. It may be asked why, under such circumstances, does not the Government interfere, carry out the law, stop and punish its violators? There are, however, difficulties in the way. It would not be easy to get that amount of legal evidence which would be necessary to insure a conviction; and though this might be surmounted if it were thought worth while, the question returns, Is it worth while? What do we lose by these men embarking on such a wild errand? It is not only what might truly enough be said, that the men who would go to fight against a nation struggling for freedom are not worthy of living under our own happy constitution. It is fair to suppose that many of these young men have been imposed upon, and that they really believe they are about to engage in a course for which the Italians themselves will bless them. Such men will be soon enough undeceived; they will have a practical lesson of what that despotism and tyranny, which they have heard demagogues so often prate about, but which they have never known, really means; they will find a race who believe in the same doctrines with themselves, but who yet detest the priests that administer the system, and who are to the simple Irish mind little short of gods on earth. In short, the process that went on in Luther's mind, who was first shaken in his faith in Romanism by going to Rome, is likely to take place with them also; and those of them who survive and return to this country will come back with other opinions and wider views than when they left it. And in the meantime we can afford to spare them.

There is a bill standing for discussion in the House of Commons just now



that your readers will probably take some interest in. It is called the Roman Catholic Charities Act. To understand its history, however, it is necessary to go back a little. Several years ago an Act passed the Legislature putting all the charities in England under the control of certain Commissioners, whose duty it was to see that the funds were administered for the purposes to which the bequeather wished them,—to secure and to purge away all abuses that might have been allowed to creep in. From the operation of this Act, however, the charities held by Roman Catholics were specially exempted. It was urged by them, plausibly enough, that to put their charities under the control of Commissioners would be, in fact, to destroy them altogether, for there was not one of them which did not contain, as one of the conditions of the charity, that masses should be said for the soul of the bequeather. Now the English law classes all such conditions under the head of superstitious uses, the existence of which renders the bequest null and void. If, therefore, the trustees of these charities disclosed to the Charity Commissioners the legal evidence, which they would be bound to do, of the “superstitious uses” to which they were appropriated, it would be open to any one to apply to the courts of law to have them declared null and void, and for the property to revert to the right heirs. The framers of the Charity Trusts Act allowed the force of these arguments, and the Roman Catholics were exempted. But it was expressly declared that the exemption was to continue only for a time, until an Act should be devised which would keep Romish charities out of the operation of the “Superstitious uses” Act. But successive Governments were either too busy, or too idle to frame such a measure. It never was forthcoming, but in its stead a temporary Act was passed, continuing the exemption from year to year. And, in the meantime, the whole property left for religious and charitable purposes by the Roman Catholic body remained under the sole and uncontrolled disposition of the bishops. Strange as it may appear to those who assert, and perhaps believe, that these bishops have the full confidence of their flocks, this arrangement was not satisfactory to some of the Roman Catholics themselves, especially to those of them who reside in the north of England. They asked that their charities should be brought under the operation of settled law, and for this purpose they wished them to be placed under the control of the Charity Commissioners. The bishops, on the other hand, who were well satisfied with the existing arrangements, were at first disposed to regard this as an imputation on their integrity, but they found that the feeling was too strong to be resisted. The Government, too, were roused from their apathy, and felt they must redeem their long-given pledge. It was time, indeed; for last session, and even, I think, the session before last, Mr. Hutt, the member for Gateshead, acting as the representative of the Roman Catholics, organized an opposition to this annual bill of exemption. If he had succeeded, as he was very near doing, the Government must either have brought in a proper bill at once, or the Romish charities, with all the risks of voidance, would have fallen into the hands of the Charity Commissioners. So last year an attempt was made to frame a bill, but the Government and the Romish agents could not agree, and a continuance bill was again passed. This session Mr. Bowyer has taken up the matter, and as he is assisted by Mr. Hutt, whose name is also on the back of the bill, it may be presumed that a compromise has been come to by the different Romish parties, and that they are agreed to allow this bill to pass. It is not to pass unopposed however. That excellent son of an excellent father, Sir Andrew Agnew, whose Protestantism is decided, though no one would call it intolerant, has given notice, that when the bill, which stands for a committee,

shall come forward—the second reading was passed by consent without discussion—he will move its rejection. I send you the bill itself in the shape in which its framers wish it to pass, in case you have not already seen it. The objections to it are, I think, manifest. To say nothing of the repeal of the Act on superstitious uses, which would enable priests to ply their trade of legacy-hunting at the side of deathbeds with renewed energy, there is the provision, that unless wilful fraud can be alleged, no action shall be against the way in which charities have hitherto been administered. And then there is the other provision, that where no written deeds exist to indicate the direction of a charity—written deeds were always avoided in Romish bequests, for fear of being brought under this very law of superstitious uses—then the administration of the charity for twenty continuous years shall be held to be the proper administration, and shall be continued in all time coming. But the complaint of the northern Romanists, at least, has all along been that the bishops were administering these charities in a way that did not satisfy them. But this will bind the burden of which they complained round their necks for ever. Other objections may perhaps occur to legal eyes, but if there were no more, there would be sufficient to justify Sir Andrew Agnew in the course he has announced his intention to pursue with regard to this bill.

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#### THE PRISON BILL FOR SCOTLAND.

THERE are one or two points connected with the Prison Bill for Scotland, now passing through Parliament, to which we would particularly refer. The bill has for its object the making provision, *first*, for the management of the General Prison at Perth; and *second*, for the administration of the several local prisons throughout Scotland. The administration and government of the General Prison at Perth is proposed to be vested in managers and visitors, and these managers and visitors are to consist of the Sheriff-Principal of the county of Perth, the inspector of prisons, the Crown agent, and a secretary, who is to be appointed by Her Majesty. These four officials are also to be the visitors of the local prisons. The County Boards are to have the power of appointing all officials to local prisons, but the Secretary of State can dismiss any of such subordinate officials at his pleasure, without consulting the County Boards who originally appointed them. The subordinate officials in the General Prison of Perth are to be appointed in accordance with rules agreed upon by the above-named managers and visitors, and the Secretary of State. With regard specially to chaplaincies, the old restriction of binding chaplains to be in connexion with the Established Church of Scotland is omitted; but there is no guarantee that Roman Catholic chaplains may not be appointed. Indeed, looking at the policy of our Government officials for some time back of pampering the Church of Rome, and of ignoring the Protestant principle of the constitution, and treating all religions alike; and looking also at the despotic power which seems to be vested in the Secretary of State, not only in regard to the General Prison at Perth, but also over every County Board in Scotland, we are very apprehensive that something like the trouble in which the Protestants of England have recently been involved in regard to the workhouse question will yet arise to the Protestants of Scotland from the loose and despotic provisions of this bill. And we urge our Members in Parliament to get a clause inserted to the effect that chaplains, both in the prison at Perth and in all our county prisons, shall at least not be Popish priests.

We are not, of course, discussing the general merits of the Prison Bill, and

cannot therefore touch upon other clauses, to which we might be inclined to offer objections. We are only touching upon those points that bear specially on the principle of Protestantism. And there is just one other point connected with this subject that is very striking, and to our minds most inconsistent. We have in this bill ample powers for the visitation of our prisoners, and for hearing complaints and inquiring into grievances; but when we consider that the Secretary of State has the power of giving an order that a prisoner confined in the General Prison of Perth, for say one, two, or three years, shall be then removed to a Popish institution, and that there is no power as to the adequate visitation of such institutions, the question assumes a very serious aspect. But matters are still worse. Not only can the Secretary of State give an order for the removal of a prisoner into such Popish institutions, but we understand an allowance is paid to such institutions, in other words, to the priests, in lieu of what the general prison would have incurred had the prisoner not been removed. Here, then, is first the nation incurring the grave responsibility of handing an immortal soul, intrusted to its care in a most helpless form, over to the priests of Popish idolatry, but, more than even this, actually paying for the bringing up of these prisoners in that idolatry. The nation is not only guilty of a very heinous sin, but is the perpetrator of a cruel wrong to the prisoner in thus sending him to be confined in these Popish institutions without any adequate safeguard for his protection. And we doubt not these poor prisoners, so removed and confined, will be denied the privilege of communicating by letter with their friends their individual sentiments as to how they are actually treated. And thus a poor fellow-creature may be suffering for years in these Popish institutions, without having the power of telling their wrongs; and for which this Christian nation is responsible. The following extract from a speech delivered by Dr. Begg in the General Assembly of the Free Church of Scotland, in May last, will illustrate the cruelty that is also being perpetrated under the forms of law in connexion with so-called Romish reformatories:—

“ Now, I find Rome making great capital out of what was undoubtedly devised in great benevolence, and what in some respects has been productive of great good. On a former occasion in this Assembly, I spoke of the establishment of a monastery in Leicestershire, with 1000 acres, on the ragged school system, to which boys were drafted from all the large towns, the monks receiving 7s. a week for them, whilst they could easily keep them for half-a-crown, if indeed they are not self-sustaining. This system is being carried out now in a most objectionable way. I don't speak of those who administer or who devised the law, but I speak of the operation of a system; and I will mention a fact in illustration. The other day a Protestant woman came to me, and complained that her son, a boy of fifteen, was being condemned to be confined for five years in a Popish so-called reformatory; because the idea of the mother of harlots reforming any one could only enter into the mind of a man who has abjured his Bible. Though brought up a Protestant, and attending one of our Free Churches, he was condemned to go to this Popish reformatory, because his father was a Papist, and insisted that it should be so. He was one of the most clever intelligent, and interesting boys I ever saw, and he was dragged by force, against his will, to be confined for five years, at an expense of £100 to the nation, to be made a Papist in spite of his convictions. Nothing more atrocious could happen in Spain itself, short of burning the lad. I will read you a letter the boy sent to the magistrate who pronounced the sentence, which was afterwards altered by him according to the father's wish:—

“ I write you these few lines to let you know that I am very sorry that my sentence was changed, and I beg to inform you that I cannot make up my mind to be a Roman Catholic. I hope, Sir, that you will change my sentence to the Wellington Reformatory, which I will be very glad to go to; and I hope, Sir, I will not be forced to be a Roman Catholic, for it is a thing that I will never be. No more.”  
(Laughter.) We may laugh, but it is no laughing matter to the boy or to the

nation, which, after all we say about the struggles of Knox and our liberty, consigned him by means of a Protestant magistrate to the tender mercies of the emissaries of Rome."

### COMMEMORATION OF THE SCOTTISH REFORMATION.

THE Supreme Courts of the different Churches in Scotland which met in May have all devoted a portion of their sittings to the commemoration of the Scottish Reformation, now three hundred years old. The United Presbyterian Synod met first, and devoted a large portion of the most prominent day during their meetings to this object,—addresses being delivered, in addition to devotional exercises, by Professor M'Michael, the Rev. Henry Renton, Dr. Harper, Dr. Anderson, and Professor Lindsay. The Established Church next commemorated the same great event, Professor Tulloch and Dr. Cook of St. Andrews addressing the General Assembly, in addition to Dr. Murray, Dr. Leyburn, and Mr. Stewart of America. The Free Church devoted an entire day to the commemoration of the memorable events of 1560, the Assembly, in addition to special devotional exercises, being addressed by Dr. Buchanan, Dr. Cunningham, Dr. Hetherington, and Dr. Begg; Professor Gibson, as representing the Irish Presbyterian Church; Professor Lorimer, as representing the Presbyterian Church in England; Dr. Burns, as representing the Presbyterian Church of Canada; and Drs. Murray and Leyburn, and Mr. Stewart, as representing the Presbyterians of the United States.

The three bodies have also agreed to devote Thursday, the 20th of December, the day on which the first General Assembly was held, as a day of special humiliation and thanksgiving, and to have public worship on that day as on an ordinary Sabbath, for the special purpose of instructing all the people of Scotland in regard to the true nature of the Reformation from Popery, and our present duties in regard to Protestantism. The Free Church has added a strong recommendation that the collection to be made on that day shall be devoted to the object of establishing the Protestant Institute of Scotland, as the most practical testimony of our anxiety to perpetuate the blessings of the Reformation. Without some such practical monument, the commemoration of the Reformation will end in words; and we trust that the collections in all the congregations of Scotland, on the 20th of December, will be devoted to the same great object.

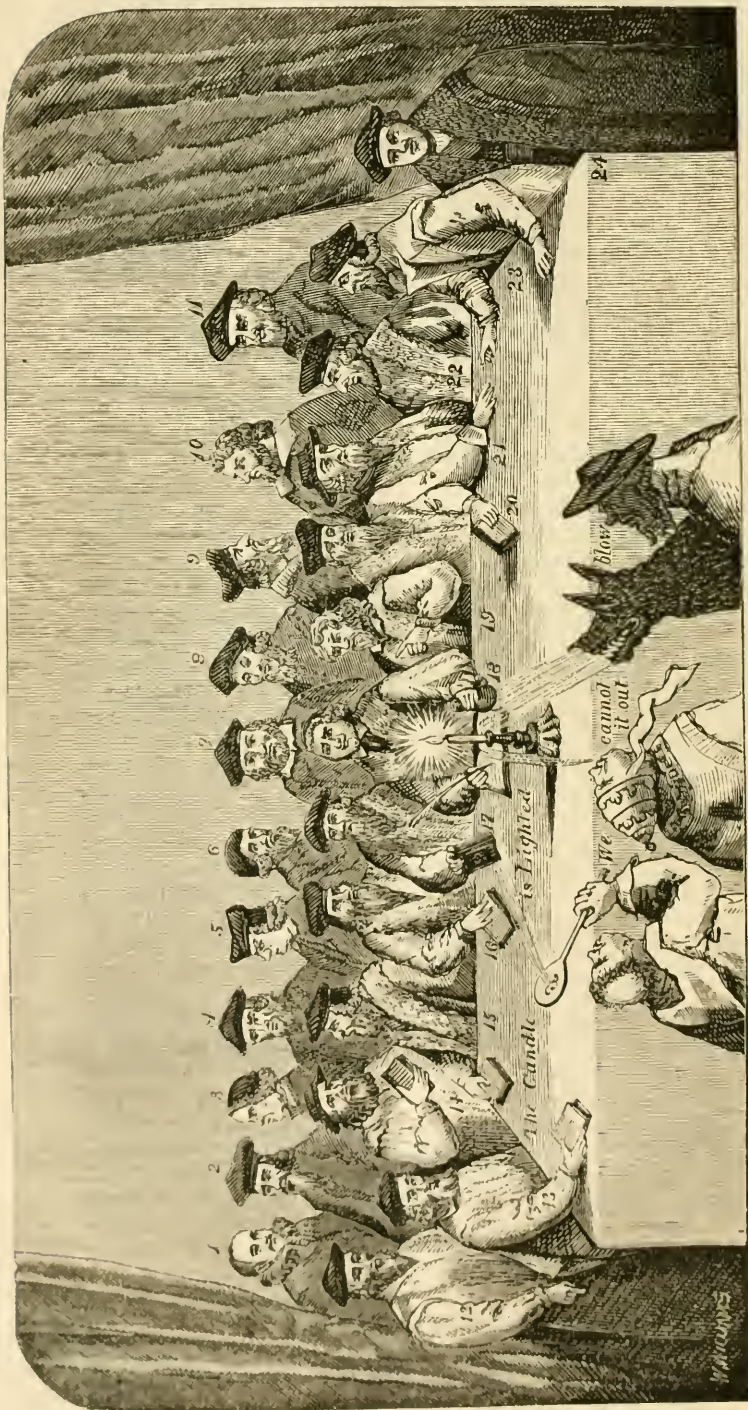
The only other part of the proposed commemoration which yet remains to be accomplished, consists in the general national meeting, to be held at Edinburgh in August, where men of all denominations will assemble on the same platform, and give thanks for a common deliverance. There is every reason to anticipate that this will be a numerous and deeply interesting meeting. Many Scotchmen of influence are expected from a distance. Subjects of common interest to all Protestants will be freely discussed; and it is proposed to preserve in a permanent form, by means of a memorial volume, the essays and speeches of that occasion. We trust that all Scotchmen, interested in the promotion of Protestant union, and in rousing the country to a sense of present danger and duty, will make a point of being present at the August meeting. The foundation-stone of the Protestant Institute of Scotland will then be laid.

### TRACTARIANISM IN THE CHURCH OF ENGLAND.

THE chairman of the recent meeting at the National Club, in regard to the present state of the Church of England, summed up the proceedings, which we

notice elsewhere (p. 18), with a very discouraging and unexpected announcement, viz., "On the whole his conclusion was, that in this matter they *were not united enough to agree upon anything, and not powerful enough to get anything done.*" To this, or a similar conclusion, some others also seem to have arrived, and accordingly a meeting, composed of earnest and able men, met and broke up, apparently with no other effect than that of proclaiming to the Tractarians that they may go on as far and as fast towards Rome as they please, without the least danger of having their revolutionary schemes thwarted or interfered with by any counter-combination of earnest Protestants within the Church of England. It would surely have been better to have ascertained, by private conference, whether there was any point of agreement before coming before the public with such a disheartening exhibition; and after the meeting did assemble, since a great many most excellent suggestions were made in the course of the conversation, it would surely have been better for the chairman to have put these suggestions to the meeting one by one, and thus perhaps to have discovered some common ground of united action, rather than to have brushed them all overboard by one sweeping sentence of condemnation. It is not too much to suppose, that since the Tractarians find so many common points of attack on Protestantism, the evangelical party in the Church of England may find at least some common points of resistance.

What is chiefly wanted, we believe, is a resolute spirit, and that those who are really earnest for the truth should combine, without standing in dread of little imaginary difficulties. The matter is by far too serious for trifling, and the most modified form of the spirit of Luther, Ridley, or Latimer would, we think, soon force a way through all the apparent obstacles in the way of our excellent friends. We strongly recommend those, apparently a majority of the late meeting, who are prepared to move, to do so at once, by forming an association, and plying every effort to rouse the country to present danger and duty, leaving those in the meantime behind who are not prepared to act. Let the active spirits in the Church of England rest assured that, if they speak out manfully, they will soon have a large following in the country; and if they could only get a few men to stir the matter boldly in Parliament, an issue would soon be compelled. To us it seems the height of infatuation and cowardice to give up such an institution as the Church of England to the unscrupulous ravages of this new-born sister of Rome, without at least a determined struggle. Let us only point at one other idea. Every Nonconformist in the kingdom is deeply interested in the issue of this battle, and the most conservative amongst them would rather see the Church of England sunk to the bottom of the sea, than manned and worked by the emissaries of Rome. Toleration itself would be as hopelessly impossible under a dominant Puseyism as under Popery. If the time should, therefore, ever arrive at which the evangelical party in the Church of England shall give up the struggle for truth, and supinely prepare to hand over that powerful Institution to the Tractarians, ten thousand thousand Protestants in the United Kingdom would start up in just alarm, and cry as of old, "To your tents, O Israel!" We trust, however, that no such unworthy issue is to be contemplated as possible, and that when the knife is a little nearer the throats of some of our friends, they will be able to discover both how to fight in union, and what to fight about. Meantime let those act resolutely who see the danger and are already prepared for the struggle, little caring at first for the difficulties which may surround their course.



1. Perkins. 2. Pruge. 3. M. Bucer. 4. P. Martyr. 5. Zuinglius. 6. J. Knox. 8. Bulinger.  
 9. Ecolapadius. 10. Buxtorf. 11. Bolton. 12. Arminius. 13. Wickliff. 14. T. Beza. 16. Ridley.  
 17. Latimer. 18. M. Luther. 19. F. Melancthon. 20. T. Aquinas. 21. Motern. 22. Grotius. 23. J. Huss. 24. Cranmer.

This Woodcut is copied from a print which was widely circulated at an early period of the Reformation struggle. It was entitled "THE PRIMITIVE REFORMERS, to whom (under God) we are indebted for the Glorious Light of the Gospel," and represents the ineffectual efforts of the Papal power to extinguish the light which has been kindled.

EXTRACTS FROM THE MONTHLY LETTER OF THE  
PROTESTANT ALLIANCE.

WE have much pleasure in being able to state, that about three weeks ago, Martin Escalante, the imprisoned colporteur, was liberated, the verdict of the Supreme Court being,—“No offence proved.” Up to this time we have received for Escalante about the sum of £60.

We beg to call attention to the efforts now making by the Romish priests to obtain a footing in our workhouses. We are happy to find that in many of their attempts the improper course pursued by the priests has been exposed. The following extracts will show that our efforts have been attended with success:—

“The vote of the Irish members by which the Whigs were restored to office—under a pretence which time has shown to have been as hollow a piece of hypocrisy as the basest of their Imperial ally’s ‘ideas’—has consummated the spoliation of the Romagna, and practically annulled the order of the Poor-Law Board, whose Whig president declares that it is not obligatory. So that our clergy must henceforth fight the battle of the Workhouse Question with the certainty that they have nothing to hope from (Roman) Catholic Members of Parliament, who are too much occupied with maintaining the honour of the Church in their own advancement to think of the souls of (Roman) Catholic paupers, adult, infant, or orphan.

“Then the work must be done without the (Roman) Catholic members, and the clergy have opened the month of Mary by the first of a series of ‘WORKHOUSE PAPERS,’ to which we cannot too earnestly beg the attention of our readers. It is already known that a committee of the clergy of Westminster and Southwark has been formed to deliberate on the best means of promoting a remedy for our workhouse grievances—so discreditable to a country boasting its love of religious liberty, while it kidnaps and perverts our children in thousands every year. They have placed their work under the patronage of the BLESSED VIRGIN, under the title of Her Immaculate Conception.”—*Tablet*, May 5, 1860.

“The sub-committee of the clergy of the Dioceses of Westminster and Southwark on the Workhouse Question, issued in the course of last week an invitation to the Irish (Roman) Catholic Members of Parliament to meet them, and the lay committee, who have been at work on the same question, at the Stafford Club, at twelve o’clock on Monday last. Several Members of Parliament, and other noblemen and gentlemen, were present (names given).

“Before the meeting proceeded to the business of the day, which was a conference between the clerical sub-committee and the Irish Members, the so-called Bishop of Southwark called the attention of those present to the urgent necessity of action in the matter of the treatment of (Roman) Catholics in prison and in the royal navy, and it was resolved that a deputation should wait on the authorities to represent the facts to them. At the close of the meeting, on the motion of Mr. Langdale, the revived pretensions of the Government authorities to inspect moral and religious education in (Roman) Catholic Reformatories, by insisting on the presence of a Government inspector whilst the priest examines the children, was added as another subject to be undertaken by the deputation.”

It was finally resolved that Lord E. Howard should take the earliest opportunity of bringing the subject (Workhouse Question) before the House of Commons on a motion for Papers, which his Lordship undertook to do.—*Tablet*, May 26.

A communication was received by the St. Pancras Board from the Poor-Law Board, stating that they had been ordered by the House of Commons to prepare a return of the number of paupers belonging to the communion of the Church of England in each union; the number of Roman Catholics; also the number of those of other religious denominations; the number of (Roman) Catholic priests admitted into the workhouse; and various other similar returns, for a period extending over three years up to January last.

It was moved by Mr. Turner, and carried, that an answer be returned to the following effect :—

“ That as it had not been customary for the Board to inquire into the religious professions of those receiving relief, they had no means of giving the required information.”

It was also resolved :—

“ That it would be a departure from the rules to admit (Roman) Catholic priests, except upon the special request of the pauper.”—*St. Pancras News*, May 5.

The Master of St. Pancras Workhouse reported that he had received a communication from Mr. Farnell, Poor-Law Inspector, to furnish him with a return of the religion of the inmates, with a list of those in communion with the Church of England.

It was moved by Mr. H. Eckett, and seconded by Mr. Turner, and carried :—

“ That the Master be requested not to furnish the information required by Mr. Farnell, and that in future no officer take any notice of any application from the Poor-Law Board, without first obtaining the sanction of the Board.”

The Rev. Mr. Keene (Popish priest) appeared before the Board of the West London Union to show by what means certain certificates were obtained from inmates of the house, requesting that their children might be instructed in the Roman Catholic faith.

It appeared that the certificates in question, which had been forwarded to this Board, were only copies of the originals, one of which was produced, and proved to be genuine.

It was unanimously resolved—

“ That any inmate of the workhouse desiring his or her children to be educated in the Roman Catholic faith shall first intimate the same to the master.”—*City Press*, May 12, 1860.

In the Sixth Annual Report of the Directors of Convict Prisons in Ireland, for 1859, it is stated there were committed under sentence to Mountjoy Prison, 34 Protestants, 234 Roman Catholics, and 5 Presbyterians during 1859.

In the *Tablet* of May 12th and the *Weekly Register*, a communication appeared from the Rev. Mr. Oakeley, of Islington, in which it appeared that the new Governor of Pentonville Prison had made several important concessions to the Roman Catholic priests, in reference to the visitation of Roman Catholic prisoners, viz. :—

- I. That the Roman Catholic priest should be permitted to visit at Easter ALL Roman Catholic prisoners registered as such, and to offer them an opportunity of confession and communion.
- II. That all who availed themselves of this offer should be placed *permanently* on the list of the visiting priest.
- III. That the Scripture-readers and other lay religious visitors should be interdicted from visiting Roman Catholic prisoners, and the chaplain should abstain from all reference to religion to the Roman Catholics under charge of the priest.
- IV. That the governor had expressed his intention to provide a room for Roman Catholic worship and instruction at the earliest opportunity.

Mr. Oakeley has admitted that, as regards the restriction on the chaplain and the provision for worship, he misunderstood the governor, leaving it to be assumed that the other concessions have been made.



We have ascertained upon undoubted authority, that the rule in force at Pentonville Prison is, that any prisoner who is stated on his caption to be a Roman Catholic is made aware of his privilege to see a Roman Catholic priest, and that upon his expressing a wish to do so his name is put down on the list and given to the priest.

Every month the rule in this respect is read, and the prisoner then, or at any other time, can express a wish to have his name removed from the list. He has perfect liberty in the matter, and the priest is not allowed to see any prisoner against his will.

This rule is based on the Act of Parliament, and is carried out not only in the letter but in the spirit, in all other Government Prisons in England.

These attempts are evidently to prepare the way for a great effort to obtain *paid* Roman Catholic chaplains to our prisons.

The collection of funds for building Romish chapels and other edifices, by means of lotteries, has been lately carried on to a remarkable extent in Dublin; it was a species of speculation that paid admirably, and as "the clergy" were not troubled with any qualms of conscience as to the propensities they thus encouraged, it is difficult to conceive how far the evil might have spread, had not the Crown summarily interrupted their lucrative game. Every one is aware that lotteries are a violation of the law; but hitherto the law officers of the castle have winked at their establishment in Dublin "for religious purposes." They knew that a cry of "intolerance" would be raised—as has been faintly attempted on the present occasion—if the law was enforced, and so the immoral nuisance was allowed to gather strength, until its suppression became a matter of actual necessity.

The Crown, through Mr. Thos. Mostyn, Crown Solicitor, has intimated its intention of stopping these illegal schemes. But notwithstanding the prohibition, the priests are determined not to obey the law.

Once the Canadas, the valley of the Mississippi, Texas, Florida, and a large part of Mexico, belonged to Governments which recognised the authority of the Romish church in temporal as well as spiritual matters. They are now associated with Protestant Governments, and are lost to the Papacy. Notwithstanding, therefore, the revivification which Popery has manifested in certain quarters, and the aggressions which it has lately made or is now making in almost all Protestant lands, it is a death-smitten power, and is on its downward way to final extinction. The spasmodic exertions that now distinguish it are the sure presage of approaching dissolution.

It is the universal impression of missionaries that the power of the Romish priesthood is on the wane in Lower Canada. The French Canadians begin to think for themselves, and to appreciate and impart the benefits of education to their children. There is also a far more favourable feeling towards the missionaries, and a greater readiness to receive and hear them.

A few years ago there was but one Protestant or Evangelical church in Belgium. There are now between thirty or forty such churches, and a population of at least 10,000 professed Protestants. This growth is the result of missionary efforts, especially those which have been put forth comparatively recently.

Petitions have been presented to the House of Commons from the Protestant Alliance, Bath Alliance, Scottish Reformation Society and its branches, praying for an alteration in the law relating to the seizure or detention of children by persons of the Romish persuasion.

The Regius Professor of Divinity at Cambridge has for some time past been giving lectures on the Errors of Romanism.

JOHN MACGREGOR, *Hon. Secretary.*  
CHARLES BIRD, *Secretary.*

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## ANSWER TO A POPISH QUESTION FOR THE SECRETARY FOR IRELAND.

*To the Editor of the Bulwark.*

EDINBURGH, 8th June 1860.

SIR,—Mr. Hennessey, a Popish Member, has given notice in the House of Commons that he will put the following question:—"To ask the Chief Secretary for Ireland whether the Government adhere to their determination not to take any special steps to remedy the destitution prevailing in Ennis and other parts of Ireland?"

The true answer ought to be,—

"There seems no want of money in Ireland when the Romish Church sets itself in earnest to discover it. Let only a portion of the large sums transmitted to the Pope, to support a cruel despotism in Italy, be sent to Ennis and elsewhere, where the destitution is alleged to prevail, and the object will be gained. The priests ought to be ashamed to do so much for an old despot in Italy, and so little for their own starving countrymen. But we have heard it doubted whether a priest is capable of blushing."

AN EDINBURGH ELECTOR.

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## THE CASE AT NORWICH.

THE case of Mr. Vansittart at Norwich will probably tend to open men's eyes about the true nature of Romanism. It is somewhat interesting to observe the secular newspapers, although still claiming more wisdom than the men of "Exeter Hall," yet forced to admit that in this case Romanism has turned to be exactly what their more enlightened brethren have ever affirmed that it was.

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## WHAT IS TO BE DONE WITH TRACTARIANISM?

ON Tuesday, May 29, a numerous-attended and influential meeting of the clergy and laity of the Church of England was held at the National Club, Whitehall Gardens, for the purpose of a fraternal interchange of opinions. "On the best means of remedying the present state of the Church of England, arising from attempted innovations affecting its Protestant principles and character."

R. C. L. Bevan, Esq., presided, and among those present we observed:—J. C. Colquhoun, Esq., Major-General Alexander, Colonel Walker, Colonel Harvey, Dr. Crawford, Rev. Sir W. Dunbar, the Very Rev. the Dean of Tuam, Rev. W. Curling, Rev. R. J. McGhee, Rev. S. Minton, the Rev. W. C. Plunkett, Rev. Hugh Allen, Rev. Geo. R. Rogers, Rev. Thomas Tate, Rev. J. N. Griffin, Rev. Dr. Fry, Rev. J. T. Lumsden, Rev. A. S. Thelwall, Rev. J. E. Keane, Rev. J. E. White, Rev. P. Latrobe, Rev. R. H. Killick, Rev. R. P. Clemenger, Rev. F. P. Le Maitre, Rev. J. B. Courtney, Rev. J. P. Coles, Rev. R. Parnell, Rev. C. Arnold, Rev. S. G. Poole, Rev. J. R. Jagoe, Rev. T. R. Redwar, Rev. J. T. Willis, Rev. F. Cruse, Rev. F. H. Addams, Rev. H. Ward, Rev. J. Yolland, Rev. J. D. Carey, Rev. J. D. Lievre, Rev. H. Newbon, Rev. W. Wall, Rev. A. B. Suter, Captain Fishbourne, R.N., Captain Godwin, Dr. Tristram, R. Nugent, Esq., Daniel Clark, Esq., A. Haldane, Esq., W. J. Thompson, Esq., (Churchwarden of St. George's-in-the-East), R. N. Fowler, Esq., C. Bird, Esq., G. H. H. Oliphant, Esq., P. F. O'Malley, Esq., Q.C., J. Braithwaite, Esq., C. Hargrove, Esq.,

W. Leach, Esq., W. R. Ellis, Esq., Hans C. Hamilton, Esq., W. H. Peters, Esq., G. Howels Davis, Esq., &c. &c.

The Rev. WM. CURLING, of St. Saviour's Southwark, opened the proceedings with prayer, and was afterwards called upon by the Chairman to make a preliminary statement as to the motives which had led the Committee of the Club to convene the meeting. He said they were met together to deliberate upon a very grave and solemn question, of great importance at this time, which came from the Committee of the National Club, to whom, as a member of that Committee, he had suggested its consideration. It was not a question to be dealt with lightly, and the Committee wished to get together not only their own members, but also gentlemen not connected with that Club, in order that they might take counsel together from time to time upon questions affecting the Protestant interests of the nation. He set forth the gravity of the question as to the present position of the Church, assailed by enemies from without, and attacked and undermined by Tractarians within its pale. He hoped questions would not be raised likely to call forth differences of opinion, and thus defeat the practical object of the meeting. They had to contend against a powerful and well-organized body of men, who made no concealment as to what their object was, viz., the subversion of our Protestant faith—and the question which had to be decided was, whether those men should attain their object, or whether the Church of England should remain that Protestant Church which Ridley and Latimer and others had left it at the time of the Reformation. The evil was very great, and was spreading like a cancer in the bosom of the Church at the present moment; but he rejoiced that this cancer was not constitutional. Lord Shaftesbury's Bill seemed to give them some ground to go upon, but it touched the evil only to a certain extent. That bill, however, was important so far as it went, and they could not expect Parliament to go much farther at the present moment. That bill provided that the Queen in Council should have the power, with the consent in writing of the four Archbishops of Canterbury, York, Armagh, and Dublin, to pass regulations for the government of the Church in all that related to decorations, and to the vestments worn by the clergy during the celebration of Divine service. After going into some further details of the measure, for the sake of those who might not have had their attention called to the subject, the reverend gentleman concluded by expressing a hope that the result of the meeting would be the adoption of some judicious and satisfactory measure to influence the issue of a struggle "on which," as Dr. Pusey had told them, "hangs the very existence of the Reformed Church of England."

After a number of speakers had addressed the meeting,

A vote of thanks, moved by the Rev. Mr. KILLICK, and seconded by Mr. W. TOLLE-MACHE, was passed to the chair.

Mr. BEVAN, in acknowledging the vote, expressed a strong conviction that the discussion of the evening had furnished additional evidence of the inexpediency of the revisionist movement. He would, indeed, be glad of some alterations, but it was impossible to hear the variety of opinions which had been expressed, without feeling that they were not united enough to agree on such alterations as would be desired by evangelical men. They were as united in that meeting as any body of clergy who could be found, perhaps; but he believed that if they took any half-a-dozen then present, and set them to work to revise the Liturgy, they would not revise it till the Greek Kalends. If they could not agree in that room, he was sure they would not agree out of it, and without unity how could they have power? An endeavour had been made to show that the object might be effected by the omission of a word, or the discontinuance of a formulary, but those who threw out this suggestion forgot that the word "regenerate" in baptism, for instance, was one which the Tractarian party would make a vital question. Again this was an argument which might be used by the other side. What more simple, they might say, than to leave out the "only" in reference to justification by faith *only*, or to omit the Seventeenth Article? On the whole, therefore, his conclusion was, that in this matter they were not united enough to agree upon anything, and not powerful enough to get anything done. The true remedy for the evils which prevailed in the Church was the preaching of the truth by the clergy, the laity upholding their hands. The errors and practices they lamented would then be put down by public opinion without legislation. He concluded by expressing his apprehension of the tendency of these revision discussions on the minds of the younger evangelical clergy; his fear being that they would be stimulated to a course of action which must fail, and the result might be a large and deplorable secession of their very best men.

The Rev. J. P. LUMSDEN was then called upon to pronounce the benediction, with which the proceedings terminated.

## THE QUEEN'S COLLEGE, GALWAY.

THE Report of the President of the Queen's College, Galway, for the year 1858-9, to the House of Commons, has just been published, and it contains some important information bearing upon the demand made some time ago by the Church of Rome, and which will no doubt be revived again at a fitting opportunity, viz., for a Charter to a Popish University in Dublin. From the following Tables it will be seen that the Roman Catholic laity in Ireland are taking advantage of the education afforded them by the Queen's Colleges, and that, therefore, it is preposterous in the Romanists to demand a charter for a Popish university,—laying aside the principle of a Protestant Queen ever acceding to such a demand. I quote the words of the president:—"The experience of ten years has decided that the (Roman) Catholic laity are determined to uphold institutions (such as the Queen's Colleges) established mainly for their own advancement."

The following Tables will prove to what extent the Romanists have taken advantage of the Queen's College at Galway, the most Popish district in Ireland:—

TABLE No. I.

NUMBER OF STUDENTS WHO HAVE ENTERED IN EACH YEAR FROM THE OPENING THE GALWAY QUEEN'S COLLEGE.

SESSION.	Episcopalians.	Presbyterians.	Roman Catholics.	Various.	Total.
1849-50, .	24	6	38	...	68
1850-51, .	10	7	9	...	23
1851-52, .	13	2	21	...	26
1852-53, .	8	3	12	...	23
1853-54, .	12	3	15	...	30
1854-55, .	18	3	18	2	41
1855-56, .	14	8	15	2	39
1856-57, .	15	3	22	3	43
1857-58, .	16	9	17	1	43
1858-59, .	20	7	19	2	48
Total, .	150	51	186	10	397

TABLE No. II.

NUMBER OF STUDENTS WHO HAVE BEEN ATTENDING LECTURES DURING THE SAME PERIOD.

SESSION.	Episcopalians.	Presbyterians.	Roman Catholics.	Various.	Total.
1849-50, .	24	6	38	...	68
1850-51, .	22	13	28	...	63
1851-52, .	25	7	41	...	73
1852-53, .	26	9	40	...	75
1853-54, .	30	9	42	...	81
1854-55, .	32	5	46	2	85
1855-56, .	26	11	42	5	87
1856-57, .	30	10	49	7	96
1857-58, .	31	16	47	6	100
1858-59, .	37	15	64	6	122
Total, .	283	104	437	26	850

Thus, by comparing Table No. I., it will be seen that from Session 1850-51 Protestants have increased from 17 to 29, and Roman Catholics from 9 to 19; and of students attending lectures the increase of Protestants has been from 35 to 58, and Roman Catholics from 28 to 64. And, contrasting the whole number of Roman Catholic students who have entered, it will be observed that they compose more than one-half of the total number of students; and the president adds in his report:—"I am happy to state that the present year not only exhibits an increase in the entrances of Roman Catholics, but that the number of Roman Catholics attending lectures is considerably greater than on any former session since the opening of the College." These facts prove that, were it not for the agitations of the Popish priesthood, a system of education suitable to all classes might work comparatively well in Ireland, and that a Popish university is altogether uncalled for, whilst Maynooth ought to be abolished. We, of course, are at the same time not to be held committed to any opinion on the general question of the Queen's Colleges in Ireland, or the system of education of the Irish Commissioners.

#### THE NEW ARCHBISHOP OF YORK ON PUSEYISM.

It may interest our readers to be reminded, at this particular moment, of the bold and faithful stand which was taken by the new Archbishop of York, when he occupied the See of Ripon, in connexion with that well-known nursery for Rome, the Church of St. Saviour's, Leeds. We take the following extracts from his "Letter to the Parishioners of St. Saviour's, Leeds." They will serve to show that at that time, at least, there was no lack of decision and fidelity in that Right Reverend Prelate upon the question of the Tractarian Heresy. The extracts are taken from the first edition of his Lordship's Letter, published by Rivingtons, 1851. Referring to his painful duty in having had on two previous occasions to interpose with his Episcopal authority to sever their unfaithful pastors from the parishioners of St. Saviour's, the Bishop says:—

"Subsequent occurrences have sufficiently proved *how culpable I should have been, and how negligent of the spiritual interests of yourselves and your families, if I had not interfered*, in both instances, by my influence and authority, and protected you from dangers of which you were hardly sensible. The language in which I addressed you in the beginning of the year 1847, is still more applicable at the present time; and if I had then reason to make the assertion, I have still stronger grounds for now assuring you, that 'you are yourselves scarcely conscious of the dangers you have escaped; and that it is for me, as your spiritual father, to step forward in your behalf, lest your affection for the individuals should blind you to *the perilous tendency of that system which it has been attempted to establish at St. Saviour's, foreign as it is to the spirit of our Church, and calculated gradually to familiarize you with many of the reprobated sentiments and practices of the Church of Rome.*

"Even prior to the consecration of your church, I had too manifest indications of the tendency it was wished to foster there; and it was not long before I discovered that it was the object of the founder (Dr. Pusey) to try an experiment to force a system of his own imagining, copied to a certain extent from mediæval practice, upon the church at Leeds. I forewarned those engaged in it, that such an attempt would only serve to hinder rather than help the progress of the Church of England among the destitute population of the West Riding; and the result has fully confirmed my predictions.

As regards the district itself, the amount of the congregations proves the poor success that has attended the effort, while the alarm and antipathy it has excited *has alienated from the Church of England many who would otherwise have been embraced within her fold.*"

After giving a summary of the Romish doctrines which he had ascertained had been preached and taught at St. Saviour's, the Bishop proceeds thus:—

"I need say no more to prove to you the absolute necessity that was laid upon me of *banishing such dangerous teaching from my diocese.* Your eyes must now, surely, at length be opened to the danger of such a system; and you will thankfully accept such changes in the mode of conducting your services, as shall deliver you from the snares which that novel ritual laid for your feet. From the recurrence of the dangers to which you were exposed under the ministry of your late deluded teachers, it will be my duty to protect you, as far as in me lies; and I earnestly hope, both for your sakes, and for the sake of those who may come to minister among you, that I shall not be met in that *spirit of evasion and resistance* which characterized the dealings with their Bishop of the parties who have lately deserted their flock, and have openly embraced those errors for which they were preparing you and your children.

"Their conduct has verified, in a remarkable and very painful manner, the statement which I had made in my Episcopal charge three months only previous, that *'the nearer persons approach to the Roman system, the more will their powers of judgment be perverted, their moral sense blunted, and an obliquity of moral vision superinduced, binding them more and more to the simplicity of Christian truth, and estranging them more and more from the sincerity of Christian practice.'*

"And what more striking evidence of this can be adduced than that which you have yourselves so recently witnessed in the conduct of those ordained ministers of the Church of England, your late pastors, who one day professed the most affectionate attachment for their flock, and declared that by their Divine commission they stood in the place of God, dispensing to you pardon and forgiveness by the power of the Keys; the next, openly deserted those objects of their professed affection, and even ridiculed the high pretensions on which they had before insisted with such apparent earnestness and solemnity. You, indeed, and others, may have been surprised at the suddenness of their departure; to me it was no matter of astonishment, knowing as I well did, the lengths to which they had advanced in Romish doctrine and Romish practice, and *being persuaded that they would scarcely venture to confront the indignation that would assail them if they attempted to remain where they were after such a discovery had been made.*

"Towards persons so grievously fallen, the feelings of compassion and of pity are the more natural and becoming. Their fall, however, will convey a very valuable lesson, not only to yourselves, but to others also. On you it cannot but forcibly impress *the danger of any approach towards the errors of the Church of Rome, while it reconciles you to the loss of spiritual guides who have proved themselves unworthy of your attachment, in having tampered with your highest interests,* and brought you into such imminent peril. To many others it will, I hope, give a timely warning, that if they choose to venture into paths which have proved so often fatal, they can have no security that their own footsteps slip not in like manner; that if they lead themselves into temptations, they must not expect to be delivered from evil; that falling by insensible degrees *they are likely to be given over to a strong delusion, that they should believe a lie.*"

These are sound and faithful warnings; and we sincerely trust that the Right Reverend Prelate, who nine years ago would have considered himself "culpable and negligent of the spiritual interests" of immortal men, if he had not interfered to "banish the dangerous teachings of Tractarianism from his diocese," will prove that he has an undiminished abhorrence of those same teachings now, and that he has resolved to deal with them with the like determination. Sure we are that there still exists the same cause for decided action.—*National Standard*.

### CONTROVERSY SCRIPTURAL AND NECESSARY.

THE following are extracts from an admirable lecture recently delivered in the Westbourne Riding-school, Bayswater, by the Rev. W. H. Lambert, M.A., Clerical Secretary of the West London Protestant Institute. The sentiments which it breathes are alike sound and seasonable.

"I leave there our Protestant brethren, and speak to our Roman Catholic brethren, and to these ask the question—'If Christ and his Apostles approved of controversy, arguing and disputing with those who were the slaves of error and false teaching, does it not become your priests to follow their example?' I think no English Roman Catholic will deny this; and therefore I feel persuaded, that if we show you that Christ and his Apostles adopted controversy, your minds will feel convinced that your priests should do so too, and that the priests of Bayswater, when they refused to come forward and defend publicly their religion and principles, acted an unchristian and cowardly part.

"Did, then, Christ and his Apostles employ controversy, &c.? Here we refer you to your own Bibles; and first we take the example of Christ. In Luke ii. 46, we read of him 'sitting in the midst of the doctors in the Jewish temple, hearing them and asking them questions.' Was not this a regular controversial class? Was it not just such a meeting as we have invited the priests of Bayswater to hold here? A meeting where the truth might be proclaimed, where error might be exposed, and where those who were hitherto ignorant might learn the grounds on which their faith rested. And just remark what our Lord called such a meeting—you will find it in the 49th verse; it is no less than his 'FATHER'S BUSINESS.' To reason, then, with those in error, to hear their arguments, to point out to them the truth, and to discuss the differences which exist between us on those matters which treat of our everlasting peace, is called by Christ 'His Father's business.' The priests of Bayswater, then, have refused to engage on the business of the God of heaven. They have refused to act as Christ acted. We think we have proved that when they refuse, they cannot do so on the ground that controversy is unchristian, unscriptural, or unbecoming ministers of the Gospel: then what is the reason? Perhaps the Apostles showed by their example, and practice, and teaching that, though the Saviour thus acted, still his followers should not. This we shall next examine.

"And first, we would refer to St. Paul's example. A remarkable instance is presented in Acts xvii. 16, 'Now, when Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry; therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.' We might quote various other instances from St. Paul's practice, but we deem this sufficient. Here is an example for the priests of Bayswater, and here is an example for us. Paul's spirit was stirred by idolatry, and so should ours be, for idolatry is rampant now. What is bowing before the images of the saints but idolatry? What is kissing them, and kneeling before them, but idolatry? What is the adoration of the cross but idolatry? What is that prayer used each 3d of May in the Church of Rome, 'O cross more splendid than the stars, much beloved by men, *save* this congregation here present, and assembled this day to thy praise.' What is this but rank, noisome idolatry? and what is the adoration of the host, that little bit of flour and water—over which the Roman Catholic priest pronounces '*hoc est corpus meum*'—what is it but idolatry? Idolatry, horrible, most horrible! Idolatry most insulting to the Majesty of heaven; idolatry most unreasonable, most unscriptural, most absurd! O Paul, thou whose spirit was stirred by the false worship of Pagan Athens, if thou couldst see the more senseless prostration of reason—if thou couldst hear the inconsistent murdering of Scripture, whereby professing Christians, with the Bible in their reach, constitute and

practice this idolatry, how would that ardent spirit glow with zealous indignation for the honour of thy Saviour, when feeble man, vaunting himself a sacrificing priest, professes by four Latin words to create that Saviour on a thousand altars—professes to transform flour and water into very God of very God—professes to sacrifice that Saviour afresh, while a senseless multitude, at the tinkling of a bell, bow before the man-made deity, and believe they swallow down their impious throats, the soul, the body, the bones, the sinews, the divinity of the King of heaven. Oh thou high and mighty one, stay such impiety, send thy wisdom to these dull hearts, and let real worship take the place of senseless superstition, and piety the long-occupied strongholds of idolatry.”

The Lecturer next adduced the example of Stephen, from Acts vi., and then the example of Peter, from Acts ii., remarking, from the 41st verse, the result of his controversial sermon, viz., 3000 souls added to the Church.

“We need not,” he resumed, “further insist—we have shown you from Scripture, that controversy has been consecrated by the example of our blessed Lord, of Paul, of Stephen, and of Peter; and therefore the priest of Rome cannot decline on the ground that it is unscriptural or unbecoming Christians.

“Then we ask, what is the reason? and here we refer to 1st Peter iii. 15. ‘Be ready always to give an answer to any man that asketh you, a reason of the hope that is in you, that whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.’”

There is a good reason why Papists should shrink from exposure on the part of intelligent antagonists. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” Well may Mr. Lambert exclaim,—

“Will he try to clear himself of that execrable charge of tyranny over his subjects? Will he deny the Inquisition and its murdered hecatomb of human victims? He dare not do so; the cry of Italy, which will no longer brook his enthrallment—the skeletons exhumed from the deep dungeons of the Holy Office—the voice of his history would proclaim him liar, and pronounce the verdict ‘GUILTY.’ My blood runs cold, as the record of savage cruelty protrudes on my remembrance. Behold that man, the destined victim of priestly persecution: the Holy Office, to mock his misery, has held its uninterrupted investigation; the thumb-screw, and other varied implements of refined torture have been applied, but none can tear from the conscientious Christian’s lips the wished-for recantation; and now his reverend judges, enraged with disappointment, doom him to the slow anguish of a tediously protracted death. He is laid on a wooden stretcher provided with straps, and with an indent to hold his head in one unvarying position; the leather bands are passed round his arms, his legs, his body; he can no longer move: he lies upon his back, and presently his eyes are so placed, that on his fevered heated brow a drop of cold water falls. It comes from a little aperture above his head, and at first its coldness is refreshing, and at first he almost thinks its little splash a blessing; but after hours have passed away, the repeated drop has made his forehead sore, and other hours have passed, and lo! that brow is one great mass of inflammation; and days have passed, and inflammation, increased by that gentle agent whose constant drop will wear a stone away, has turned to mortification—and days have passed again, and now the flesh is washed away, and the well-supplied water-drop falls on the unprotected bone. And still it falls and falls, and still he writhes with pain, till at length the bone is worn away, and the last drop is the most merciful, which passing through the bone strikes upon the brain, and terminates by death this long protracted misery. If this was said to be done in England, would not all England rise *en masse* and challenge proof, and deny the accusation; and why? because England is innocent. But it is told of Rome, and Rome makes no reply: and why? because Rome is guilty.”

Again, speaking of the pretences of Popish priests, and of some weak Protestants, he says,—

“But this is not the usual reply given by the priests of Rome. Oh no; they have honied lips, though the poison of adders lies beneath. Hear them speak—‘We prefer piety to controversy: controversy is like the sirocco, it leaves a waste behind; controversy finds an Eden, it passes the celestial garden, and nought remains but desolation.’ And the fine language, and the pretty simile, and the poetry of the expression leads the soft mind of the fair sex away; and they will say, ‘The nice man, so eloquent, so sweet,’ and they will blame our hard words, and condemn our controversy. Let the Roman Catholics alone (they say), they let you alone. But let us examine—



'We prefer piety.' Is corrupting the minds of our wives, our sisters, and our daughters, piety? is leading away sinners from the only true hope, piety? is teaching that indulgences can supplant the most holy blood of Christ, is this piety? And shall we take the advice of letting Rome alone in this course because she lets us alone. No; as God shall help me, and give me strength, I shall while life lasts oppose this life-destroying heresy, to warn souls of their danger, and oppose this spurious system, so contrary to the Gospel, and so dishonouring to God.

"But when the priests of Rome say they have not time, we must take it in a limited sense: it only means, 'they have not time to argue with those who know how to oppose them.' There is a lady, a lady of influence, of money (Rome so likes money), she has met a Roman Catholic priest at dinner, at lunch; he enters into conversation, he touches on controversy, he praises it, he thinks he has made an impression. Next day some Roman Catholic friends wait on her; Father So-and-so says you are so good, so intelligent, you should be one of his flock; will you appoint a day and hour when he can reason with you, and show you the dangers of heresy and the beauties of the true Church? and the lady wavers under the complicated attack, and the meeting is arranged, and they part in high spirits. But, before the appointed time arrives, the lady writes to say, that feeling her own inability to argue, she intends bringing with her the Secretary of the Protestant Institute. What a dreadful man he must be! for soon a look of disappointment overspreads his countenance, and soon the priest is consulted, and, by and by, the lady receives a polite note, stating that the Rev. Mr. So-and-so is so occupied with his ministerial duties, that he cannot possibly attend—he is so sorry. Oh, my hearers, here is an antidote to Popish controversy with you. They will argue with you alone, but if you let them know they will meet one who knows how to oppose them, then be assured, that as soon as the criminal will go to the officer of justice, so soon as the pickpocket to the police officer, so soon will the priest of Rome come to a controversy with one who knows how to try his sophistries by the Word of God."

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#### IRISH SYMPATHY WITH THE POPE.

How completely the ideas of those who imagined that Popery could ever be *liberal*, in any proper sense of the word, are being falsified by the course of events! The essence of Romanism is a blind devotion to the priesthood, and a swamping of all independence of thought and feeling in behalf of the one object of exalting the Romish hierarchy. The Irish Romanists took the side of liberty when they imagined that the Romish system in that country would thereby be exalted on the ruins of Protestantism, but they are as ready to establish the Inquisition there, if they had the power, as ever the priesthood were in Spain.

To demonstrate the fact of this blind and reckless adherence to priestly tyranny on the part of the Romanists of this country, one has only to mark their conduct in regard to the Italian struggle. Men in deepest poverty are pouring out their last pence at the bidding of the priests, as a means of upholding the atrocious despotisms of Italy, and a number even of our own constabulary in Ireland are eagerly seeking to enlist in the army of the Pope, that they may take part in crushing the patriots of Italy. They are doing this under the direct instigation of the priests, and in defiance of Government proclamations. This is surely a pregnant illustration of the political wisdom of the Maynooth endowment. It also raises important questions in regard to our own country. The police of all our great cities are to a large extent composed of Irish Romanists. Can they be trusted if any emergency were to arise in which the interests of the general community were opposed to those of the priests? The British army is also largely composed of Romanists, and it is well known that the late Duke of Wellington, in accounting for his own change of policy in regard to Romish Emancipation, said in a loud whisper, "The army is not to be trusted." What will happen if this country is ever invaded by a Popish power? These are important questions; and as times of sift-

ing and of judgment are evidently at hand, it may be the Divine purpose to make our own obstinate and blind guilt, in fostering a system condemned alike by Scripture and the history of nations, a means of involving us in condign punishment. To suppose that we can escape unpunished for our support of Romanism were to deny the existence of the overruling Providence of God. "Come out of her, my people; be not partakers of her sins, lest ye receive of her plagues."

#### PROTESTANTISM AT BOLTON.

WE are constantly receiving fresh evidence of the extraordinary ignorance which prevails in the most unexpected quarters in England, in regard to the true nature and tendency of the Romish system. At certain recent "Recognition Services" amongst the Baptists at Bolton, Mr. James Barlow, the chairman, made a speech, of which the following is an extract:—"Look for a moment at what the Roman Catholics were doing—they were doubling their places of worship. We believed our system to be better than theirs,—and he did not by any means agree with them himself; *yet he would rather see the people of this town overrun with Popery, bad as it is, than see them exist in their present state of degradation.*" This, no doubt, was intended to be very "liberal" and enlightened, but it simply amounts to a display of thoughtless ignorance. There is no necessity, even in this form, for expressing any kind or degree of approbation of the progress of Romanism, which to every Christian man ought to be regarded as one of the most melancholy features of the present time. It is, moreover, absurd to talk of Rome as capable, in any sense, of lifting the people from "degradation"—Rome called in Scripture a "mystery of iniquity"—"the mother of harlots and abominations of the earth." The truth is, that Rome is the worst form of heathenism—heathenism with an opiate to the conscience, and holding its victims fast in the vice of the most tremendous spiritual despotism. Were the people of the Continent simple heathens like the men of India or Africa, they would be open to gospel influences, and missionaries would be sent in numbers to convert them; but, being Romanists, they are not only excluded from the Bible, and taught to trust in refuges of lies, but they are shut out from all better influences, and can only be visited by missionaries at the risk of their lives. A brisk correspondence on the whole subject of Mr. Barlow's statement has been carried on in the *Bolton Chronicle*, and we conclude by quoting the powerful language of an able correspondent, who subscribes himself "SIMEON." "Rome puts the extinguisher on the intellect, and destroys by her teachings and exactings all moral and religious feeling. Morality cannot exist where the confessional is in full operation, religion not at all. Penance, absolution, confession, purgatory, saint and image worship, immaculate conceptionism, all spring from the father of lies, and tend to degrade man. Those who best know the system, and who, strange to say, hate it the most, are ready to admit that no greater degradation can man suffer than by becoming a devotee of that off-shoot of paganism, which *for the present* has its dwelling on the seven hills. For the present. For how long, Heaven only knows; but already do we hear the mutterings which precede the earthquake. The seven hills begin to shake. The old man inhabitant is growing more and more feeble. The day may dawn, when least expected, when we shall hear a voice proclaim to the nations, 'Babylon the great has fallen.' Now what is our duty as Protestants? Are we willing to perpetuate and spread such a system? I fancy I hear a sea of voices exclaiming no, no, NO. Then

Englishmen should make a united effort for the overthrow of the Papacy, for which the blood of the martyrs still unavenged, the groans of enslaved nations, and the commands and promises of the living God, call upon them to essay. The cry is now loud; creation itself travails and is in pain for the hour. The very earth which Popery has cursed and blighted cries to heaven against her! The cities she has depopulated, the kingdoms she has barbarized, supplicate the awards of doom on their destroyer! The cretin of Switzerland, as he utters his idiot whine,—the serf of Lombardy, and the beggar of the once proud Venice as they ask alms,—protest against a tyranny which has crushed them into wretchedness and idiocy. The murdered liberties of Hungary, the clanking chains of the twenty thousand captives of Francis II., the very streets of Vienna and of Paris and of Naples and of Rome, drenched with the blood of their children, cry for vengeance on the Papacy! The chernbim and the seraphim whom she invoked when she immolated her victims, cry from their thrones! Heaven and earth unite in one mighty cry to the throne of the Eternal! And shall British Christians sit still? Shall they only be unmoved? No. Let them arise; and if they strike in faith the Papacy shall fall. Let the Papacy be overthrown, and thou, O Christianity, the parent of liberty, the foundation of domestic purity and social order, whose office it is to guide alike to terrestrial renown and to immortal happiness, wilt go forth among the nations; and when they see the glory of thy form they will love thee, and in loving thee they will love one another. At the sound of thy voice proclaiming peace, their angry passions will be hushed, and the tumult of the people will subside into profound and blessed repose. Touched by this beneficent and omnipotent hand, their bleeding wounds shall be staunched, and their fetters for ever broken. Cheered by thee, they will forget all their woes; and their voices, attuned no longer to sorrow and sighing, will make the whole earth vocal with their songs of gladness."

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#### PAPAL COLLECTIONS AT DUNDEE.

THE *Dundee Advertiser* reports, that on Sabbath, June 3d, about £175 sterling was contributed by the Roman Catholics of Dundee for the Pope, and that on the following Sabbath another collection was to be made for the same purpose. The same journal also states that, in connexion with this business, a rather curious scene occurred. The Rev. Dr. Keenan, after intimating from the altar to the people the large sum which had been collected, made a reference to parties who had considered it their duty not to subscribe. Holding up the five fingers of his hand to the people (as we are informed), he said to them:—"Do you see these fingers of mine? Well, count them, and you will find that the five fingers represent five people who pretend to be very respectable members of this congregation, and who have not assisted in raising this contribution to the Pope. He might say that some of them might be called rag-merchants, and if they were sold out they would not realize as much as would pay the roun-roll; and he had no doubt that these people would die in the poor-house. His hearers must all know one of those persons, who was for a long time a Commissioner of Police, and has been for a considerable time connected with Poor-law Boards. But what (he exclaimed) did they care for such a fellow?" When Dr. Keenan made this statement he spoke in a very vehement manner, and apparently in much heat of temper, stamping with his feet on the steps in front of the altar.

**THE REFORMED PASTOR.** By the Rev. Richard Baxter. London: James Nisbet & Co.

WE need not say that this is a most admirable work. We are glad to find that copies of the present excellent edition of it are being distributed by good men gratuitously amongst ministers and students of divinity. It is scarcely possible to wish anything better for the country than that the spirit of the holy Baxter should animate all our ministers, present and future.

**VITAL STATISTICS OF STIRLING.** By George Hill, M.D. Edinburgh: Sutherland & Knox.

WE are glad to see that medical men, who have so many opportunities of obtaining accurate information, are devoting their attention to sanitary questions. The present is a valuable and instructive essay by a young medical man lately settled in Stirling. We hope he will continue his investigations, and that his labours in his own locality will be eminently successful.

**NUNNERIES: IS FURTHER LEGISLATIVE INTERFERENCE REQUIRED?** By James Lord. London: Wertheim, Macintosh, & Hunt.

A VERY excellent tract upon a vitally important question, which has lately been by far too much neglected. If the country is not prepared to declare all monastic and other similar institutions illegal, the very least thing that ought to be demanded is their periodical and rigid inspection. The present state of matters is all the more alarming since recent cases illustrate the unmitigated pollution and tyranny of the system of nunneries.

**THE TRUE STORY OF EDGAR MORTARA.** London: Wertheim, Macintosh, & Hunt.

THE general facts of this atrocious case are pretty well known, but the present detailed and well-written

narrative invests them with a new and most painful interest. This little work ought to be widely circulated. If Garibaldi continues his triumphs, and carries them to Rome, we should like to see the boy Mortara taken from the clutches of his priestly robbers and restored to his disconsolate parents.

**THE SOCIAL EFFECTS OF THE REFORMATION.** By J. W. Gilbert, F.R.S. London: Longman, Green, & Co.

THIS is an aspect of the Popish question by far too little studied, and we do not know where, in the same space, so much well-digested and admirably arranged information could be obtained on the subject.

**THE YEAR OF GRACE.** By the Rev. William Gibson. Edinburgh: Andrew Elliot.

WE have no hesitation in saying that this is, upon the whole, perhaps the fullest and most complete history of the late gracious revival in Ireland that either has been or is likely to be written. Professor Gibson, as Moderator of the Irish General Assembly, had access to the best sources of information, and he has fully availed himself of them in his excellent and instructive volume. The work is appropriately dedicated to Mr. Sinclair of Hopefield, one of the most zealous and munificent Christian men in Ireland.

**ROME'S ORDERS NOT VALID IN ENGLAND'S CHURCH.** London: Wertheim, Macintosh, & Hunt.

THIS book deals powerfully with what has long been felt to be a great scandal, viz., that whilst all Dissenting ministers, including such men as Dr. Chalmers and Robert Hall, are treated as mere laymen, the most reprobate Popish priest has been dealt with by the Church of England as a minister of Christ. Our author combats this view with great learning and ability, and his work is well worthy of general perusal and circulation.

THE NATIONAL COMMEMORATION OF THE TRICENTENARY OF  
THE SCOTTISH REFORMATION, IN AUGUST 1860.

PROPOSAL FOR UNITED PRAYER.

*It is proposed that there shall be united thanksgiving and prayer during the Four Days of the Meetings to be held in Edinburgh (from the 14th till the 17th August 1860) in commemoration of the Reformation in Scotland. It is respectfully suggested that some portion of each day be set apart for private prayer; that the subjects here referred to, or similar ones, should form part of the prayers offered in public; that the approaching commemoration should be much remembered in family and secret prayer; and that all evangelical ministers, on the previous Sabbath, should specially remember the commemoration in their public petitions. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—PHIL. iv. 6.*

I. (TUESDAY, 14th.) *Thanksgiving for the Scottish Reformation.*

There is no event in the history of this country that affords so much cause for national thanksgiving as the Reformation from Popery in 1560.

The deliverance of the nation from priestly tyranny, from social and moral degradation, and especially from the soul-destroying errors of the Papacy, are subjects for the most devout gratitude to God. Thanksgivings should be offered for the Divine ordering of events that contributed to the Reformation; for the extensive circulation of the Word of God; for the martyrs that laid down their lives for the truth; for the men of piety, talents, learning, and influence, that were raised up at that period to promote the work; for the national character of the Reformation, extending, as it did, throughout the greater portion of Scotland; and for all the blessings that have accrued to this and other lands from the Reformation struggles and victory.

Isaiah xxvi.; Psalm evii.; Isaiah xiii.; Psalm lxxxv.

II. (WEDNESDAY, 15th.) *Humiliation on account of the defects of the Reformation, and the negligence since manifested in carrying out and completing the work.*

While there is very much cause for thankfulness, there is also great reason for deep humiliation and confession of sin. We have to acknowledge that several portions of the country were left untouched by the Reformation of 1560, and that the Church in the subsequent portion of that century did not act with sufficient energy in carrying out the work, or that she was placed in such untoward circumstances as not to be permitted to do so; that many of the people have long been and still are guilty of indifference to vital religion, of intemperance, impurity, profanity, disregard of the Lord's day, commercial dishonesty, devotedness to luxury and fashion, and neglect of the spiritual interests of others; that few efforts have been made to reclaim the adherents of the Papacy to the faith of the Gospel; that, on the contrary, Popery is encouraged and supported by the nation. All these and other evils call for deep humiliation and confession of sin before God.

Ezra ix.; Daniel ix.; Psalm lxxviii.; Zechariah vii.

III. (THURSDAY, 16th.) *Prayer for the complete reformation of Scotland throughout all its boundaries.*

If the foregoing representations be true, what need is there for prayer that the work of reformation may extend, till every district of the land shall be

evangelized, and "all iniquity as ashamed stop her mouth;" that pastors and others bearing office in the churches may be more watchful over the flocks of which they have the oversight in the Lord; that Home Missionary operations may be more vigorously and extensively carried on; that means may be speedily adopted for carrying the Gospel in an efficient manner to the homes and hearts of the victims of the Papacy; that the poor deluded Romanists and priests may be turned from darkness to light; that Bible-loving men may be raised up, as members of Parliament, who will faithfully adhere to, and carry out, with firmness and vigour, sound principles, and who will not succumb to considerations of mere hollow expediency; that the Government may be led to see the sin of giving support to Romish idolatry; and that the Divine blessing may accompany every effort used to complete the glorious work of reformation begun three centuries ago amidst the prayers, the struggles, and the sufferings of our revered ancestors.

Jeremiah xxiii. ; Psalm li. ; Revelation iii.

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IV. (FRIDAY, 17th.) *Prayer that the influence of the Scottish Reformation may be extended to all parts of the world.*

Already have the seeds of the Reformation in Scotland borne much good fruit in other lands. But here also there is much room for progress. Prayer should be offered for more missionary zeal and liberality; as also for a more consistent example on the part of many of our countrymen who go abroad. Prayer should be offered specially for the spread of Reformation truth in Italy, where events of the utmost moment, bearing on the good of the world, are at present taking place; finally, prayer should ascend that the present Commemoration may, through the Divine blessing, give such a mighty impulse to evangelical movements of every kind as shall tell for good now and to succeeding generations, till the end of time, and in every nation of the earth.

Psalm lxxxii. ; Isaiah lxi. ; Mark xvi. ; Psalm lxxii.

*Issued by the Society for Promoting United Prayer for the Revival of Religion, and for the downfall of all Antichristian Error.*

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### POPISH REFORMATORIES.

THE Inspector of Reformatory Schools in Great Britain, the Rev. Sydney Turner, has just issued his Third Annual Report. We have perused it with feelings of both pleasure and pain. We are glad to see that where Reformatory Schools have been established, juvenile committals to prison have generally become fewer, and were this class of institutions carried out in the spirit of our Protestant constitution, we are convinced that a great amount of good would be accomplished. But, like other excellent institutions, the Church of Rome has grasped at them, and is determined to prostitute them to her own purposes, and her claims have been allowed by our infatuated rulers. She sends her agents to every police-court when a youth is to be tried, and should there be the semblance of a plea that the child is in any way connected with Rome, she uses every effort to secure the youth and the public money.

One instance came under our own observation, and was referred to in a previous number, in which a boy above the age at which he is entitled to choose his own religion, who had been attending Protestant schools, and who

expressed himself to be most strongly opposed to Romanism, was sent by force to a Popish Reformatory near Glasgow, to be trained there in all the idolatries of Rome for a period of five years. Here is the dead fly in the ointment, and is it a small matter that our nation should thus incur the responsibility and guilt of raising up institutions for Popish purposes, under, forsooth, the alleged pretext of reforming juvenile criminals? There is one most painful fact that comes out in this Report. In connexion with Protestant Reformatories, the inspector speaks of examining the youths in their knowledge of Scripture; but in connexion with Popish Reformatories, there is a dead, significant, and very ominous silence. Indeed, it may be inferred from some expressions in the Report, that the inspector purposely refrains from examining the youths of Popish Reformatories in scriptural knowledge altogether. And how he can reconcile this mode of procedure with the opinion he expresses, and very rightly too, that the "life and reality of the religious influence" must have a powerful effect in reforming juvenile criminals, is more than we can tell. It will also be observed that these Reformatories are all under the charge of priests, monks, or sisters of mercy—in other words, here is a great Popish Church Establishment rising over Britain.

We have drawn out the following Tables, which will illustrate the position which these Popish institutions now hold in this country. It will, however, be kept in view that these Popish Reformatories are springing up still more rapidly in Ireland.

TABLE I.

SHOWING THE POPISH REFORMATORIES IN GREAT BRITAIN, WITH COUNTY, NAME, SITUATION, DATE OF CERTIFICATE, NUMBER FOR WHICH CERTIFIED, NUMBER DETAINED AT 31ST DECEMBER 1859, AND MANAGER.

County.	Name and Situation.	Date of Certificate.	Number for which Certified.		Number in Detention at 31st Dec. 1859.		Average Number during the Year.	Managers.
			Boys	Girls	Boys	Girls		
Gloucester,	Arno's Court, Bristol ..	Nov. 20, 1855	..	200	..	163	143	Lady-Superior of a Convent, or Nuns.
Leicester,	Agricultural Colony of Mount St. Bernard, Whitaich, Loughborough.	May 13, 1856	300	..	284	..	288	Monks, or Christian Brothers.
Middlesex,	Brook Green, Hammer-smith.	Oct. 10, 1856	80	..	74	..	77	Priests, or Monks.
York, ....	Market-Weighton ....	July 23, 1856	200	..	140	..	118	Sisters of the Good Shepherd, or Nuns.
Lanark, ..	Dalbeth, Glasgow ....	June 23, 1858	..	30	..	21	14	
.. ..	Parkhead, Glasgow ....	Aug. 9, 1859	100	..	25	..	13	Monks.
Total,			660	230	524	184	653	

Add Northumberland, North-Eastern, and South Gray's Close, Edinburgh, in both of which youths are trained up in Popery, although they are not altogether Popish Institutions.

Contrasting the number of boys thus detained in Popish Reformatories with those in Protestant Reformatories, the result is as 524 to 2112, or nearly 1 to 4. This shows that, if we take the population into account, a far greater number of inmates are in Popish than in Protestant Reformatories. In regard to girls, the numbers stand as 184 to 456, or as 1 to 2.5, which is still a much larger proportion as compared with the Popish population. A very curious fact also comes out, showing that, in proportion to the boys, there are more girls in Popish Reformatories than in Protestant, illustrating

the pernicious influences of Popery on the female mind. The proportion is, for every 5 boys in Protestant Reformatories there is 1 girl; but in Popish Reformatories for every 3 boys there is 1 girl.

TABLE II.

Showing the Amount paid by the TREASURY to the above POPISH REFORMATORIES for the year 1859.

Name.	Amount.
Arno's Court, Bristol, . . . .	£1,920 4 0
St. Bernard's, Loughborough, . . . .	5,337 7 6
Brook Green, Hammersmith, . . . .	1,350 14 2
Market-Weighton, . . . .	1,933 4 3
Dalbeth, Glasgow, . . . .	165 15 0
Total, . . . .	<u>£10,707 4 11!!!</u>

The total amount contributed by parents to all Reformatories is £1603, 19s. 11d., of which only £199, 1s. 5d. is paid by Popish parents; in other words, little more than *one-eighth*. Bearing upon this latter fact, the inspector has two remarks: "I find it difficult to obtain the same proportion of contribution from the Irish parents, *whose children furnish the majority of the inmates* in our (Roman) Catholic certified Reformatories, that I realize from other classes. I am not sure that this arises from any really greater inability to pay. It is often due to their greater skill and perseverance in making out the plea."—P. 35. The other remark is to the same effect.

In regard to the way in which the Popish Reformatory of St. Bernard's, the largest institution of the kind in England, has been managed by the so-called Christian Brothers, the inspector is obliged to state that this establishment "has encountered very serious difficulties, and has been the subject of great anxiety during the past year, arising mainly from the misconduct and inefficiency of several of the Brothers."—P. 40. What else could a minister of the Church of England expect from Popish monks?

Looking at the whole system of so-called Reformatories, as managed by the Romanists, we are convinced that the Church of Rome will make these institutions a very powerful engine, both in Great Britain and Ireland, for propagating her system, especially among the young—will make these institutions, which are, in fact, monasteries and convents, take the place of our prisons, compel the young criminals of our country to be imprisoned for periods of two, three, and even five years, in a way as exclusive as in any jail in Rome or in Naples. But more than this, this system will be the means of illegally supporting a race of foreign monks who are aliens by birth and spirit to our country, and enemies to our constitution, and who, instead of reforming our criminals, and teaching them to respect and obey the laws of the country, will instruct them in principles which must undermine our very existence as a Protestant nation. Infatuation more profound than that which has been exhibited by our Government, and by many benevolent people on this subject, it is impossible to imagine. Time will fully illustrate its folly and criminality.

#### THE BIBLE FOR ITALY.

The condition of this beautiful and interesting country is, just now, such as to call forth the sympathy and prayers of all who love the kingdom of our Lord and Saviour Jesus Christ. For the first time in many centuries, its



northern provinces are now open to the dissemination of the Word of God. The whole valley of the Po, except the Austrian possessions in Venetia, together with the valley of the Arno and the eastern slope of the Apennines, down to the marches of Ancona, may now be traversed by the colporteur just as Switzerland or France is traversed, and everywhere an eager people met thirsting for the waters of life; and when it is considered that in all this region, until within the last few months, the Word of Life has been carefully and most perseveringly bound in most cruel fetters—an absolute government and a vigilant priesthood refusing to suffer a single copy to reach the people except in a secret way—it presents a case which appeals most forcibly to the prayers and efforts of the Christian world.

No one can foretell how soon, in the progress of events, the door which is now opened may again be closed. Victor Emmanuel may not be able to carry out his plans. Austria is watching his movements with a vulture's interest, and will pounce upon her beautiful provinces with all her forces, the first moment that success in such an effort becomes probable. The Pope and the Grand Duke of Tuscany, who have likewise been despoiled, are still more anxious, since with them the recovery of their lost possessions is almost a matter of life and death; and they, too, will aid in enslaving the people again under their iron yoke.

In the meantime, the Christian world ought to make it sure, that whatever the fate of these provinces may be in a political point of view, they shall at least know the law of God, and be able to understand the liberty wherewith Christ makes his people free. In fact, nothing can be done that will prove a more effectual guardian of their present freedom, than to spread among them the Word of God. It is the want of this, more than anything else, that has allowed their tyrants so long to oppress them. Give them the Bible, and you give them liberty, under whatever government they may be required to live.

#### GIGANTIC SCHEME OF THE PRIESTS IN NEW BRUNSWICK.

THE *Religious Intelligencer* of St. John, New Brunswick, contains the following article in regard to a gigantic scheme of aggression by the priests there. It is quite in keeping with the far-seeing policy of the Jesuits. It is precisely what the priests did in the valley of the Mississippi. They may be the more impelled to it by considering how thoroughly they have recently been defeated in Nova Scotia and Prince Edward's Island, but we trust that the New Brunswickers will yet defeat this plot also:—

"A good deal of excitement exists in certain quarters at present relative to the immense tracts of land which are being surveyed, by order of the Government, in different parts of the Provinces, for the Roman Catholic Bishop of St. John. We have heretofore refrained from noticing this affair in our columns; but as it has been referred to by nearly every journal in the city, our readers may charge us with withholding from them a matter of great public interest.

"The facts in this case, as stated by the *Globe*, and which, from facts which have come to our own knowledge, we believe may be relied on, are as follows:—

"1st, Large blocks of land amounting to about 50,000 acres have been secured by the Roman Catholic Bishop, and no guarantee of actual settlement given.

"2d, Persons in Queen's County had applied for some of this very land, and their application was approved of and the lands gazetted.

"3d, Mr. Watters upon learning that some lands the Bishop wished to secure were already applied for, and the application approved of, wrote up to the Crown Land Office and succeeded in having the names of those persons struck out of the *Gazette* (to

their great disappointment, they being fully prepared to commence operations upon it), and the land reserved for the Bishop.

“The Hon. Charles Watters has come out with a letter in the *News*, in which he endeavours to explain the matter, and expresses *his strong suspicions* that the names of the Queen’s County applicants which appeared in the *Gazette* were not *bona fide* applicants for settlement! Why Mr. W. harbours this suspicion he does not inform us; and we have reason to believe, from reliable information received, that this suspicion is entirely groundless. Mr. Watters’ letter *does not* satisfactorily explain this affair, and in our judgment leaves it more unsatisfactory than it was before. Without further expressing our own views on the matter at present, we give our readers another extract from an article in the *Globe* of the 9th inst., which ought to be deeply pondered:—

“It is not our desire to create any unnecessary alarm, but we owe a duty to the country, and that duty dictates that it becomes necessary, in view of those proceedings, to lay before the public some facts in connexion with the transaction. The R. C. Bishop has now allotted to him for settlement 10,000 acres of land in each of the following places, viz.:—New Canaan, Nevers Brook, Guspereaux, Shihithank, making 40,000 acres; and it is said that he has succeeded in having reserved for him large blocks in other places. The magnitude of this scheme is only beginning to be developed. It is a doubtful question whether he will be able to obtain settlers to locate upon this land to fulfil the conditions required by law; where is the prospect? The lands are now locked up beyond the reach of *bona fide* settlers, and thereby perhaps the settlement of the Province retarded.

“There is a possibility that the whole affair may be a gigantic political speculation; the lots may be applied for in the name of imaginary individuals, and persons might be employed to fulfil the conditions required, and a legal title obtained from the Government, when the whole could be disposed of and the proceeds pocketed by the Church or otherwise retained and conveyed to persons in such a manner as to create a formidable yoke to be used when the parties who control this body of people should deem it to their interest to pull the wires.”

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#### THE BRITISH NAVY.

Now that public attention is directed to the increase of our national defences, it is highly desirable to consider the provision that is made for the religious instruction of our soldiers and sailors. The state of the Channel fleet was lately brought under our notice, and we are persuaded that very much remains to be done by Protestant Britain in regard to the spiritual state of the navy. During a recent visit of that fleet to the Firth of Forth, some of the divinity students of Edinburgh, with other missionary friends, were desirous of being useful in some way to the 10,000 men who were thus brought within the sphere of their influence. They were, however, anxious to secure the moral influence of the naval chaplains in carrying out their design, and with this view communicated with each of these gentlemen. It will scarcely be credited by the nation that some of these men, who are their paid servants in spiritual things, treated these students, to say the least of it, in the most unhandsome manner. Most of the chaplains did not reply to the letters sent them, while three—chaplains of Her Majesty’s ships—declined to receive the valuable aid thus proffered. One of them went so far as to say, that “if he found any party engaged on board in the distribution of religious tracts, he would immediately order them to be removed;” and, as the reason for such a proceeding, stated that “he had a decided objection to the publications of the Religious Tract Society.” It is high time that the Christian people of the country were looking into this matter and securing some effectual redress. We are glad to say that, notwithstanding the opposition referred to, a very large distribution of tracts, to the extent of at least 11,000 in all, was made in the ships, and most cordially welcomed by the

sailors. Whilst such resistance is made, however, to Protestant efforts, it will be seen by a Parliamentary return, laid before the House of Commons on 6th June last, that the following appointments have been made of Popish priests as chaplains to our sailors. It is deplorable to see the headlong and persistent policy of our ruling men in favour of Popery. In this return the facts are set forth as follows, viz., that :—

"1. At Sheerness, Portsmouth, and Devonport chapel ships are provided, and every facility afforded them for attendance. The priest at each port being paid £120 a year," in all £360 ; and that

"2. At Cork every facility is afforded for their attending at the chapel at Haulbowline ; those in hospitals are attended by a priest who is paid £20 a year.

"3. Twenty pounds a year is paid for the attendance of a Roman Catholic priest at Haslar and Plymouth hospitals.

"4. Thirty pounds a year at Malta.

"5. Twenty pounds a year for Woolwich and Chatham Barracks.

"6. Fifteen pounds a year is paid for chapel accommodation at Pembroke for the crews of Her Majesty's ships."

The above sums amount to at least £465 a year, and form only a beginning of what we may immediately expect. The small end of the wedge being thus introduced, we may soon expect to see priests in every ship of war, and colonies of monks and nuns in connexion with all our naval establishments. There is surely a loud call addressed to all Protestants to be up and doing.

#### THE SCOTTISH REFORMATION.\*

WE cordially welcome Professor Lorimer's History of the Scottish Reformation, as alike able and seasonable. It is written in a very pleasing style, and there is an air of freshness and novelty both about the facts and general plan of the work. We trust it will have a wide circulation, and be eminently instrumental in rousing the spirit of the nation to struggle for the maintenance and extension of that Reformation which was so dearly purchased.

In reading such a work, one is struck with the identity of the spirit of Rome in all ages. There is the same hatred of the Bible, the same obtuseness of moral feeling, the same unmitigated cruelty wherever the interests of the Church are involved, the same sweeping national degradation wherever a nation is subjected to the tender mercies of the Romish priesthood. On the other hand, amidst the essential unity of the Reformation in all lands, there is considerable diversity in external circumstances and in the degrees of attainment. All the Reformers aimed mainly at the same grand results, viz., to set free the Word of God, and to lead men to Jesus as their only and all-sufficient Saviour ; but their external success was far from being equal. The work in Scotland was accomplished by men of singular energy and determination, raised up by God for an evident purpose ; and perhaps in no country in Europe was the power of Rome more thoroughly broken and destroyed.

Professor Lorimer makes a very natural division of his book, dividing it into three periods, bearing respectively the names of Patrick Hamilton, George Wishart, and John Knox. Perhaps, instead of any additional general remarks of our own, our readers will thank us for giving a specimen of the work itself under each general head. Professor Lorimer is well known as one who has cleared the memory of Hamilton from reproach, but under

\* *The Scottish Reformation: A Historical Sketch.* By Peter Lorimer, DD. London and Glasgow : Richard Griffin and Co.

the Hamilton period we are introduced to a man who is afterwards very instrumental in promoting the Reformation in Scotland, but who is by no means so well known as he deserves to be—we refer to Alexander Alesius, one of Hamilton's converts. His first introduction to us illustrates the spirit of the old monastic system in Scotland:—

“When Patrick Hamilton came to that city (St. Andrews), early in 1528, Alesius did not doubt that he would be able to convince him of his errors, and to bring him back to the true faith of the Church. He was personally acquainted with him, as Hamilton had often been a visitor at the priory, and he repeatedly conversed with him during the month which preceded his martyrdom. But instead of converting the Reformer, he was himself converted; and the deep impression which Hamilton made upon him by his arguments, was made deeper still by the affecting spectacle of his trial and death. Alesius, as before remarked, was a witness of these scenes, and afterwards penned the earliest account of them in one of his works. The applauded antagonist of Luther was now a Lutheran; and without hastily declaring his convictions, nothing could induce him to express approval of the proceedings which had been taken against Hamilton, or to pronounce any unfavourable judgment upon the articles for which he had been condemned.

“This silence brought him under suspicion, and gave offence to his superior, Patrick Hepburn, the prior, who had taken an active part in Hamilton's prosecution; and it was probably with the view of entrapping him into some overt declaration of his new opinions, that he was appointed to preach before a provincial synod which met in St. Andrews in 1529. His sermon was in Latin, and was addressed exclusively to the clergy; it touched no points of doctrine or ecclesiastical prerogative: its sole and single aim was to enforce upon the clergy the duty of being faithful pastors, and setting a good example to their flocks; but it gave mortal offence notwithstanding. He had spoken plainly of the vices of the clergy, though he had said nothing of the doctrinal corruptions of the Church, and the prelates were indignant at the bold preacher. Beaton declared that the sermon smelt of Lutheranism, and the prior cried out in a rage that the whole of it was aimed against himself. Hepburn's conscience, in truth, was defiled with numerous adulteries, and the conscious sting within made him imagine, that what Alesius had spoken in the general interest of clerical morality was directed as a deliberate insult against himself. He vowed to have his revenge upon the heretical canon.

“Not long after, it chanced that the canons of the priory were assembled in the chapter-house, to advise upon what steps they should take to obtain redress from certain grievances, which they were all suffering in common at the hand of their oppressive prior. On a sudden, Hepburn, hearing of their meeting and its design, presented himself at the door of the chapter-house with a band of armed attendants, and, casting his eye upon Alesius, went straight up to him and dragged him with violence from his seat. In a paroxysm of rage, he threw him down upon the pavement of the chapter-house, and kicked him upon the breast. It seemed as if he would have slain him upon the spot, if the other canons had not rushed to the rescue, and pulled the prior back by main force from his victim. Alesius's life was saved; but the wrath of his superior was not appeased till he, and all the canons who had taken part with him, were cast into the prison of the monastery.

“What a picture of the condition of monastic life, in the most dignified of all the monasteries of Scotland, in the sixteenth century!”—Pp. 20, 31.

Under the Wishart period we get a glimpse of the views held of the spiritual independence of the Church by the early Reformers:—

“From Montrose Wishart passed to Dundee, where his preaching attracted much attention, and called forth ‘great admiration of all who heard him.’ He chose for his subject the Epistle to the Romans, which he appears to have expounded consecutively from chapter to chapter—the first example given in Scotland of the expository lecture; a method of pulpit instruction which continues in high favour among her people to the present day. Wishart had seen this method practised in the pulpits of Switzerland, for we know that it was Pullinger's habit, as it had been Zwingle's before him, to lecture in the pulpit as well as in the chair upon whole books of Scripture; and it was very natural that the Scottish Reformer, who sympathized so thoroughly with what the Swiss divines taught, should have been led to imitate them also in the manner in which they taught it.

“It was, in all probability, the preaching of Wishart in Dundee which led to a

popular demonstration against the monasteries, which is known to have taken place there in the autumn of 1543. On the 13th of September, Lord Parr, the Warden of the East English Marches, informed the Duke of Suffolk 'that the work of Reformation had begun at Dundee, by destroying the houses of the Black and Grey Friars, and that afterwards the Abbey of Lindores had been sacked by a company of good Christians, who turned the monks out of doors.' Parr also mentions the singular fact, that the Regent soon afterwards acknowledged, at Stirling, to the cardinal, that this demolition at Dundee had taken place with his consent; 'for which he did open penance in the Friar-house at Stirling, and took an oath to defend the monks, heard mass, and received the sacrament, and was therefore absolved by the cardinal and bishops.'<sup>c</sup>

"It was probably soon after this outbreak of popular zeal against the corruptions of the Church, the first of the kind which occurred in Scotland, that Wishart was charged by the Governor's authority to desist from preaching in Dundee. That he was so prohibited from continuing his ministrations, is a fact which we learn from the first of the Articles afterwards alleged against him; and the most probable date of the prohibition is that which we have assumed. It need scarcely be added that he paid no regard to an abuse of authority which he knew well had been dictated to the feeble Regent by the imperious cardinal. 'My lords,' said he to Beaton and the other prelates, at his trial, 'I have read in the Acts of the Apostles, that it is not lawful, for the threats and menaces of men, to desist from the preaching of the Evangel; therefore, it is written, "We shall rather obey God than men."' It was equally in vain that John Hepburn, Bishop of Brechin, reiterated the command that he should preach no more, and clenched it with the curse and excommunication of the Church, 'delivering him over into the hands of the devil,' as his accusers afterwards themselves expressed it. 'My lords, I have also read in the Prophet Malachi, "I shall curse your blessings, and bless your cursings, saith the Lord."'

"With such a conviction of his duty to God, and of Divine acceptance and benediction in his work, no wonder that the Reformer exposed himself to the charge of 'continuing obstinately to preach in Dundee, notwithstanding.' So long as Dundee herself, with her Evangelical Constable, Sir John Scrymgeour, and her godly magistrates and burghers, was willing to hear the words of Eternal Life, Wishart was resolved not to desert his post at the bidding either of regent, cardinal, or bishop."—*Pp.* 106-107.

One of the most prominent figures on Professor Lorimer's canvas is, of course, Cardinal Beaton; and he gives the following account of his cruelties at Perth, where the spirit of the Reformation afterwards broke out with such intensity:—

"When the Regent and Cardinal arrived at Perth, they found no use for their cannon and pioneers, for the peaceable burghers made no opposition to their entrance; but they soon made ample work for the gallows-tree and the halter. The story of the Martyrs of Perth is one of the most cruel and tragical in the records of Scottish martyrology, and has been told with touching minuteness in the histories of the time; but we prefer to give it in a briefer form, as it occurs in a letter of Alexander Alesius to Melancthon, written only a few months after the event. This letter is preserved in the City Library of Hamburgh, and now, for the first time, sees the light. It is dated the 23d of April 1544, from Leipzig, where Alesius was now settled as a Professor of Theology.

"To the most famous and honoured man, Dominus Philip Melancthon, his dearest preceptor. Alexander Alesius, S.D.

"... Three days ago there were here several countrymen of mine, who declare that the cardinal rules all things at his pleasure in Scotland, and governs the governor himself. In the town of St. Johnston, he hung up four respectable citizens, for no other cause than because they had requested a monk, in the middle of his sermon, not to depart in his doctrine from the sacred text, and not to mix up notions of his own with the words of Christ. Along with these a most respectable matron, carrying a sucking child in her arms, was haled before the tribunal and condemned to death by drowning. They report that the constancy of the woman was such, that when her husband was led to the scaffold, and mounted the ladder, she followed and mounted along with him, and entreated to be allowed to hang from the same beam. She encouraged him to be of good cheer, for in a few hours, said she, I shall be with

\* The only conventual building in Dundee that escaped the fury of this popular demonstration was the Nunnery of the Sisters of St. Clare, which is still preserved.

Christ along with you.\* They declare also, that the governor was inclined to liberate them, but that the cardinal suborned the nobles to threaten that they would leave him if the condemned were not put to death. When the cardinal arrived with his army at Dundee, from which the monks had been expelled, all the citizens took to flight; and when he saw the town quite deserted, he laughed, and remarked that he had expected to find it full of Lutherans. The King of England has induced the Emperor to issue an order for detaining our Scottish ships in the Belgian ports; and that Scotchmen, wherever they can be found, should be thrown into prison. The King himself invaded Scotland with 40,000 foot, and 300 ships, about the middle of Quadragesima; what success he has had, we have been unable as yet to learn, on account of the sea being everywhere covered with English ships. If you have heard any later news in Wittenberg by way of Denmark, take care to communicate it either to me, or to his Magnificence, our Rector. Farewell. viii. Calend. Maias, 1554—  
Yours,

‘ALEXANDER ALESIIUS.’

“These cruel executions at Perth took place on St. Paul’s day, the 25th of January, and immediately after, the Regent and his party proceeded with the artillery to Dundee. The flight of the burghers, and the merriment of Beaton at finding himself in such a ridiculous position—loaded with heavy ordnance to fight the Lutherans, and no Lutherans to fight with, after all—are curious circumstances which the letter just given alone has recorded.”—Pp. 112, 113.

An interesting statement is also made in regard to Wishart’s proceedings at Mauchline:—

“Wishart gave another example of the same noble moderation, and confidence in the unaided power of Gospel truth, in what took place soon after at Mauchline. Having been invited to preach there, he consented to do so; but Sir Hugh Campbell of Loudoun, who was sheriff of the county, took possession of the church with a band of armed men, in order to exclude him from the pulpit. Sir Hugh feared for the safety of a beautiful tabernacle which stood upon the altar. ‘Some zealous men, among whom was Hugh Campbell of Kinzeanleugh, offended that they should be debarred their own parish kirk, concluded to enter by force. But Maister George withdrew him, and said unto him, “Brother, Christ Jesus is as potent upon the fields as in the kirk, and he himself preached oftener in the desert, at the sea-side, and in other places judged profane, than he did in the temple of Jerusalem. It is the word of peace which God sends by me. The blood of no man shall be shed this day for the preaching of it.” And so withdrawing the whole people, he came to a dyke in the edge of a moor, upon the south-west side of Mauchline, upon the which he ascended. The whole multitude stood and sat about him: God gave the day pleasing and hot. He continued in preaching more than three hours. In that sermon, God wrought so wonderfully with him, that one of the most wicked men in that country, the Laird of Scheill, was converted. The tears ran down from his eyes in such abundance that all men wondered; and his conversion was without hypocrisy, for his life and conversation witnessed it in all time to come.’

“This is the first time we read of field preaching in the history of Scottish evangelism; the stones of a ‘dry dyke’ serving for a pulpit, and the tufts of moss and moor-leather for benches and faldstools.”—Pp. 125, 156.

Referring to the final work of Knox, one of the subjects which has given rise to most controversy in regard to the Scottish Reformation, has been its alleged violence. Those who speak on the subject generally do so in considerable ignorance of the actual facts, or they conceal their envenomed hatred of the Reformation itself under the specious disguise of an overwhelming love of the antique. Our historian disposes of this question with excellent good sense and ample knowledge:—

“Wherever they appeared, the churches were thoroughly purged of images and mass altars, and the monasteries were levelled with the ground in a tempest of indignation and disgust. The work of demolition and purgation, which was begun in a frenzy of popular rage at Perth, was continued in a more deliberate manner in St.

\* Alesius gives a fuller account of the persecutions at Perth, in his Commentary on the Psalms; where he gives the names of the principal sufferers quite correctly, according to other accounts. These were Robert Lamb, William Anderson, James Hunter, James Ranoldson, and Helen, the wife of James Ranoldson.

Andrews, Cupar, and other places in Fife, and at Scone, Cambuskenneth, Linlithgow, and Edinburgh. The parish churches were spared after being roughly purged; but the monastic buildings, including many beautiful churches, were demolished with an unsparing hand. In Stirling and Edinburgh the monasteries were attacked and sacked by the multitude before the Lords arrived; and at Scone, the demolition was carried through by the townsmen of Dundee and Perth, in spite of the most earnest exertions of the noblemen and of Knox himself to save the palace and church, which were of national and historic interest. These facts reveal the strength and violence of the public hatred of the religious orders. It was a long accumulation of popular feeling which exploded that summer against the Scottish monks. The indolence, the greed, the impurities, and the hypocrisies of ages were avenged and expiated in a single day. And are such storms of national indignation to be lamented for the havoc that they work upon buildings and monuments of art? No! Like storms in the air, they clear the moral and social atmosphere of nations; they dissipate the accumulated poison of bad principles, bad examples, and bad institutions; they explode at small cost the choke-damp of popular discontent, which would otherwise find a vent for itself with much more fatal effects; and though they leave many ruins upon the ground, to mark the way they took in their irresistible progress, they make room, by these very demolitions, for edifices and institutions of a more useful and beneficial kind. It would be childish to lament and condemn the law of storms in nature because of the wreck and ruin with which they cover the land and the ocean. And what less than childish is it to be lamenting for ever the fall of monastic refectories, and dormitories, and churches as mere buildings, and to be for ever condemning the Reformation as the cause of all that ruin; when, in virtue of the explosion, a nation was delivered for ever from the corrupt and corrupting institution of monkery, and saw the primitive order both of nature and Christianity reasserted and restored? We confess no little admiration for fine buildings, but we have more for good morals. We love 'the Gothic' much, but we love pure Christianity more; and no doubt it is a happy state of things when we can have our love for both gratified at the same time and by the same institutions. But when architectural losses are all we have to pay for moral and religious reformations, we think the bargain a very good one, and worthy to be congratulated and gratefully remembered by all the wise and good."—Pp. 223, 224.

The conclusion of the work is appropriately given in the words of Knox himself, who, in addition to being a powerful actor, has vigorously chronicled the achievements of the period:—

"Nor was it only the Church Courts that exercised this disciplinary jurisdiction; the magistrates of all the cities and principal towns of the kingdom zealously seconded the Church in her efforts to restrain vice and impiety, and to promote habits of religion, sobriety, and purity among the people. The municipal records of that age are full of examples of such an exercise of civic authority; and occasional instances occurred, in which the punishments inflicted upon offenders were so severe and ignominious, as to excite sympathy and tumultuous opposition on the part of the less religious and moral portion of the community. Still, on the whole, these records of municipal zeal form an honourable memorial of the Reformers of the age. They show what an earnest spirit of improvement was diffused by the young Church throughout the whole of society, and what a powerful current of new moral life was poured at that era into all the arteries of the nation. The methods adopted, indeed, to bring about a renovation of the national life were not always such as we can now approve. Both civil and ecclesiastical power was often, as we must think, unduly stretched to gain the ends of public religion and morality. But it was a grand thing to witness almost a whole nation in earnest to prosecute such noble aims. And it was a splendid testimony to the purity, and power, and usefulness of the Reformed Church of Scotland and her Presbyterian order, that it was under her teaching and discipline that a nation which, of all European peoples, had become the most corrupt in religion and morals, was enabled to recover itself from that debased condition, to shake itself from the dust, and to put on again the beautiful garments of truth and righteousness, and to enter upon a new and high career of Christian civilisation and progress, upon which it has never ceased to advance to the present time.

"Well might John Knox, the great hero of this Reformation, exclaim, on looking back from the year 1566 upon the immense difficulties which had been overcome, and the splendid triumphs which had been won—'How potently God hath performed

in these our last and wicked days the promise that is made to the servants of God, that they that wait upon the Lord shall renew their strength; they shall lift up the wings as the eagles; they shall run, and not be weary; they shall walk, and not faint. For what was our force? What was our number? Yea, what wisdom or worldly policy was in us to have brought to any good end so great an enterprise? And yet in how great purity God did establish among us his true religion as well in doctrine as in ceremonies! To what confusion and fear were idolaters, adulterers, and all public transgressors of God's commandments within short time brought! The public order of the Church, yet by the mercy of God preserved, and the punishment executed against malefactors, can testify unto the world. For as touching the doctrine taught by our ministers, and as touching the administration of sacraments used in our churches, we are bold to affirm that there is no realm this day upon the face of the earth that hath them in greater purity; yea, we must speak the truth whomsoever we offend,—there is none, no realm we mean, that hath them in the like purity. All praise to God alone, *we have nothing within our churches that ever flowed from that "Man of Sin."* And this we acknowledge to be the strength given to us by God, because we esteemed not ourselves wise in our own eyes, but understanding our whole wisdom to be but mere foolishness before our God, we laid it aside, and followed only that which we found approved by Himself. Our First Petition was, "That the reverent face of the primitive and apostolic Church should be reduced again to the eyes and knowledge of men." And in that point we say that God has strengthened us TILL THE WORK WAS FINISHED, AS THE WORLD MAY SEE." Pp. 262-264.

We again cordially wish Professor Lorimer's work a wide circulation, and we have to express our obligation to the publishers for the use of two of the exquisite illustrations with which it is adorned. The style in which the volume is produced reflects great credit on all engaged in its preparation. There is no illustrated work which we can more earnestly recommend, and, connected with the approaching Commemoration, we hope a large number of our friends will possess themselves of *The Scottish Reformation*, as a tasteful and fitting memorial of the great events which it records, and which are so eminently deserving of thoughtful study by all who estimate aright the precious blessings which the Reformation conferred.

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#### OPENING OF THE NEW JESUIT CHAPEL AT EDINBURGH.

If anything is necessary to prove the rapid progress which Jesuitism and Popery are together making in this land, enough is surely furnished by the opening of a capacious chapel for the Jesuit priests in the capital of Scotland, on Sabbath, the 8th of July last. It is a solemn consideration, that in this very year, when God is in his providence summoning the friends of evangelical truth to celebrate the complete national overthrow of Popery in Scotland three hundred years ago, that the same deadly enemy of the Gospel of peace has been permitted to obtain a strong foothold in the capital, with a view to the overthrow of all that can be prized as the distinguishing characteristics of Scotland and her people. Is it not humiliating that, at the moment when Roman Catholic countries—ground to the very dust by the despotism and treachery of Antichrist—when these are rising as one man, and banishing the Jesuits from their shores, that in this country, where Jesuitism is unlawful, they should be allowed unblushingly to concoct and carry on plans for our destruction?

The *Glasgow Free Press*, the organ of Romish bondage in Scotland, is glorying over "last Sunday," which it declares to have been "a great day at Edinburgh;" as such an event as the opening of this Jesuit chapel is



much more joyful "in a land where there remain scarcely any traces of the [Roman] Catholic faith." It declares that—

"The missionaries to whom the Church owes this fresh success in Edinburgh are of the Order which would appear to have been raised up by God at the time of the so-called Reformation, specially for the greatest and most prolonged conflict His Church has had to undergo. About a year ago, through the exertions of the revered Bishops of the eastern and western districts, that glorious Order opened missions in Edinburgh and Glasgow, and already their success has been great."

This structurè (which has been planned by one of these priests, thus saving the expense of an architect) is put down in Lauriston, at the head of the West Port, and forms a connecting link with the schools of the "Sisters of Mercy" and St. Margaret's Convent, on the one hand, and their "Normal" school, Cowgate, and Broughton Chapel, on the other. Both from its position and its dimensions, in the language of the *Free Press*, "it is clearly built for hard work," for "it is capable of holding somewhere about 2000 people." There is something very significant in the following sentence, when recalling the dark deeds of falsehood, perjury, and blasphemy, of which these "fathers" have been the exponents, under the guise of the sacred name of Jesus:—

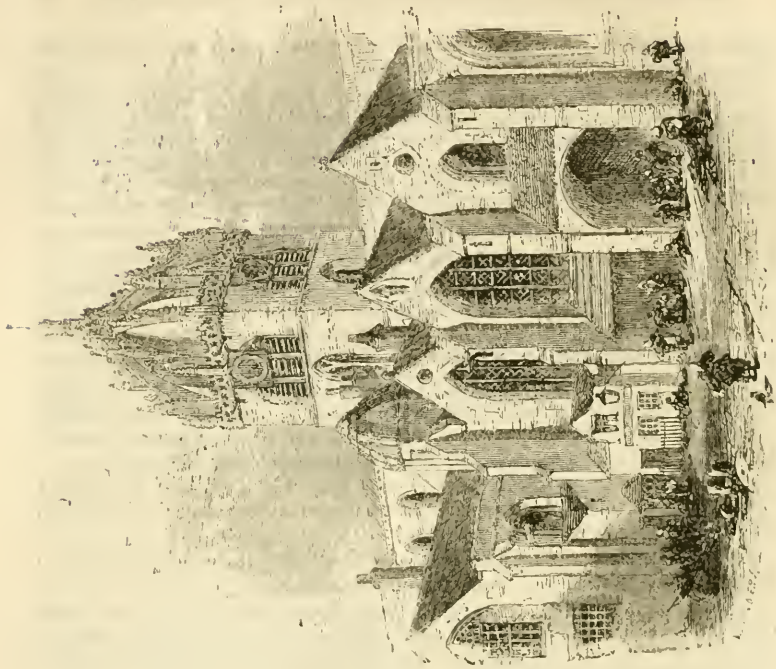
"The whole building is windowless, their place being supplied by skylight domes, which we will venture to suggest to the good Fathers should be shaded with blinds of some kind or other."

Over the entrance of this building we read,—"*Ad majoram gloriam Dei*"—to the greater glory of God; and within we are told,—

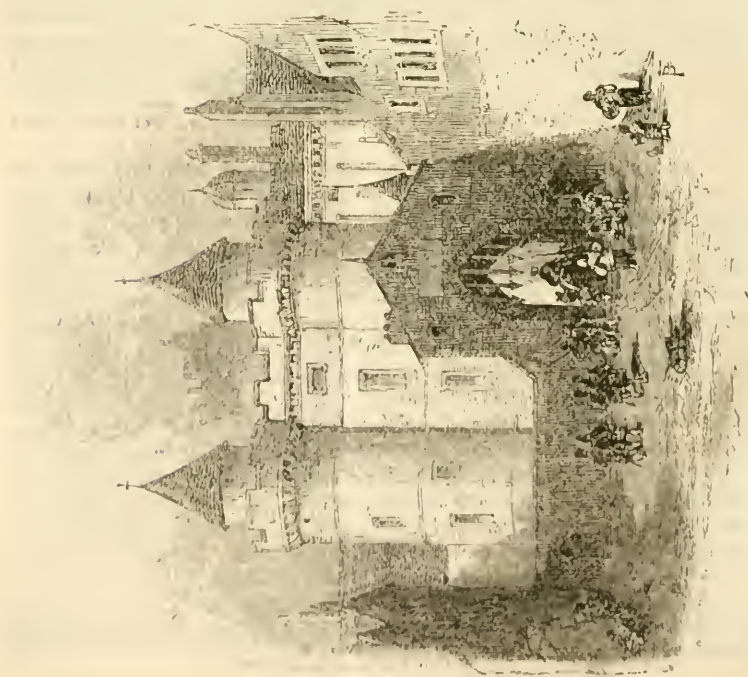
"The plain deal pulpit projects from the nave wall on the Gospel-side, and is entered through the wall from behind; a banner hung in front of it with the inscription, 'He was born to be crucified.' At its side is a Calvary from Munich, presented by the Dowager-Duchess of Lothian. Facing the people, and against the square pillar at the Gospel corner of the apse, is a beautiful image of our Immaculate Lady, treading under her feet the Old Serpent and his favourite fruit, and holding in her fair hands the flower of innocence. On either side of the altar, against the sanctuary wall, are hung pictures of S. Aloysius and S. Stanislaus. The rest of the church is quite unadorned; but we learned that it is intended, so soon as means are supplied, to cover the walls with representations of various passages of the Life and Passion of Him whom the Society of Jesus exists to preach, and the very walls of whose church are thus made to preach Jesus."

In one word, nothing is to be spared by these Jesuits to further the overthrow of Gospel purity in Scotland. Dr. Gillis, the Popish bishop, made an oration on the text, "Thou art Peter," &c.,—of course assuming everything and eulogizing the Jesuits to the skies. In the course of it he stated that this order, "called into existence at the time of the Reformation, as it has been called, was evidently designed to stem the torrent of that fearful outbreak of human pride and human viciousness." This calumny is only what might be expected, as also the affirmation that "it is worthy of remark that this Order has never needed to be reformed." Consequently he takes good care, in speaking of this Order, to "avoid all those trashy differences which can never be otherwise than most disedifying." The *Free Press* states, at the close, that the *Te Deum* was solemnly sung:—"Thus," says this Popish reporter, "ended a day full of future blessings for Edinburgh, spreading, let us hope, like the widening circles on the water's surface, far and far around." And further, that "the Rev. Fathers Corry, Mahon, and Amherst, are to have the charge of the mission. Father Blackett has been appointed superior of St. Aloysius College, Glasgow."

Let every inhabitant of these cities, every Protestant in the land, make full inquiry in the light of history what special blessings these Jesuits are likely to confer.



ST. GILES CHURCH.



HOLY ROOD

AS THEY EXISTED AT THE REFORMATION.

THE BRITISH GOVERNMENT AND THE CHURCH OF ROME.

We shall now shortly look at the position of the Church of Rome in *Great Britain*.

The number of persons professing the Roman Catholic religion cannot be ascertained, in consequence of the defective manner in which the census has been made on this particular point. Some have estimated the number to be 900,000, and others to be 2,000,000. We consider the latter to be an exaggeration.

It, however, appears from a report presented to William III., that the number of *free-holders* in England and Wales professing Romanism was 13,856, and the number of persons, 27,696. In 1780 the number of the latter was estimated at 69,376. It would thus appear that the Popish population has increased prodigiously in our day. But this can be accounted for by the large *immigration* into England and Scotland from Ireland. It was ascertained, at the census of 1851, that out of the entire population 733,866 were born in Ireland, and probably a large majority of them were Roman Catholic, and their children with few exceptions, would be brought up in the Church of Rome.

From the census of 1851, the following facts have been ascertained in reference to the Popish Church in Great Britain :—

	No. of Places of Worship.	No. of Sittings.
1. In England and Wales there are .....	570	186,111
2. In Scotland there are .....	104	41,040
TOTAL,.....	624	227,151

In reference to attendance on 30th March 1851, the following is the result :—

	Attendance in Places of Worship.
1. In England and Wales,.....	383,630
2. In Scotland, .....	33,337
TOTAL,.....	416,967

In reference to chapels, it appears that in 1780 there were only 200 Popish chapels in England, but, in 1829, they had increased to 394, showing an increase of 194 in fifty years ; and from the following Table it would appear that during the last thirty years the Popish Church has been exceedingly active in Great Britain :—

	In 1829.	In 1858.*	Increase.
Number of Priests, &c., in Great Britain.....	477	1222	745
„ of Chapels, &c., do. ....	449	926	477
„ of Monasteries do. ....	..	34	34
„ of Nunneries do. ....	..	110	110
„ of Colleges do. ....	..	11	...

It thus appears that during the last thirty years Popish chapels have more than doubled ; priests are nearly threefold ; whereas monasteries, altogether illegal, amount to thirty-four, and convents to 110. Of eleven Romish colleges, *ten* are in England and *one* in Scotland.

\* *Vide (Roman) Catholic Directory, 1859.* Burns and Lambert, London.

This gives but a *general* view of the progress of Rome in Great Britain. It is most instructive to inquire into the *particular* localities in which Rome is more actively engaged. It will be seen from the following Tables that where Protestantism is weakest Rome is strongest. Our comparison shall only extend to the last two years, and is compiled from the Popish Directories of 1857 and 1859 :—

GENERAL SUMMARY of Popish Chapels, Priests, Monasteries, and Convents in Great Britain during 1857-59, showing the increase during these two years.

LOCALITY.	Chapels.			Priests.			Monasteries.			Convents.		
	1857	1859	Increase.	1857	1859	Increase.	1857	1859	Increase.	1857	1859	Increase.
<b>I.—ENGLAND.</b>												
Westminster .....	56	59	3	129	138	9	5	6	1	18	17	...
Southwark .....	79	83	4	90	102	12	3	4	1	10	8	...
Hexham .....	63	64	1	72	75	3	3	...	...	4	6	2
Beverley .....	75	78	3	93	93	...	3	5	2	7	8	1
Liverpool .....	94	96	2	166	164	...	2	4	2	12	13	1
Salford .....	47	52	5	72	82	10	1	4	3	9	10	1
Shrewsbury .....	53	50	...	52	50	...	1	2	1	3	3	...
Newport & Menenia.....	35	33	...	29	33	4	...	...	...	3	3	...
Clifton .....	37	35	...	50	52	2	2	2	...	3	5	2
Plymouth .....	26	31	5	28	28	...	...	1	1	3	3	...
Nottingham .....	42	45	3	47	52	5	3	3	...	5	5	...
Birmingham.....	93	93	...	132	138	6	3	3	...	19	20	1
Northampton .....	30	30	...	25	29	4	...	...	...	2	3	1
Total in England.....	730	749	26	985	1036	55	26	34	11	98	104	9
<b>II.—SCOTLAND.</b>												
Eastern District .....	57	60	3	37	38	1	}	...	...	6	6	...
Western District .....	71	79	8	59	68	9						
Northern District .....	33	38	2	28	37	9						
	894	926	39	1109	1179	74	26	34	11	104	110	9
Add Bishops and Priests Unattached .....	...	...	...	53	43	...	...	...	...	...	...	...
GRAND TOTAL.....	894	926	39†	1162	1222	74‡	26	34	11‡	104	110	9

A minute comparison of this summary will afford much instruction as to the movements of the Church of Rome in *particular* localities. In *West-*

\* A decrease of 3, 2, and 2, respectively, making in all, 7.

† This shows an increase of 39, but as there is a decrease in three localities of 7, the actual increase over the whole is 32.

‡ This shows an increase of 74, but there is a decrease of 4 in localities and 10 in the unattached; hence the actual increase is 60.

§ This shows an increase of 11, but we think there is an error in reference to Hexham; hence the increase is 8.

|| The actual increase is 6.

minster, for example, three chapels have been erected during the last two years, nine additional priests have been stationed, one convent withdrawn, but a monastery added.

In *Southwark* four new chapels have been built, *twelve* additional priests added, two convents withdrawn, but one monastery added.

In *Salford* again, no fewer than five chapels built, ten additional priests, three additional monasteries, and one new convent; and so on, throughout the table, each locality has its own peculiarities, and the Church of Rome plies her tactics accordingly.

We shall now glance at the position of the Church of Rome in *Ireland*.

This is a branch of the subject which has been too much overlooked by Protestants in England and Scotland. They have too fondly imagined that the Romanism of the sister isle can have little or no influence upon the Protestantism of Great Britain. But this is a mistake, when we consider that, in her attack upon Protestantism, the Church of Rome is one, wherever her branches may be. Very recent events have demonstrated that the bonds of unity between Irish and British Romanists are increasing every day. Consider for a moment the recent visit of Dr. Wiseman to Ireland, and the conclave of bishops and other dignitaries lately held in London. Consider also, that Maynooth sends forth her priests not only to the various districts of Ireland, but to all the localities of England, Wales, and Scotland, as well as to the British colonies. Hence a unity of sympathy and of aim permeates the whole of the priesthood. That aim is, to dethrone Protestantism in Great Britain, and erect Romanism upon its ruins. Consider again, the great emigration from Ireland to England and Scotland, the majority of the emigrants being Romanists. Here a cord of unity is stretched from Britain to Ireland, and the priests are wise enough to strengthen that cord, through the feelings of patriotism which beat in the Irish breast. Consider again, that the "Irish Brigade" in Parliament is under the advice and counsel of Dr. Wiseman in London, and hence the concert and aim, worthy of a better cause, which are constantly exhibited by the Popish tactics in Parliament. It is unwise, therefore, to ignore the force of our enemy in Ireland; and hence we shall glance at Rome's position in that country.

SUMMARY of the POPISH CHURCH in IRELAND, arranged according to Provinces, compiled from Battersby's *Roman Catholic Directory* for 1859.

PROVINCE.	Bishops and Archbishops.	Parish Priests.	Curates.	Churches.	Convents	Numberes.	Monasteries and Schools of Christian Brothers.	Colleges and Seminaries.	Regular Clergy, Abbots, and in Colleges.
1. Ulster, .....	12	355	411	752	8	14	8	10	53
2. Leinster, .....	4	171	374	464	23	62	31	14	218
3. Munster, .....	9	307	443	681	30	46	54	3	114
4. Connaught, .....	7	184	189	387	16	21	18	4	50
Grand total, 4 Archbishops, &c.	32	1017	1407	2284	77	143	111	31	465

N. B.—It is added, "The exact number of Regulars has not been returned in some places; they are about 475. Total of all the (Roman) Catholic Clergy, 2925, being 64 above last year."

This gives us but a faint idea of the vast and powerful machinery of Rome in Ireland. If we turn to *Dublin* alone, we find that the educational organization, under the name of "Christian Doctrine Confraternities in Dublin," is composed of the following:—

1. Male Teachers, .....	851
2. Female do. ....	791
Total number of Teachers in 20 Schools of this class, .....	1642
1. Number of Pupils at the above, <i>Males</i> , .....	10,580
2. Ditto, .. .. . <i>Females</i> , .....	9,850
Total number of Pupils, .....	20,430

This vast array of teachers and pupils in *monastic* seminaries in Dublin is only a portion of the machinery for training up children in Popery in the metropolis of Ireland. There are, besides, in and near Dublin, no fewer than forty nunneries, with 639 "Religienses," besides chaplains and prioresses, having under them 7500 pupils; and all these are in addition to the *national* schools under the control of priests and Popish teachers. If such be the educational institutions for propagating Popery in Dublin alone, we can estimate very imperfectly the extent and power of the other propaganda throughout the length and breadth of Ireland.

#### POPISH TACTICS IN PARLIAMENT.

*Letter from our Parliamentary Correspondent.*

THE Roman Catholic Charities Bill, which I noticed in my last communication, has, after a good deal of reluctance to bring it forward, suddenly been attempted to be pushed through by Mr. Bowyer at very inconvenient hours. It must not be forgotten, that the object of this measure is to bring the Romish charities under the operation of the general law of the country, from which they have been for too long exempted; and so far the measure may be regarded as having a good object. But then the danger is, that the provisions of the bill may legalize by a side-wind what other statutes have expressly condemned; and this, there can be no doubt, was attempted to be done. For instance, the first clause—the meaning of which, as the Attorney-General explained he understood it, was, or ought to have been, that where the support of a school was coupled with prayers for the dead, the former object should be carried into effect, while the latter was left to the ordinary operation of the law against superstitious uses—was so cunningly framed, that it would have legalized not only those prayers for the dead, but would have imparted into our legislation a sanction of the whole body of the Romish canon law. The public are indebted to Mr. Walpole and Mr. Henley, as well as Mr. Newdegate and others, for the exposure of this trick. The clause was struck out of the bill, and the Attorney-General undertook to frame a clause that should be in accordance with the wishes of the House. It is no wonder, therefore, that these exposures, together with the disingenuous conduct of the Romanists in pushing their bill forward at such unseasonable hours, should have awakened the spirit of resistance among some of the members; and on Thursday night some members, pretty equally distributed on both sides of the House, among whom Mr. Newdegate, Mr. Stewart of Cambridge, and Mr. Worner of Norwich were conspicuous, kept dividing on questions of adjourn-

ment till nearly four o'clock in the morning. The second clause, which sanctions the variations Romish priests may have made from the wills of the donors in times past, was at last agreed to, with this important modification, that the change should not have been made from a charitable to any private use not charitable. This was all the progress that was made, and it is quite clear now, that the other clauses of the bill will receive an examination equally searching.

Your readers are aware that for some time past the Romish priests have been using every effort to obtain an official right of admission into the English Union Workhouses, and to have a room set apart for them, with all appliances to boot, in which they may celebrate the mass. They moved in a stealthy manner to accomplish this object a year or two ago; and favoured by having a secretary of the Board of their own persuasion, with a good-natured, easy man for president, they succeeded as far as the authority of the Board was concerned. But the sturdy Protestantism of England took the alarm: the Guardians of the poor throughout the country corresponded together, and determined to resist the orders of the Board for the admission of right of Romish priests; and it was found, moreover, that they had no power by the Act of Parliament to make any such order. The Board soon discovered their mistake, and explained away their blunder by representing it as a mere suggestion or permissive authority, which they were at liberty to attend to or not, as they pleased. Of course they did not please; and from that day till now the permission has remained a dead letter. But last night a bold attempt was made to clothe this power of the Romish priests with the authority of law. The English Poor-law is not what is called a permanent Act of Parliament. It is passed only for a term of years, in order that, as the condition of the country and the state of the poor alter from time to time, new improvements may be introduced into the law. The bill that was last enacted expires during the present year; and as the House of Commons has rather more on its hands already this session than it can accomplish, without undertaking in addition a reform of the English poor-law, a continuance bill, as it is called, has been introduced—that is to say, a bill to continue the present law exactly as it stands for a short time, till the House can find time to attend to it. One would think that, as the impossibility of dealing with the question at present must be apparent to every one, there would be no opposition to such a bill, no attempt to introduce new matter into it, but that it would be allowed to pass as a matter of course. But the Romanists ought to have this justice done to them—their example might be copied to some extent by the Protestants—that they never miss an opportunity of most pertinaciously putting forth the claims of their religion. The bill was to be advanced a stage last night, when Lord Edward Howard was put forward to insist on the introduction of a clause into the bill, giving a Romish priest power to enter a Union Workhouse without the consent of the Guardians, to visit the members of his own faith, to perform the mass, and to catechise the children. It was farther insisted that the children of Roman Catholic parents should be given up to his charge, even though the surviving relations of the child should be against it. This Lord Edward Howard, it may be mentioned, is the brother of the Duke of Norfolk, and sits for his brother's close borough of Arundel. He is, in fact, the only Roman Catholic member that England sends to the House of Commons, and would cease to be the exception he is if he had any other constituent than his Roman Catholic brother. It may farther be worth mentioning about him

—as we shall no doubt hear of him again in connexion with this question—that he was the bridegroom selected for Miss Talbot, the near relative of the late Earl of Shrewsbury, whose case made so much noise in the House of Commons some years ago, on a petition from her stepfather that her guardian, Lord Shrewsbury, was bringing her up for a nun, and with an apparent design that all her wealth should go to the nunnery. That scheme was frustrated by means of the petition. The Lord Chancellor, Lord Cranworth, whose ward she was, changed her guardians, and she soon afterwards married the nobleman who is now raising an agitation on the workhouse question, which was better for her, at all events, than being immured in a convent.

But it is time to turn from his lordship to the fate of his motion. His proposal was very ingeniously contrived. The time of the present session has been so muddled away, one hardly knows how, that Government are at their wits' end to push the necessary business through the House, with but faint hope that even the month of August will see the end of it. Hence nothing annoys them more than opposition, and they are ready to hurry it off at almost any price; so, when Lord Edward Howard made his motion, about one o'clock this morning, Mr. Villiers, the present President of the Poor-Law Board, attempted to coax him into giving it up at such a period of the session, and even then threw out a hint that it was hardly in order. The Speaker, however, settled the point of form in the mover's favour; and as for withdrawing it, without some valuable consideration, all the Irish members gathered round him in chorus, and shouted that such a thing was not to be listened to. So Mr. Villiers, who, though a fair sort of politician, has no very fixed opinion on such matters, intimated, in general terms, a leaning towards the means Lord Edward had endeavoured to embody in his clause, and stated that part of its object could be accomplished by the Board itself, even as the law now stood, and that the other portions should receive a favourable consideration when the Government come to deliberate on what the new Poor Bill should contain.

Here, then, is work cut out for the Poor-law Guardians throughout the kingdom. They have already successfully resisted the attempt of this Poor-Law Board to thrust the Popish priests upon them; but then the resistance was easy, for the law was avowedly on their side. But the case will be entirely altered if the law itself be changed. Their business must therefore be to watch with great vigilance the bill which the Government may introduce in a future session; and if the obnoxious provision is contained in it, to resist it to the last. With their organization through the country, they ought to be able to drive back any such attempt. Let them take an example from the case of the Dissenters and the Census Bill. The Government cannot be more urged by the Romanists to let the priests into the workhouses than their own hearts were set upon, and they were more urged by the Churchmen to enumerate the religious professions of the people; and yet, by the determined opposition of Dissenters, they were reluctantly compelled to give up the point. Here, Churchmen and Dissenters will unite in the opposition; and without mentioning an opinion on the Census dispute, it may solely be said, that the Workhouse question is far more clear, and the justice of keeping out the priests is far more desired. For, in truth, they have already all that in reason ought to be claimed by them. To all inmates of the Workhouse that express a desire to see them, they are admitted at all reasonable hours—a privilege which is extended to Dissenting teachers, and with which they are quite satisfied. But this privilege is held at the good



pleasure of the Guardians, and it is that that galls them; for if one of their fraternity should engage in the work of proselytising, or in any way annoying the Protestant inmates—a trick they are fond of performing—the privilege is withdrawn, and they are deprived of the right of entering a place where they have abused the liberty allowed them. But if the right of entering were once conceded to them by law, there would be an end to all restraint; they might proselytise as much as they pleased; and all that would be left for the Guardians in such a case would be to remonstrate. And what effect would that have? Even the Central Board would be powerless. They might indeed attempt to exclude an individual; but suppose, as sometimes happens in Ireland, where the right is conceded, the Bishop refuses to send another, the law would be imperative that a Romish priest should be allowed to enter; no other comes but the one who has already made himself obnoxious; they must either disobey the law or knock under to the Popish intruder. Surely it is better to resist this at the outset than to find, when too late, that the Protestant feeling of the country is to be daily outraged by a handful of Irish immigrants. But, judging from the spirit formerly shown by the Poor-law Guardians, there is no fear that they will in the future fail in doing their duty.

There seems great doubt if the Roman Catholic Charities Bill will pass this session. It has been delayed by the absence of Mr. Bowyer, whose father has just died, leaving him the title Sir George Bowyer, and a large, though heavily encumbered, estate in Berkshire. It is said, however, that the hon. member has taken the vow of celibacy and poverty, so that the priests will probably get his life-interest of what remains over the demands of the mortgagees. He has since returned to the House, and shocked everybody by wearing no mournings for his father, but walking in an ordinary dress of light-gray trowsers. Three clauses of the bill have been passed after much discussion; one of them, it is sad to say, allows the privilege of mortmain to the Romanists in a way in which it is denied to Protestants, and even to non-religious charities; but there are several amendments still on the paper, and after passing the Commons, it has still to go through the House of Lords. It would be well if a good bill could pass, for it is high time that the Romish charities were brought under the dominion of law.

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#### EXTRACTS FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

**CHANGE OF OFFICE.**—In order to accommodate the Colonial Church and School Society, who needed additional office-room, the Committee of the Protestant Alliance have removed to No. 7, Serjeants' Inn, to which address it is requested that all future communications may be sent.

The Memorial to Lord Palmerston respecting the appointment of Mr. Turnbull, as calendarer in the State Paper Office, has already received 2500 signatures. Our subscribers and friends, who intend signing, are requested to send in their names *immediately*, as the memorial will be probably presented in a day or two.

[A similar memorial from Scotland is subscribed by nearly 3500.]

The Earl Stanhope called attention to the present state of our diplomatic relations with the Court of Rome, and urged the importance of having an ambassador or other high official there. He referred to the 3d sect. of 11 & 12 Vict. cap. 108, passed in 1848, by which it is enacted that it shall not be lawful for Her Majesty to receive "any person who shall be in Holy Orders of the Church of Rome, or a Jesuit, or member of any other religious order of the Church of Rome," and stated that such restriction gave offence to the Court of Rome.

Lord Wodehouse stated that "the matter was entirely one of time and opportunity. If at any time the Sovereign of Rome should express a wish that a minister should be sent there, undoubtedly Her Majesty's Government would make no objection."—*Times*, June 9, 1860.

In reference to the Workhouse Question the *Tablet* remarks:—

"What our right is, and the principle on which we base the demand of anything is, that adults and children are to have their spiritual as well as their temporal wants supplied out of the common fund to which we are contributors. It is by this right and on this principle that we require paid Catholic chaplains for workhouses, and paid chaplains, schoolmasters, and schoolmistresses for schools. The bishops have, we understand, approved and authorized this demand, so it is a safe one to make, and we have not only the political right to make it, but we have the authorization necessary for any attempt to settle a question relating to spirituals."—*Tablet*, June 30, 1860.

Extracts from the last Report of the (Romish) Society for the Propagation of the Faith:—

Receipts in 1859, from England, . . . . .	£1,781	3	2
... .. Scotland (Eastern District), . . . . .	37	5	7
... .. (Western District), . . . . .	73	1	7
... .. Ireland, . . . . .	7,316	16	1½
<b>Total Receipts in Great Britain and Ireland, . . . . .</b>	<b>£9,208</b>	<b>5</b>	<b>5½</b>
<hr/>			
Payments in Scotland, To Dr. Gillis, . . . . .	£1,080	0	0
... .. Dr. Murdoch, . . . . .	1,080	0	0
... .. Dr. Kyle, . . . . .	880	0	0
... England, To Dr. Wiseman, Westminster, . . . . .	640	0	0
... .. Dr. Briggs, Beverley, . . . . .	480	0	0
... .. Dr. Ullathorne, Birmingham, . . . . .	560	0	0
... .. Dr. Clifford, Clifton, . . . . .	360	0	0
... .. Dr. Hogarth, Hexham, . . . . .	480	0	0
... .. Dr. Goss, Liverpool, . . . . .	400	0	0
... .. Dr. Brown, Newport, . . . . .	492	16	6
... .. Dr. Roskell, Nottingham, . . . . .	680	0	0
... .. Dr. Vaughan, Plymouth, . . . . .	460	0	0
... .. Dr. Turner, Salford, . . . . .	640	0	0
... .. Dr. James Brown, Shrewsbury, . . . . .	480	0	0
... .. Dr. Grant, Southwark, . . . . .	2,224	0	0
... .. To the Marist Fathers, . . . . .	2,060	17	0
... .. To the Fathers Oblates of Mary Immaculate, . . . . .	2,580	0	0
... Ireland, . . . . .	3,480	0	0
<b>Total payments in Great Britain and Ireland, . . . . .</b>	<b>£19,097</b>	<b>13</b>	<b>6</b>

In the same Report it is stated that a *second monastery* was opened on June 2, 1859, near Perth, Western Australia; the walls of which it is said, will "become a rampart for the innocence and integrity of monastic life, amidst savage paganism and civilized heresy (Protestantism); and it may be for the benefit of ignorant natives and strayed Protestants."

A deputation of Roman Catholics waited, on the 11th of June, on Sir G. C. Lewis, in reference to religious instruction, &c., to Roman Catholic prisoners; and Sir G. C. Lewis is reported to have said, in reply, "that he would at once acknowledge that he was not prepared to defend either the principle or practice which prevailed in jails with respect to religious instruction. It was clear, and Mr. Langdale had acknowledged, that it was too late in the Session to make any attempt at legislation, and he could only promise that the matter should be fully considered."—*Tablet*, June 16, 1860.

After an absence of 300 years, the Order of the Dominican Friars is about to return to Newcastle, to assume for a lengthened period the St. Andrew's Mission, and to found a church and monastery in that parish.—*Newcastle Daily Chronicle*.

Books.—"Novelties of Romanism," by C. H. Collette, a work full of valuable chronological and other information on Popery, will shortly appear. Price 2s. to subscribers. Orders will be received at the office of the Protestant Alliance.

JOHN MACGREGOR, Hon. Secretary.  
CHARLES BIRD, Secretary.

## WORKS OF EARLY SCOTTISH REFORMERS.

LETTER BY PROFESSOR LORIMER.

*To the Editor of the "Bulwark."*

LONDON, July 17, 1860.

MY DEAR SIR,—It has occurred to me that it would be extremely desirable to take advantage of the interest which is at present excited in the public mind of Scotland, on the subject of the Reformation, in order to accomplish a literary undertaking bearing upon the history of that great event, which we can scarcely expect to see carried out by the ordinary methods of publication. It is a fact not generally known, that there are not a few highly valuable and interesting tracts of the earlier periods of our Reformation, particularly those of Alexander Alesius—the noble defender of the right of the nation to possess and to use the word of God in its vernacular tongue, which are in danger of being lost, as they now exist in only one or two copies. Is it not high time to take steps to save them from perishing? There are other productions again, of that interesting time, particularly those of our Reformation poets, which have become so scarce and dear, that they are now only to be found in the hands of literary antiquarians; while no attempt has even yet been made to bring together, into one well-digested and well-elucidated collection, the numerous letters of the Reformers, and the original papers which still lie unpublished in the State-Paper Office, the British Museum, and other repositories, or which lie scattered and concealed from general view in the bulky published collections of Sadler, Forbes, Haynes, and others. It would obviously be of public importance that something should be done to supply these *desiderata*; and in six octavo volumes, to be published by subscription at a moderate price, all that is necessary and desirable could well be accomplished. Of these six volumes, two would be occupied with the Reformation tracts of Alesius, John Gaw, Sir John Borthwick, and others; other two, with the Reformation poetry of Sir David Lindsay of the Mount, and the Gude and Godly Ballads of John Wedderburn; and the remaining two with a complete collection of Letters, and other original papers. The whole of the volumes to be carefully edited with biographical and historical prefaces, notes, and other elucidations.

If this proposal were introduced to the Tricentenary Convention about to assemble in Edinburgh, by the committee charged with the management of the commemoration, I have no doubt that it would be favourably received and taken up with spirit; and if so, no difficulty would be found in obtaining the aid of some respectable publisher to carry out the design.

Commending the proposal to the attention of your readers, and to your own countenance and support, I remain, dear Sir, yours very faithfully,

PETER LORIMER.

*P.S.*—If the Wodrow Society had continued its operations for a few years longer, it would probably have overtaken all that is now proposed; but its sudden demise prevented it from accomplishing more for the literature of the Reformation period, than the publication of Mr. Laing's invaluable edition of Knox's History, all its other publications having reference to later times.

## TRACTARIANISM IN THE DIOCESE OF EXETER.

*To the Editor of the "Bulwark."*

PLYMOUTH, June 15, 1860.

SIR,—Having from the commencement of your interesting and faithful Protestant publication been a subscriber to it, and joining heartily in the commendations which have so repeatedly been given in the work as the exponent of sound Protestant principles, and the unflinching denouncer of the Romish heresy, and her sister the Tractarian schism, I take the liberty of sending you a few particulars of a circumstance which has recently occurred in this town; and though it may be thought by some that such is of interest to those only who reside in this diocese, yet I conceive it to be right that the members generally of the Established Church of England, who sincerely protest against the lamentable and delusive errors which unhappily have for some years been gradually introduced by unfaithful bishops and deacons, should

know of the recent conduct of the Bishop of Exeter, when here very recently performing his episcopal duties, and where; it is well known, the Bishop's Romanizing doctrines and practices have *not* been countenanced by the majority of our resident clergymen, though it is to be regretted that a more decided stand has not been taken by them against his inconsistent and domineering orders and proceedings.

It cannot be forgotten by many of your readers the excitement which was created, throughout this part of England especially, a few years since, when a young clergyman, named Prynne, was appointed (I believe by the bishop to the incumbency of St. Peter's, in this town, and who commenced his ministrations by a very strict adherence to the innovations, in doctrine and practices, of Dr. Pusey, and became identified with Miss Sellon (who designated herself as "*ye Ladye Superior*"), and a goodly number of the "Sisters of Mercy," as their chaplain, where the *Confessional* was introduced, which led to such proceedings as loudly called for and obtained public interference. After a court of inquiry was held, and Mr. Prynne's conduct as *confessor* denounced, it became known to the late excellent Queen-Dowager, who had been induced, under false representations, to become a subscriber to Miss Sellon's "Popish Institute" (for such it was properly designated)—when Her Majesty sent a gent eman of her household to make due inquiry as to the truthfulness of reports which were then published; and finding them confirmed, she at once ceased her subscription, and withdrew her patronage. Very shortly after the Bishop of Exeter, not altogether approving of the proceedings at this establishment, declined to be considered any longer as a patron or visitor, though, it is believed, he never gave any instructions to Prynne, the chaplain, to discontinue the confessional, or to conduct the services at St. Peter's in a way more befitting the custom of the Established Church.

I mention these circumstances, because it could scarcely be supposed that, after what had occurred here a few years since, Mr. Prynne should have been selected by the bishop to preach the Visitation Sermon recently at St. Andrew's Church, whose vicar (the Rev. J. Hatchard) has ever been decidedly opposed to this diocesan's Tractarian views, and Mr. Prynne's equally objectionable practices. But the idea of appointing this preacher, who, the bishop knew well, would be offensive to the venerable vicar, and to many other like minded clergymen of this town and neighbourhood, gave him (the bishop) but little concern. The sermon, containing doctrines thoroughly Romish, as stated by a *Roman Catholic* who was present, was preached, and to the great satisfaction of the bishop who took the earliest opportunity of passing an encomium on and thanking him for it, in the presence of a large number of his clerical brethren.

The bishop being by no means popular here, it was expected that there would have been a manifestation of public feeling against him, for selecting such a minister to preach in a church where he very well knew anti-Protestant doctrines were never preached, or the childish ceremonies practised by Mr. Prynne and other Puseyite clergymen adopted; but the bishop was allowed to get into the church without being greeted with unwelcome sounds, which doubtless he remembered were given to him on a former occasion.

It might be supposed that the bishop, from his advanced age (though his faculties are said to be still unimpaired), would not have been able to go through this extensive diocese on his *Confirmation* tour, he sought assistance in this episcopal duty: but instead of being represented by one of our own bishops, he must needs get Rev. Dr. Trower, formerly Bishop of Glasgow, to undertake it. It is pretty well known that this *rev. ei devant* bishop is no worthy successor to the estimable and learned Dr. Usher, but is rather known as an upholder of the heterodox doctrines of the Tractarians; and it is presumed he (Dr. T.) willingly undertook to be the bishop's substitute; though it has been questioned by many whether his doing so could be upheld by canonical law. It was opposed by a worthy clergyman holding a benefice a few miles from this, and it is reported that he wrote to the bishop that he would not sanction the presence of Dr. Trower, as his deputy, in his church. It is more than likely that such remonstrance was made, because the newspapers mention that the *bishop* did go to this parish to perform the rite of confirmation, leaving the Rev. Doctor to undertake that duty in other churches, where the clergymen had not the courage to deal so plainly with their diocesan.

I send extracts from local papers on this subject also, and should be glad to have your opinion whether a bishop, who is or has been connected with the Scottish Episcopal Church, can legally perform episcopal functions in the Established Church of England.

You will perceive, also, that this Rev. Dr. Trower has recently been presented to the Rectory of Truro, the largest town in Cornwall. How far *this* may be regular I

leave for others to determine; but I have seen it stated that Scotch clergymen are, as such, and without other qualifications, inadmissible to English churches. Your views on this matter would therefore be very acceptable to many besides your very obedient servant,  
H. L.

July 14, 1860.

P.S.—Dr. Trower has, within the last few days, been made sub-dean of the Cathedral of Exeter—all these things manifesting the hostility of the old bishop to sound Protestant doctrines and practices.

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#### FATHER GAVAZZI IN ITALY.

THE *Leeds Mercury* says:—The friends of civil and religious liberty will rejoice to learn that Gavazzi has at last been able to fulfil some of his long deferred hopes for the spiritual enlightenment of his beloved Italy. During the months of doubt previous to the annexation to Piedmont, fears of commotion led the Provisional Government of Tuscany to disapprove of everything likely to excite the animosity of the bigoted Popish party; and, consequently, Gavazzi felt it his duty to abstain from public speaking, and, meanwhile, to occupy himself with watching the course of events, and in publishing pamphlets suited to the wants of the times. But since the city of the Arno has been happily secured to the Italian monarch whose constitutional sceptre Gavazzi during his weary exile in England ever loved to extol, the right of the people to hold “peaceful meetings” is acknowledged by the laws; and after his prayerful waiting—painfully felt, though patiently endured—the voice of the Christian patriot has been heard in Florence many times during each week of the past month, in sermons and lectures. The subject of the introductory lecture of a course on “The History of Christianity,” was “The Divinity of Christianity proved from its nature—all love, all union;” and that of the first sermon—“Justification by faith.” Such subjects, and the brilliant, forcible manner in which they were treated by the distinguished preacher, so attracted the Florentines that the moderate-sized hall hired for the services was at once inconveniently filled, the ante-room and approaches being also closely packed with eager and enthusiastic listeners; and could a far larger room be engaged, it would be immoderately crowded, as ten times the number of gratuitous entrance tickets were sought for that the dimensions of the one hitherto used would allow to be issued. Respected by the Government, Gavazzi has met with no open opposition to his fearless attacks on the Papal system, except from the priests, who have impotently sought to lessen his audience by obtaining possession of the tickets of admittance! We find the following notice in a recent number of the Florence newspaper, *L’Unita Italiana*—“Last evening, Alessandro Gavazzi, in one of his lectures on the “History of Christianity,” rose to a height of logic and eloquence truly marvellous. The orator said to his audience that, not having previously solicited anything from them, he felt constrained that evening, by sympathy with a heroic people, to ask the Italian citizens then listening to him to unite in sending succour to Sicily. The response showed the impression that had been produced by the eloquence of the illustrious orator; and we render thanks to him and to the contributors for the sum which has been transmitted to us.”

PROPOSED OUTLINE OF PROGRAMME FOR COMMEMORATING  
THE TRICENTENARY OF THE REFORMATION FROM POPYERY  
IN SCOTLAND IN 1560.

*N.B.*—It is to be understood that the following programme embodies a mere outline of the proposed proceedings, and does not include the names of the many gentlemen who have forwarded, and are yet to forward, Papers to be read on subjects connected with the Reformation, at the daily conferences.

*There will be a Prayer Meeting for the outpouring of the Holy Spirit upon Scotland, for the conversion of Roman Catholics, and for a blessing on the Meetings of the Commemoration, to be held for half an hour every morning, beginning with Tuesday, in the Glass Rooms of the New College, from half-past Ten o'clock to Eleven o'clock.*

**FIRST DAY.**

*Tuesday, 14th August 1860, at Twelve o'clock.*

1. SERMON.—Rev. Dr. GUTHRIE, Edinburgh.
2. LARGE COMMITTEE TO ARRANGE BUSINESS.

*Evening, at Seven o'clock.*

*Chairman*,—The Right Hon. THE LORD PROVOST OF EDINBURGH.

1. DEVOTIONAL EXERCISES.
2. Rev. CANON MILLER, of Birmingham.
3. SIR H. EDWARDS, Bart.
4. JOHN MACGREGOR, Esq., Hon. Sec. of the Protestant Alliance.
5. Rev. Dr. M'CRIE.—The Parliament of 1560.
6. Rev. PROFESSOR KILLEN.—The Hand of God in the Reformation.
7. Rev. Dr. BLAKENEY of Birkenhead.
8. Rev. Dr. BEGG.
9. Rev. Dr. CANDLISH.

**SECOND DAY.**

*Wednesday, 15th August 1860,—Forenoon.*

SECTION I.—*From Eleven o'clock to half-past One o'clock.*

*Chairman*,—SIR JOHN MAXWELL of Polloc, Bart.

1. DEVOTIONAL EXERCISES.
2. ADDRESS.—Rev. Dr. M'NEILE of Liverpool.
3. Rev. Dr. HETHERINGTON.—Toleration, or the Principles of Religious Liberty.
4. PAPERS and CONFERENCES.\*

SECTION II.—*From Two o'clock to Four o'clock.*

*Chairman*,—J. N. MURRAY, Esq. of Philiphaugh.

PAPERS and CONFERENCES.\*

*Evening, at Seven o'clock.*

*Chairman*,—The Right Hon. THE EARL OF RODEN.

1. DEVOTIONAL EXERCISES.

\* Titles and Authors of Papers to be afterwards announced.

2. Rev. PROFESSOR LORIMER, on the Reformers.
3. Rev. WM. ARNOT of Glasgow.
4. The Right Hon. THE EARL OF CAVAN.
5. CHARLES BIRD, Esq., Secretary of the Protestant Alliance.
6. JOHN C. COLQUHOUN, Esq. of Killermont.
7. PSALMODY OF THE REFORMATION, with Illustrations.—Mr. HATELY and Choir.

### THIRD DAY.

*Thursday, 16th August 1860.—Forenoon.*

SECTION I.—*From Eleven o'clock to half-past One o'clock.*

*Chairman*,—J. C. COLQUHOUN, Esq. of Killermont.

1. DEVOTIONAL EXERCISES.
2. ADDRESS.—Rev. Dr. CUNNINGHAM.
3. STRANGERS FROM FOREIGN COUNTRIES AND THE COLONIES.

SECTION II.—*From Two o'clock to Four o'clock.*

*Chairman*,—JOHN HUNTER, Esq., of Hunterston.

PAPERS and CONFERENCES.\*

*Evening, at Seven o'clock.*

*Chairman*,—The Right Hon. THE EARL OF CAVAN.

1. DEVOTIONAL EXERCISES.
2. ADDRESSES regarding REVIVAL OF RELIGION IN GREAT BRITAIN AND IRELAND,—  
BISHOP of DOWN and CONNOR, the Rev. the MODERATOR of Irish Presbyterian Church, Rev. Dr. M'COSH, Rev. Professor GIBSON of Belfast, Rev. Dr. JOHNSTONE, of Tillylish, Rev. THOMAS TOYE, of Belfast, Rev. D. M'COLL, Glasgow, Rev. H. HANNA, of Belfast, Rev. R. KNOX, Belfast, Rev. JAS. FAIRBAIRN, of Newhaven.

### FOURTH DAY.

*Friday, 17th August 1860.*

*From Nine o'clock to half-past Twelve o'clock.*

*Chairman*,—A. THOMSON, Esq. of Banchory.

1. DEVOTIONAL EXERCISES.
2. PAPERS and CONFERENCE ON MISSIONS to ROMAN CATHOLICS.—Representatives of Protestant Reformation Society, London, Church Missions to Roman Catholics in Ireland, Irish Presbyterian Church Missions, Mission to Roman Catholics in Glasgow, &c.

*At One o'clock.*

SERMON by Rev. Dr. COOKE of Belfast.

*At Three o'clock.*

Laying Foundation-Stone of Protestant Institute of Scotland.

\* Titles and Authors of Papers to be afterwards announced.

*Evening, at Seven o'clock.*

Chairman,—The Right Hon. THE EARL OF SHAFTESBURY.

1. DEVOTIONAL EXERCISES.
2. MISSIONS TO ROMAN CATHOLICS, and EFFORTS against ROME.—ADDRESSES by REPRESENTATIVES from
  - (1.) West London Protestant Institute.
  - (2.) Islington do.
  - (3.) South-west do.
  - (4.) Church Defence Society of London.
  - (5.) Church Missionary Society.
  - (6.) Colonial School Society.
3. Rev. Dr. ARMSTRONG, Rector of Burslem, Staffordshire.
4. Rev. A. DALLAS, of London, on MISSIONS to ROMAN CATHOLICS in IRELAND.
5. Rev. Dr. EDGAR, of Belfast, on do.
6. Rev. Dr. CUMMING, of London, on do. in ENGLAND and SCOTLAND.
7. Rev. R. GAULT on do. in GLASGOW.

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### THE NORWICH CASE.

WE beg to thank our friends in Norwich for their ample information in regard to the case of Mr. Vansittart. The case in every form illustrates the degrading effect of the Romish system, especially as a system which hesitates at no lies, perjury, or underhand dealing to accomplish its objects. The people of England will by and by understand it better, and it will be well if they only make the discovery before it is too late.

DR. WISEMAN'S POPISH LITERARY BLUNDERS EXPOSED. By C. H. Collette. London: Arthur Hall, Virtue, & Co.

THIS is a book of great value and profound learning. To all who wish to understand the literary policy of the Jesuits we earnestly recommend it. It is one of the most conclusive and withering exposures of the incompetency and craft of Dr. Wiseman which it is possible to imagine, and it cannot fail to be productive of the best results by deterring others from attempting to pursue a similar course.

THE SPIRITUAL SOVEREIGNTY OF THE POPE. By Rev. Isaac Brock, B.A. London: Bentor Seeley, Islington.

MR. BROCK is the son of the well-known Rev. Mr. Brock, of Bishops Waltham, and he is worthy of his father. He labours with great success in connexion with the Islington

Protestant Institute, and the present able treatise consists of two lectures delivered in Islington and Holloway. The origin of the Papal power is traced with great minuteness and vigour, and the imposture of the whole system most powerfully exposed.

SCOTTISH EPISCOPACY, Past and Present. By Alexander Thomson, Esq. of Banchory. London: Nisbet.

MR. THOMSON is well known as an influential proprietor in the north of Scotland, an active philanthropist, and a man of decided talent. His present publication is very valuable as condensing, into a small compass, a great mass of useful information. Let all in Scotland who wish to understand the question read it, and let all in England who are interested in the attempt to unite the Scotch Episcopalians to the Anglican Church, without forcing the former to lay aside their offensive peculiarities, study this admirable pamphlet.



## NATIONAL COMMEMORATION OF THE SCOTTISH REFORMATION.

THE meetings to commemorate the Scottish Reformation, held in Edinburgh, on the 14th, 15th, 16th, and 17th of last month, have turned out, by the wonderful and gracious blessing of God, to be amongst the most interesting that ever were held in Scotland, or perhaps in any land. Earnest Christian men were present from all parts of Scotland, England, and Ireland, from Holland, Malta, Madeira, Gibraltar, Nova Scotia, New Brunswick, Canada, India, and the Cape of Good Hope. The large and splendid Hall in which the meetings were held remained crowded with a deeply interested audience during the entire four days, and a great spirit of prayer, as well as a cordial spirit of union, seemed to pervade the entire multitude. It was indeed a time of special refreshing from the presence of the Lord; and we are persuaded that none of those who were privileged to be present will forget the impressive scenes which they witnessed, the powerful and eloquent appeals to which they listened, and the bursts of melody in singing the praises of God, to the latest day of their lives. The ample reports also of these proceedings going forth through the public press, cannot fail to have been largely instrumental for good. In a word, the Commemoration was worthy of the great occasion, and when we remember that, on the two previous occasions in 1660 and in 1760, the work in which John Knox was so powerful an instrument in the hand of God, was, from various circumstances, overlooked, it is all the more a matter of thankfulness, that the national gratitude of the Scottish people for such an unspeakable blessing as the Reformation from Popery, should now have been worthily expressed.

To this great meeting every Protestant minister in Scotland, every Nobleman, every chief magistrate and convener of a county was invited by special circular, as well as leading Protestants from other lands. The list of members present amounted to upwards of 400, and the great Hall contained upwards of 2000 persons; indeed, at many of the meetings, not less than 2500 must have been crammed into it.

We subjoin an outline of the actual business which was transacted, which will give those at a distance some idea of the way in which the four days were spent. A more full record of the transactions will be published in the Memorial volume, which will speedily appear. But no record can convey an adequate impression to a stranger of the living scene. Let us bless God for his great mercies, and let us regard the recent meetings as eminently a token for good.

Amongst the many eloquent men who were present, it would be invidious to single out any from Great Britain and Ireland; but the speech of the Rev. Cohen Stuart from Holland will long be remembered, as well as the touching eloquence of the Rev. C. Chiniquy from Illinois. As this remarkable man, no doubt raised up by God like another Luther to do a great work, is to remain, God willing, for some time in Britain, thousands will have an opportunity of hearing him; and we strongly advise all to embrace every such opportunity. We trust that his presence in this country will do immense good, and that he will return with his hands greatly strengthened for his work by the cordial sympathy and aid of the Christians of Great Britain and Ireland.

The practical work also of the Commemoration in laying the foundation-stone of the Protestant Institute of Scotland as a living monument to Knox, and a living means of perpetuating the Reformation, was worthy of the great occasion.

PROGRAMME OF PROCEEDINGS AT THE NATIONAL COMMEMORATION OF THE TRICENTENARY OF THE REFORMATION FROM POPERY IN SCOTLAND IN 1560, on 14th, 15th, 16th, and 17th August 1860, in NEW ASSEMBLY HALL, EDINBURGH, and ROOMS of the NEW COLLEGE (kindly granted for the purpose).

*N.B.*—It is understood that no one but the authors will be held committed by the particular sentiments expressed in the different speeches or papers. The meeting is avowedly one of Protestants holding different views on many points, whilst cordially rejoicing in the great Scottish Reformation of 1560.

*There will be a Prayer Meeting for the outpouring of the Holy Spirit upon Scotland, for the conversion of Roman Catholics, and for a blessing on the Meetings of the Commemoration, to be held every morning, beginning with Wednesday, in the Committee Rooms.*

### FIRST DAY.

*Tuesday, 14th August 1860, at Twelve o'clock.*

SERMON.—Rev. Dr. GUTHRIE, Edinburgh.

LARGE COMMITTEE TO ARRANGE BUSINESS. Rev. Dr. BEGG, Edinburgh, *Convener.*

Rev. Sir H. WELLWOOD MONCREIFF, Bart., Rev. Professor M'MICHAEL, Dr. GOOLD, Professor GIBSON, Belfast, Professor LORIMER, London, *Hon. Secretaries*: Mr. G. R. BADENOCH, Mr. J. MOIR PORTEOUS, *Acting Secretaries.*

*Evening, at Seven o'clock.*

*Chairman*,—The Right Hon. THE LORD PROVOST OF EDINBURGH.

DEVOTIONAL EXERCISES.—Rev. Professor LINDSAY, Glasgow.

PSALM lxxviii. 4-7. TUNE—*New London.*

The praises of the Lord our God,  
And his almighty strength,  
The wondrous works that he hath done,  
We will show forth at length.

His testimony and his law  
In Israel he did place,  
And charged our fathers it to show  
To their succeeding race;

That so the race which was to come  
Might well them learn and know:  
And sons unborn, who should arise,  
Might to their sons them show:

That they might set their hope in God,  
And suffer not to fall  
His mighty works out of their mind,  
But keep his precepts all.

1. Report of Business Committee.
2. Rev. Dr. M'CRIC.—“The Parliament of 1560.”
3. Rev. THOMAS NOLAN, London.
4. Rev. PROFESSOR KILLEN.—“The Hand of God in the Reformation.”
5. JOHN MACGREGOR, Esq., Hon. Sec. of the Protestant Alliance.
6. Rev. CANON MILLER, of Birmingham.
7. Rev. Dr. BEGG, Edinburgh.

### SECOND DAY.

*Wednesday, 15th August 1860,—Forenoon.*

PRAYER MEETING in Committee Room, No. 1, at Ten o'clock. Chairman, —General ANDERSON.

PRAYER MEETING in Committee Room, No. 2, Dr. BEGG, chairman.

DEVOTIONAL EXERCISES, No. 1, Rev. J. COOPER, Fala.

Rev. CHARLES LEVINGSTON, Isle of Wight.

Prayer by Rev. Mr. BINNIE of Stirling, Rev. Mr. LEVINGSTON, and Chairman.

SECTION I.—*From Eleven o'clock to half-past One o'clock.*

MET IN ASSEMBLY HALL.

Chairman,—Colonel DAVIDSON.

1. DEVOTIONAL EXERCISES.—REV. M. S. DILL, Ballymena, Moderator of the Irish Presbyterian Church.

PSALM xliv. 1-3. TUNE—*French.*

O God, we with our ears have heard,  
Our fathers have us told,  
What works thou in their days hadst done,  
Ev'n in the days of old.

Thy hand did drive the heathen out,  
And plant them in their place;

Thou didst afflict the nations,  
But them thou didst increase.

For neither got their sword the land,  
Nor did their arm them save;  
But thy right hand, arm, countenance;  
For thou them favour gave.

2. REV. DR. W. L. ALEXANDER, Edinburgh. "The Culdees."
3. REV. JOSEPH S. SMITH (author of the *Men of the Scottish Reformation*), on "The Causes that led to the Reformation in Europe."
4. REV. PROFESSOR LORIMER of London. "The Precursors of John Knox."
5. REV. DR. WYLIE, Edinburgh. "John Knox."

SECTION II.—*From Two o'clock to Four o'clock.*

(1.) IN ASSEMBLY HALL.

Chairman,—J. N. MURRAY, Esq. of Philiphaugh.

1. "The Influence of the Reformation on Literature and Education," by A. E. MACKNIGHT, Esq., Advocate, Edinburgh.
2. REV. JOHN GEMMEL, M.A., Fairlie. "Some Remarks on John Knox's '*Historie of the Reformation of Religion in the Realm of Scotland.*'"
3. REV. DR. LORIMER, Glasgow. "The alleged Services of the Church of Rome to the Cause of Freedom."
4. REV. PROFESSOR HETHERINGTON, Glasgow. "Toleration, or the Principles of Religious Liberty."
5. REV. A. DALLAS, on "Romish Kidnapping."

*From Two o'clock to Four o'clock.*

(2.) IN FREE HIGH CHURCH (entrance by quadrangle).

Chairman—A. N. SHAW, Esq. of Newhall.

1. REV. JOHN FRASER, Gordon. "The Hand of God in the Reformation."
2. REV. DUNCAN M'CALLUM, Arisaig, Fort-William. "The Church of Scotland as old as the Church of Rome."
3. REV. WM. MACKRAY, A.M., Edinburgh. "The Causes that have Retarded the Progress of the Reformation."
4. Tractarianism in Scotland. Rev. J. D. MILLER, Aberdeen.
5. REV. JOHN MACREDY, Saintfield, Ireland, on "The Early Irish Church."
6. How to get rid of Parliamentary Grants to Rome. Rev. D. THORBURN, Leith.

*Evening, at Seven o'clock.*

Chairman,—G. H. M. BINNING HOME, Esq. of Ardgaty.

1. DEVOTIONAL EXERCISES. REV. JONATHAN WATSON.

PSALM cxxvi. TUNE—*Stroudwater.*

When Slon's bondage God turn'd back,  
As men that dream'd were we.  
Then filled with laughter was our mouth,  
Our tongue with melody:

They 'mong the heathen said, The Lord  
Great things for them hath wrought,  
The Lord hath done great things for us,  
Whence joy to us is brought.

As streams of water in the south,  
Our bondage, Lord, recall.  
Who sow in tears, a reaping time  
Of joy enjoy they shall.

That man who, bearing precious seed,  
In going forth doth mourn,  
He doubtless, bringing back his sheaves,  
Rejoicing shall return.

2. J. C. COLQUHOUN, Esq. of Killermont.
3. W. MACDONALD MACDONALD, Esq. of Rossie.
4. Mr. HATELY, Edinburgh. Psalmody of the Reformation, with Illustrations and Choir.
5. Rev. WM. ARNOT of Glasgow.
6. JAMES A. CAMPBELL, Esq. of New Inverawe.

### THIRD DAY.

*Thursday, 16th August 1860.—Forenoon.*

PRAYER MEETING in Assembly Hall, at Ten o'clock. Chairman,—Captain GROVE, R.N., Kincardine Castle.

DEVOTIONAL EXERCISES.—Rev. Dr. BURNS, Toronto; Rev. Mr. HAYDEN, of High Wycombe.

SECTION I.—*From Eleven o'clock to Half-past One o'clock.*

*Chairman*,—J. C. COLQUHOUN, Esq. of Killermont.

1. DEVOTIONAL EXERCISES.—Principal FAIRBAIRN, Glasgow.

PSALM CXXIX. 1-6. TUNE—*Martyrdom.*

Oft did they vex me from my youth,  
 May Israel now declare;  
 Oft did they vex me from my youth,  
 Yet not victorious were.

The plowers plow'd upon my back;  
 They long their furrows drew.

The righteous Lord did cut the cords  
 Of the ungodly crew.

Let Zion's haters all be turn'd  
 Back with confusion.  
 As grass on houses' tops be they,  
 Which fades ere it be grown.

2. Principal CUNNINGHAM, Edinburgh. "The Principles of the Reformation not the Cause of Sects and Heresies."

3. Rev. Professor LORIMER, London, on "the Learning and Enlightened Views of the Reformers."

4. Rev. M. COHEN STUART, of Utrecht. The work of Reformation in Holland.

5. Hr. KOENER, Esq., Secretary of the Royal Academy of Science, and one of the Magistrates of Amsterdam.

SECTION II.—*From Two o'clock to Four o'clock.*

(1.) IN ASSEMBLY HALL.

*Chairman*,—ROBERT HUNTER, Esq., of Hunter.

1. Rev. WM. BINNIE, M.A., Stirling. "The Church Discipline of the Scottish Reformation."

2. Rev. W. FRASER, Paisley. "On the hold of Public Instruction which Rome is obtaining in Great Britain and Ireland."

3. Rev. JOHN MUNRO, Wallace Branch of Nova Scotia Alliance.

4. Rev. A. SUTHERLAND, Gibraltar.

5. Rev. WM. MILLER, Australia.

6. Professor KING of Nova Scotia, and Rev. JOHN BALLANTYNE of Australia, were unable to appear from illness.

*From Two o'clock to Four o'clock.*

(2.) IN FREE HIGH CHURCH (entrance by quadrangle).

*Chairman*,—PETER REDFORD SCOTT, Esq. of Redford Hall.

1. Rev. ROBERT GAULT, Superintendent of the Free Church Popish Mission, Glasgow, on the "Romish Establishment at the Reformation."

2. Mr. J. MOIR PORTEOUS, Secretary of Protestant Institute of Scotland,—  
“The Necessity of Special Prayer for Romanists.”
3. Rev. Dr. BROWN, Aghadoey, Ireland,—on “The Religious Claims of  
Scotch Soldiers.”
4. Rev. ÆNEAS M. RATE, Falkirk. “Jesuit Policy of England, down to  
the Gunpowder Plot.”
5. “The Protestantism of the British Constitution,” by Mr. G. R. BADE-  
NOCH, Secretary of the Scottish Reformation Society.
6. Rev. Dr. LORIMER, Glasgow. “The Errors of the Age of the Reforma-  
tion, and the Lessons we should draw from them.”

*Evening, at Seven o'clock.*

Chairman,—BAILIE BLACKADDER of Edinburgh.

DEVOTIONAL EXERCISES.—REV. MR. HAYDEN of High Wycombe.

PSALM lxxviii. 7-10. TUNE—*Bedford.*

O God, what time thou didst go forth  
Before thy people's face;  
And when through the great wilderness  
Thy glorious marching was;

Then at God's presence shook the earth,  
Then drops from heaven fell;  
This Sinai shook before the Lord,  
The God of Israel.

O God, thou to thine heritage  
Didst send a plenteous rain,  
Whereby thou, when it weary was,  
Didst it refresh again.

Thy congregation then did make  
Their habitation there:  
Of thine own goodness for the poor,  
O God, thou didst prepare.

*The present Revival of Religion:—*

1. Rev. M. S. DILL, Moderator of Irish Presbyterian Church.
2. MAJOR STRAITH of London.
3. Rev. Dr. JOHNSTON of Tullylish.
4. Rev. THOMAS TOYE, Belfast.
5. JAMES GALL, Jun., Esq., Edinburgh.
6. Rev. R. KNOX, Belfast.
7. Rev. HUGH HANNA, Belfast.

PSALM cii., second version, 13-18. TUNE—*Old Hundred.*

Thou shalt arise, and mercy yet  
Thou to mount Zion shalt extend:  
Her time for favour which was set,  
Behold, is now come to an end.

Thy saints take pleasure in her stones,  
Her very dust to them is dear.  
All heathen lands and kingly thrones  
On earth thy glorious name shall fear.

God in his glory shall appear,  
When Zion he builds and repairs.  
He shall regard and lend his ear  
Unto the needy's humble prayers:

Th' afflicted's prayer he will not scorn,  
All time: this shall be on record;  
And generations yet unborn  
Shall praise and magnify the Lord.

#### FOURTH DAY.

*Friday, 17th August 1860.*

PRAYER MEETING in Assembly Hall at half-past Eight o'clock. Chairman,—  
P. B. M. MACREDIE, Esq., of Perceaton.

Rev. HUGH MARTIN, Edinburgh; PETER DRUMMOND, Esq., Stirling.

*From Eleven o'clock to One o'clock.*

(I.) IN ASSEMBLY HALL.

Chairman,—A. THOMSON, Esq. of Banchory.

DEVOTIONAL EXERCISES.—REV. MR. PULSFORD, Edinburgh.

PSALM CXXIV. 1-6. TUNE—*York.*

Had not the Lord been on our side,  
 May Israel now say;  
 Had not the Lord been on our side,  
 When men rose us to slay:  
 They had us swallow'd quick, when as  
 Their wrath 'gainst us did flame:

Waters had cover'd us, our soul  
 Had sunk beneath the stream.

Then had the waters, swelling high,  
 Over our soul made way.  
 Bless'd be the Lord, who to their teeth  
 Us gave not for a prey.

1. Rev. JAMES YOUNG, Edinburgh. "The Covenant sworn by the Lords of the Congregation in December, 1557," with the actual document.
2. JAMES DODDS, Esq., author of the "*Scottish Covenanters.*"
3. Rev. A. LEITCH, Wigton, Cumberland. "Scriptural Principles of Christian Union."
4. WM. JOHNSTON, Esq., of Ballykilbeg, Ireland (author of "*Night Shade.*")  
 "On Piety in Politics, and Practical Protestantism."
5. Rev. Dr. BANNISTER, Berwick. "The Sanction and Support of Popery by the British Government unconstitutional, impolitic, and dangerous."

*From Eleven o'clock to One o'clock.*

## (2.) IN FREE HIGH CHURCH (entrance by quadrangle.)

*Chairman*,—Captain GROVE, Kincardine Castle.

1. Rev. ISAAC BROCK, B.A., London, on "The Islington Protestant Institute."
2. Rev. H. MAGEE, Superintendent of the Dublin Mission of the Irish Presbyterian Church. "Home Missions to Roman Catholics."
3. Rev. MATTHEW KERR, Missionary of the Irish Presbyterian Church.  
 "How to deal with the Roman Catholics of Ireland."
4. Rev. A. CAMPBELL, Montrose. "The Present Duty of Scottish Protestants to the Romanists in Scotland."

*At One o'clock.*

SERMON by the Rev. Dr. SYMINGTON, Glasgow.

The Rev. Dr. BEGG, Edinburgh, gave a brief explanation in regard to the Protestant Institute of Scotland.

Rev. C. CHINQUY, the Canadian Reformer.

Rev. M. S. DILL.

*At Three o'clock.*

## Laying Foundation-Stone of Protestant Institute of Scotland.

The Rev. Dr. BEGG offered prayer; and R. MORRISON, Esq., Hermiston House, laid the foundation-stone; the Rev. PROFESSOR LINDSAY, of the United Presbyterian Church; Rev. Dr. M'CRIE, of the English Presbyterian Church; Rev. Mr. DALLAS; and Rev. Sir H. W. MONCREIFF.

*Evening, at Seven o'clock.*

*Chairman*—Colonel WALKER.

1. DEVOTIONAL EXERCISES.—Rev. Dr. GOOLD, Edinburgh.

PSALM LXXVI. 1-6. TUNE—*St. Andrew's.*

In Judah's land God is well known,  
 His name's in Israel great;  
 In Salem is his tabernacle,  
 In Sion is his seat.

Thou arrows of the bow he brake,  
 The shield, the sword, the war.  
 More glorious thou than hills of prey,  
 More excellent art far.

Those that were stout of heart are spoil'd,  
 They slept their sleep outright;  
 And none of those their hands did find,  
 That were the men of might.

When thy rebuke, O Jacob's God,  
 Had forth against them past,  
 Their horses and their chariots both  
 Were in a dead sleep cast.

1. Rev. JOHN MORAN, of the Priests' Protection Society.
2. Rev. JAMES ROGERS, of South-West London Protestant Institute.
3. Rev. A. DALLAS, London, on Missions to Roman Catholics in Ireland.
4. Rev. S. G. POTTER, Hon. Sec. of the Dublin Protestant Association.
5. Rev. J. S. JENKINSON, of the Colonial Church and School Society.
6. Rev. C. CHINIQUY, the Canadian Reformer.
7. Rev. P. HANLON, Dublin, of the Irish Society for Roman Catholics.

PSALM XC. 14 to the end. TUNE—*St Paul's*.

O with thy tender mercies, Lord,  
Us early satisfy ;  
So we rejoice shall all our days,  
And still be glad in thee.

According as the days have been,  
Wherein we grief have had,  
And years wherein we ill have seen,  
So do thou make us glad.

O let thy work and power appear  
Thy servants' face before ;  
And show unto their children dear  
Thy glory evermore ;

And let the beauty of the Lord  
Our God be us upon ;  
Our handy-works establish thou,  
Establish them each one.

PRINCIPAL CUNNINGHAM pronounced the Benediction.

### JESUITISM IN BRITAIN.

THERE is one branch of the foul machinery of the Church of Rome which has again and again been firmly planted in this Protestant land during the course of our eventful history: We mean the Jesuits. This well-known order of the Church of Rome is that to which she is chiefly indebted for her influence and power in political circles. This order, though not over 300 years old, is the most unscrupulous, active, and energetic of all the ranks of Rome, and ought to excite our deepest apprehension. It was by this order, along with what are called seminary priests, that the seeds of treason and rebellion in England were sown in days gone by. In order that it may destroy every power and organization which has for its object the advancement of truth and liberty, this order has many privileges bestowed upon it by the Romish Pontiffs, in exchange for which it swears to secrecy and implicit obedience in everything to the Pope. The Jesuits assert that if the Scriptures command one thing and the Pope another, the former must be rejected and the latter followed, inasmuch as the Pope is infallible. They are at liberty to adopt whatever means they please for the accomplishment of their ends—that is, the good of the Church of Rome, and the destruction of everything that may hinder or oppose her aims. The end sanctifies the means, say they, and as to their policy, in the words of Burnet, "they have two maxims from which they never departed, the one was to divide us, and the other was to keep themselves united." Hence, in the reign of Elizabeth, "there passed never a year, never a month, never a week, I think I might say, never a day, never an hour, but some mischief was intended against her person or her people." To advance their schemes they were found everywhere. At Court, in the political circle, in the army, in schools, ay, even in Protestant pulpits; and, as every reader of English history knows, they conspired to destroy at a blow the whole estates of the realm. Hence, says Sir Edward Coke, on the Gunpowder Plot, "since the Jesuits set foot in England, there never passed four years without a most pestilent and pernicious treason, tending to the subversion of the whole State." Hence also, as Lathbury says, "the very laws against the Papists owed their origin to the treasonable practices of the Jesuits."

But our country was not singular. The same diabolical course of procedure followed wherever the Jesuits planted their foot. Hence they have been banished from almost every country in the world. Neither was that age peculiar. The Jesuits are the same in the present day in our own country and abroad. Let their late proceedings in India or Sardinia be our witnesses. The very fact that our Government in 1829, when opening the doors of certain places of trust to the Papists, pretended to shut those doors against Jesuits, proves that they have all along been plotting and conspiring in England. Notwithstanding, however, that the British Parliament enacted a law "for the gradual suppression and final prohibition" of this order in Great Britain, this very order is being multiplied amongst us on every side at the public expense, and is planting its missions ostentatiously in all our large towns and cities. They are masters and mistresses in our schools supported by the Government. They are even occupying, as of old, the pulpits of the ministers in England. They are smuggling servants and governesses into our families, and abducting youths from the homes of their parents. They are throwing, broadcast over the land, false and perverted histories of our country. It is feared they are in our navy, among our soldiers, in Parliament, if not in the Queen's Household. And one, if not a Jesuit, a pervert, and holding this order "in the highest veneration, honour, and esteem," has now been entrusted with the care of our national records, and may destroy and mutilate the State papers bearing upon our struggles with Rome. Above all, their missions in the metropolis of England, and of Scotland, and other large centres of influence, seem to be established with a zeal and wisdom worthy of a better cause.

For example, in London the Church of Rome has planted the following orders, of which the Jesuits are the most active and dangerous, viz. :—

- (1.) *Of men*—Passionists, Fathers of the Oratory, The Marist Fathers, Brothers of Mercy, Oblates of St. Charles, Christian Brothers. And—
- (2.) *Of women*—Orders of St. Benedict, Order of the Good Shepherd. Order of the Petites Sœurs, Order of the Holy Sepulchre, Order of the Faithful Companions of Jesus, Order of the Sisters of Mercy, Sisters of Charity, Order of the Holy Child Jesus, Order of the Sisters of Our Lady of Compassion, Order of the Daughters of the Immaculate Heart of Mary, Order of the Perpetual Adoration, The Poor Clares, Franciscan Sisters of the Immaculate Conception; besides Schools and Institutions.

In Liverpool they have, besides Missionary Priests, bands of men called Passionists, Redemptionists, Christian Brothers; of women, Sisters of Mercy, Faithful Companions of Jesus, Sisters of Notre Dame, Sisters of the Holy Child Jesus, Sisters of Charity of St. Paul, Sisters of the Holy Family, Sisters of the Good Shepherd, and Sisters of Charity, besides Schools and Institutions.

And in Scotland, at Edinburgh, Glasgow, Dundee, and Aberdeen, as the great centres of influence—they have planted orders of various kinds. In Edinburgh alone, the whole missionary operations of the Church of Rome have been handed over to Jesuits. In the Cowgate and Grassmarket and West Port, you will no longer see the Maynooth priest, but the Jesuit. A huge cathedral has just been erected in Lauriston, near the West Port, Edinburgh, large enough, if seated, like any of our churches, to hold two thousand persons. With this immense building, and other property adjoining, or in proximity, for carrying out the designs of their mission, at the one end of the city of Edinburgh, with a large chapel and other property at the extreme end of the Cowgate,



and a centre building about the middle of the Grassmarket, and several other institutions, including one at Leith, the Jesuits and their abettors are plying their efforts to the uttermost. It is currently reported that these operations have been endowed with £100,000, for the express purpose of extending the influence of Jesuitism throughout Scotland.

If, then, the Church of Rome has such a vast machinery in the northern part of the country, added to a vaster machinery in England, and a vaster still in Ireland, all combining and united for the overthrow of Protestantism in Britain; if the mass of our population be in such a state as to be influenced more for evil than for good, and if there be an utter want of confidence in public men, in consequence of their want of principle, and actual participation in rearing up the idolatry of Rome, and propagating her doctrines,—if there be the utmost lukewarmness and apathy amongst a great portion of our ministers, and gross ignorance amongst our people, the successful efforts which Rome is making in Parliament, in schools, in colleges, in our pulpits, in literature, in our private and social circles, may surely afford serious ground for alarm.

But some are ready to say that Popery is now harmless or changed, and that, in the face of so much light, it is impossible she can triumph. But has Rome ever withdrawn one single principle, or changed a single maxim? Never. As to her heartless cruelty, let the inhabitants of Sicily be our witnesses, and those horrid cells and dungeons which have been so recently brought to light. Is the chained lion less fierce than he would be if at liberty in his native forests? Rather, will not the fact of his having been chained rouse his fierceness whenever his restraints can be thrown off? And as to the enlightenment of the present day, the moral and social state of our country in every class of society, from the peer to the peasant, demonstrates that our present condition, instead of being fitted to allay our apprehensions, ought to increase and deepen them.

Oh Lord, our cry, like Sodom and Gomorrah' of old, is great, and our sin is very grievous! Wilt thou not continue thy mercies and loving kindnesses unto us? Wilt thou destroy this land? Shall not the Judge of all the earth do right?

“ Kiss ye the Son, lest in his ire  
Ye perish from the way:  
If once his wrath begin to burn,  
Bless'd all that on him stay.”

## POPISH TACTICS IN PARLIAMENT.

(From our *Parliamentary Correspondent.*)

LONDON, August.

THE Roman Catholic Charities Act has at last got through Committee, but in a condition which its original framers did not bargain for, and with which they are by no means pleased. To understand it aright, perhaps it would be necessary to give a short view of the Parliament's dealings with charities. It is, I think, fully ten years since an Act was passed; but attempts had been made long before to remedy the abuses which, in the lapse of time, had infested a great many of the charities of the country. Many endowments, for instance, left for educational purposes, had been perverted to private uses. There was always, to be sure, a remedy in the Court of Chancery; but in

many cases the costs of the suit would swallow up the estate. To put an end to this, a Board was appointed, at the expense of the country, whose business should be to attend to all the charities of the country, to restore them where they had been perverted, and to adapt them to the altered state of society where they had become unsuitable. From the jurisdiction of this Board only one class of charities was exempted—those of the Roman Catholics. On some people wanting to know the reason why, they were told that most, if not all, the Romish charities were coupled with the bestowal of money to say Masses for the soul of the bequeather; that Masses were illegal, as coming under the head of superstitious uses; and that the discovery of a superstitious use in one bequest would vitiate the whole charity, and send the money back to the heirs-at-law. This would not be fair to those other charities that were to benefit by the will, and which might be both legal and useful. So an Act was passed exempting the Roman Catholics from the jurisdiction of the Charity Commissioners for one year, a promise being given that, before the year was expired, a bill would be framed which should remove the annulling of a whole will because one superstitious use was found in it; and then these charities, as well as the rest, would be put under the control of the Board. But from one cause or another this promise was never fulfilled, and the Exemption Act was continued from one year to another. At last the Roman Catholic laity themselves got weary of the long delay, for the charities were all the time administered by the priests, or rather under a Charity Board of their own, which was formed by Doctor Wiseman; and last year it was with great difficulty that the Government, or Sir George Bowyer, who is the cardinal's agent in the House of Commons, could persuade them to wait for one year more, under the solemn assurance that no farther delay should take place. It is proper to explain here, that the Government had last year brought forward a bill which they thought was fair to all parties, but Sir George Bowyer made so many objections, that in deference to him they withdrew it, and entrusted the framing of the new bill to his hands. To do him justice, he was not idle during the recess, for his bill was introduced and ordered to be printed in the first week of the session. But when it came to be closely looked at, it was found that, though in a very winning guise, it proceeded to legalize all the superstitious uses that the law had declared to be invalid. Now, it was never intended by the Protestant members of the House that the law, as it now exists, should be altered, except in so far as this, that whereas the presence of a superstitious use in a bequest sent the whole estate back to the heirs-at-law, that should not invalidate those parts of the will that were legal.

I have, on former occasions, dwelt on the tricks of Sir George Bowyer, who, on more than one occasion, endeavoured to smuggle it through the House about two o'clock in the morning, and how his efforts were defeated by Mr. Newdegate, and a few others who remained at their post at all hazards, and insisted on the bill being thoroughly examined. At last the matter became serious; the session was drawing to an end; the bill made no progress; and though the Roman Catholic members in the House are the tools of the Irish priests, and have little sympathy from the English Romish laity, so that nothing was to be expected from them, it was only too evident that a continuance of exemption could not be forced this session. Besides, the Government, to do them justice, got weary of the unsatisfactory state of suspense in which the question was involved, and determined to put an end to it. So on

Tuesday, the 7th inst., the bill was fixed as the first order for a morning sitting. Sir George Bowyer's first clause had been rejected at a former sitting, on the ground, as I have already stated, that it would legalize masses for the dead. A clause which the Attorney-General had undertaken to draw, and now brought forward, was found to be equally objectionable, and, in fact, gave satisfaction to no parties, when Mr. Selwyn, the eminent Chaucery barrister and member for the University of Cambridge—brother, I may add, of the enterprising Bishop of New Zealand—suggested that the clause which Sir George Lewis, the Home Secretary, had prepared for the bill of last year, was, after all, the clause which most nearly expressed the mind of the majority of the House. Sir George was himself of the same way of thinking; and the clause being dug out from the grave of last year's bills and read to the House, met with the approbation of both Protestants and Romanists, always with the exception of Sir George Bowyer. The feeling, however, was so strong, that even he for the moment was reluctantly compelled to give his consent, as also to another clause proposed by Mr. Newdegate, who has been indefatigable in the matter throughout, to the effect that no provision in this bill shall be held to legalize the presence of monastic orders in England. The prohibition will be a dead letter, it is to be feared, as all existing prohibitions are, but that is no reason for weakening the national protest. And now it was supposed that all was over, and that the bill, as thus adjusted in committee, would be allowed to pass through all its stages. But those who thought so did not know Sir George Bowyer. Daylight had been very unpropitious to him; he resolved to try night again, which had always stood his friend. Accordingly, late on Thursday night, or rather about three o'clock on Friday morning, when the report of the committee was brought up, Sir George rose and moved that the first clause be expunged, declaring that he would rather have no bill at all. This at any rate, was frank and plain dealing. The Government were determined to respect the law, and therefore they would not sanction bequests for superstitious uses. On which, says Sir George, Well, if the priests are not to get the money, let it all go back to the heirs. No, replies the Government, if a Roman Catholic gentleman wants to leave his money to a school or an hospital, or even as an endowment to his own church, there is no reason why these bequests, legal in themselves, should be lost to their objects, because he has mixed up along with them monies for the repose of his soul. The movement was a clever one, however. The supporters of the bill, as it now stands, were many of them absent. Mr. Newdegate and others, thinking all was safe, had even left town, and the House was thin. The debate was adjourned, and now stands over till Monday next.

The late unhappy disturbances in the north of Ireland, connected with the Orange celebrations, and the ill-feeling excited by the impertinent address of Chief-Justice Monahan to the Grand Jury of Fermanagh, has induced the Government to introduce a bill for the putting down of Orange displays. It is admitted by all parties in the north, and by many of the Orange party themselves, that some measure is called for to stop offensive demonstrations; but the measure of the Government is absurdly severe. It forbids a man even to sing a party song in his own house, and authorizes a constable to break into a private dwelling and seize a yellow pocket handkerchief that may be hung out at a window. But this absurd bill is sure to be considerably altered in committee.

## THE BISHOP OF RIPON ON THE VALUE OF CONTROVERSY.

THE following admirable remarks were made by the Bishop of Ripon at the annual meeting of the Protestant Reformation Society :—

“ In his view controversy was the scriptural mode of dealing with error. Our Lord himself was frequently engaged in controversy, and so were the apostles. And if they looked at the history of all great religious movements,—from that great, that blessed movement of the sixteenth century, the glorious Reformation, for which they could never be sufficiently thankful,—they would find that they had all been characterized by controversy ; showing that it is by controversy that truth is elicited and error confuted. He had a strong impression that many who felt the importance of controversy with Roman Catholics shrank from it because they did not feel themselves sufficiently qualified for entering into the arena ; and they feared lest the truth should suffer in their hands through their inability to grapple with the errors which they attempted to oppose. If that were so, the fact supplied one of the strongest reasons for such an association as the Protestant Reformation Society, which trained agents especially for the work,—making them familiar, on the one hand, with the truths of Christianity, and, on the other, with the arts, and sophistries, and errors of the Church of Rome. He thought that the interests at stake demanded the bold maintenance of this controversy between truth and error. The points in difference were not points of mere discipline, nor of mere outward form and ceremony, but involved the very fundamental truths of Christianity. He had said again and again, and repeated now, that he could hardly recognise a single fundamental truth of the Gospel which by the apostate Church of Rome was not more or less mutilated, impaired, corrupted, or overlaid. But with regard to the system, he had no hesitation in pronouncing it to be a system which answered as closely as possible to the inspired descriptions of that great Antichristian system, the ‘mystery of iniquity,’ the mystic Babylon, the very masterpiece of Satan, his grand device for subverting and overthrowing, if that were possible, the Gospel of Christ. How could we contemplate the position of Roman Catholics in that point of view, or bear the thought that so many millions were led captive by a system so destructive to the soul’s welfare, without feeling our hearts burn with a yearning desire to snatch them from eternal ruin ? Where eternal destinies were at stake, he felt there was no time for indirect efforts, but that they ought at once to lift up the standard of the cross, and call aloud, ‘Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.’ He was convinced by experience, and by the testimony he had received, not only in this country, but also and more particularly in Ireland, that the most successful mode of dealing with the Roman Catholic was by an open, direct, and uncompromising mode of aggressive controversy. It had been proved to be so in a most remarkable manner in the history of Ireland. It had been his privilege to visit recently some of the mission-fields in that country, and to see the gracious work God was doing there, and he had been filled with thankfulness at seeing how the work of reformation was prospering in that country—how young and old seemed to be inquiring for the truth, and how the grace of God’s own Spirit had been evidently poured into many a heart, as had been manifested in the altered life and conversation. They all knew there had been a wonderful

movement in Ireland during the last twelve months—a movement which was, he believed, not directly connected with the work of any one society, but which was the direct Pentecostal power of God's Spirit, kindling within the people a conviction of sin, and a longing desire for salvation. But they knew also that societies had been labouring in Ireland for many years past, and that their society especially had made it a permanent feature in their operations—the recognition of the Holy Spirit of God—so that every convert and every child in the schools of the society had been taught to breathe forth a prayer for the outpouring of God's Holy Spirit. If, therefore, this movement were not the result of the work of any one society, it was a remarkable coincidence that, whereas for twelve or fourteen years past, in every province of Ireland, prayer had been offered for the outpouring of the Holy Spirit, at length the glorious day seemed to have arrived, when the rain had come down in copious showers of blessings to refresh the weary land, and cause the desert to rejoice and blossom as the watered garden of the Lord."

## A CONTRAST.

### THE PROTESTANT CHURCH.

#### THE GOSPEL.

*The word of God says,*  
"Thou shalt not make a graven image, or bow down to it."

*The Gospel of Christ says,*  
"There is one mediator between God and man, the man Christ Jesus."

*The Gospel of Christ says,*  
"Christ was once offered to bear the sins of many."

*Christ Himself says,*  
Of the sacramental cup, "Drink ye all of it."

*The Gospel of Christ says,*  
"Other foundation can no man lay, than that is laid, which is Jesus Christ."

*The Gospel of Christ says,*  
"The heavens must receive Christ until the restitution of all things."

*The Gospel of Christ says,*  
"It is a mark of the apostasy to forbid to marry, for marriage is honourable in all."

*The Gospel of Christ says,*  
It is perilous to think that "the gift of God may be purchased with money."

*The Gospel of Christ says,*  
"We should not pray in an unknown tongue; we should pray with the understanding."

*The Gospel of Christ says,*  
"Blessed are the dead who die in the Lord, for they rest from their labours."

### CHURCH OF ROME.

#### "ANOTHER GOSPEL, WHICH IS NOT ANOTHER.

*The Church of Rome says,*  
"We may have many images to kiss them, and uncover our heads, and prostrate our bodies before them."

*The Church of Rome says,*  
"The Virgin Mary is also a mediator," and she worships her as such in her offices.

*The Church of Rome pretends that*  
"Christ is daily offered in the sacrifice of the mass."

*The Church of Rome says,*  
"Let not the laity drink of it."

*The Church of Rome says,*  
"The true foundation is St. Peter."

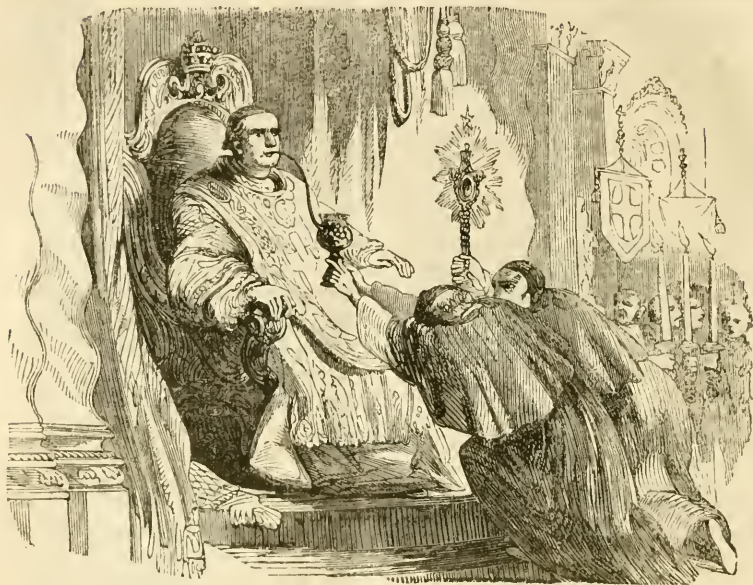
*The Church of Rome says,*  
"The body of Christ is every day substantially in the hands of the priest."

*The Church of Rome says,*  
"Marriage is not holy or honourable in the clergy."

*The Church of Rome says,*  
"Pardons and indulgences may be purchased with money."

*The Church of Rome*  
"Recites many of her public prayers and offices in Latin, which is an unknown tongue to most."

*The Church of Rome says,*  
"Many of those who die in the Lord go into purgatory, where there is no rest."



THE POPE EXALTED ABOVE ALL THAT IS CALLED GOD. See extract, pp. 73, 74.

### ITALY IN TRANSITION.\*

THE state of Italy is peculiarly interesting at the present moment, especially to all Protestants, and the testimony of an eye-witness, so sharp and intelligent as Mr. Arthur, is more than usually valuable. Mr. Arthur is widely and most favourably known as the author of a *Mission to the Mysore*, the *Successful Merchant*, and by his eloquent *Tongue of Fire*. Requiring to go to Italy for the benefit of his health, from whence he has just returned, he had an admirable opportunity of judging, from personal observation, of the recent events which have filled the world with interest. The excellent volume before us is partly the result of his own observations, and is partly composed of documents which have recently been brought to light amidst the convulsions of Italy. Mr. Arthur is by far too well informed to look at the mere surface of the recent Revolutions in the Italian Peninsula. He sees working beneath them the corrupt system of Romanism as their grand producing cause, and this point he illustrates with peculiar felicity and power. His work in this respect is fitted to be of great use in England, for of all the follies of the present age, the most profound and criminal is that which professes to be enamoured of Italian liberty, and at the same time are indifferent to the system by which that splendid country has been so long enslaved. We strongly advise the perusal of Mr. Arthur's book as a powerful antidote to this sinful delusion, and meantime we commend to the study of our readers the following extracts, which we take almost at random. Mr. Arthur was travelling in Italy at the time of the threatened excommunication of the King of Sardinia, and he had many opportunities of observing the feelings of the

\* By William Arthur, A.M. London: Hamilton, Adams, & Co. 1860.

Italian people, in reference to that impotent display of Popish malice. Here is part of his testimony on that subject:—

“As several had said that perhaps the women would be frightened, I went into a shop where there were four, and no men. Having bought a trifle, I began to talk. How they all went off upon the national topics, like as many alarm clocks trying which would ring the loudest! ‘What a moment for Italy! What a moment for Turin! What a grand union! The rest of Italy would soon be with them too. Italy was to be a nation. England had been their friend.’ After giving them time to effervesce, I threw in a little cold water in the form of a question,—What they would do if the Pope should place them all under excommunication. They broke out again with as much eagerness as ever, mingled with a dash of indignation. ‘Let him, let him! Does he think it will frighten any one? No, not in the present day. Those were tricks for old times. How dare he excommunicate the King? If the King had done wrong, and he excommunicated him for it, there would be something in it; but the King has been doing right. He has been working for Italy, and fighting for Italy; and the people have been doing right,—they have been trying to become a nation. That is their duty, and they will be a nation: and they are to be excommunicated for that! If the Pope do it, it will hurt nobody but himself. If he shut the churches, never mind; he and his priests will be forsaken. Let him do it, if he likes.’

“I never had, in any part of the world, a more willing audience, than while I talked to them on church, and priest, and religion, and blessing, and cursing, and after a long time bade them farewell, with earnest requests to come back again.”

The following is a description of the splendid illuminations of Milan to celebrate the progress of Italian liberty, and the overthrow of the influence of the Vatican:—

“When the night came, the city lighted up with wonderful splendour; and the glow of the lamps, the waving of the banners, the perpetual rush along the streets, the plumes and the helmets, the swell of music, all seemed but as the bees and butterflies to an orchard in blossom; when the huge Cathedral flashed out with lines of light all round its frame, cunningly mingling with the tracery, and embellishing every pinnacle. It was such a sight as one’s eye had never seen before, and in the world could not see elsewhere. At a certain moment, the whole vast edifice, spire, roof, body, blushed in the richest crimson. This changed to green, and again to white. About this there was a mystery, a grandeur, and a beauty united; in the presence of which all recollections failed to offer a comparison. The first fainter tints of the crimson, as it came out upon the warm white marble of the Cathedral, did remind me of that rose blush that may be seen covering the mountains on the Asiatic side of the Red Sea at sunset; but then, when this became intensified several times, with all the fret-work of the great Cathedral in the midst of it, with the spotless sky behind, and a waving world of banners and plumes, over, among, and below, it was, for witchery of the beautiful and the sublime, something unique.

“Is it all a dream? Am I not at Notting Hill, having fallen asleep over a volume upon unfulfilled prophecy? Is this a real eye that is gazing, and gazing? It is even so. That is the second Cathedral in the Romish world, waving with joy-banners, gleaming with joy-lamps, and flushed with successive colours, as if emulating the northern lights; and all to celebrate the disruption of the Pope’s kingdom? It is a sight to gaze at, to ponder, and to forget no more!”

Mr. Arthur had many opportunities of witnessing the mere formalism produced by the Romish system, amidst much that might at first sight impose upon a stranger. He makes the following statement in reference to the effect of the continually open places of worship in Romish countries, a matter considerably misunderstood:—

“At first sight, in Romish countries, one is struck with the fact that the churches are always open, and that persons passing go in for a moment or two, and kneel down and repeat a prayer. It is also the custom with those who are more devout, to spend considerable portions of time at their private devotions in the church during the day. Impressive as this is at first, after a while one learns that a public place is not, after all, the best scene for private devotion; and that the occasional visit to the church, as a substitute for the closet, is a poor expedient. Moreover, it gradually comes to mind, that this is the very thing against which our Lord directed

His express reproof. He teaches us that a public place is for united worship, and that private prayer is for the secret place between the worshipper and God."

We would commend to the attention of all Bible Societies the following statement in regard to Milan, although we are aware that the great opening which at present exists for spreading the Word of God in Italy has not been overlooked in Britain:—

"It was surprising that when such books as I have mentioned were publicly advertised in the shops, and when the papers were full of attacks upon priests and Pope, many of them calculated to do nothing but excite rancour, one could not find a Bible in any accessible place. By the help of previous information, I did find, away in a back street, up a few pair of stairs, in a poor house, a few boxes containing Bibles; and any one who had the same information and the same perseverance might buy them. There were also some hawkers employed in the surrounding country; but surely it would not be much, if, in such a city as Milan, the Bible Society went to the expense of taking a good shop, in a good situation, and having the Word of God put obviously within the reach of every man in the city. The person in whose charge the Bibles were, seemed an honest, sensible man, thoroughly aware of the comparatively little influence this obscure mode of circulation could have, and wishing to see it supplemented by something more like a public endeavour."

The dreadful hatred of the priesthood which everywhere exists, and to the whole Romish system, as the true origin of the woes of Italy, comes out in a great variety of forms. If anything short of Divine grace would open the eyes of the people of this country to the infatuation of supporting Romanism, it would be such representations as the following:—

"In the dining-room of the hotel at Piacenza was a large company, apparently of men of business, with one lady. Her husband was from Bologna, and was giving the rest stories as to the Papal Government. He talked in a dialect hard to understand, and with much rapidity, so that I could catch only the necks and wings of his facts, and I do not attempt to repeat them. When he had run himself out of breath with one story, his wife reminded him of another, and on and on he went. The statements were horrible, and, to us, beyond belief; yet not one word of doubt escaped any person present. I could imagine that I was back again in the Mysore, hearing a knot of Brahmans telling stories of the days of Hyder Ali and Tippee Sahib. They were tales of fines and imprisonment without any reason given; of hundreds kept in dungeons untried and uncondemned; of mulets laid upon whole classes of persons in a day; of plunder concerted between officials and robbers, and prey divided share and share alike; murderers petted, and thinkers put to death; and priests and bishops, archbishops, and cardinals, and legates, all fingering and dividing the spoil. It was something very fearful to hear those tales, and to see the hatred of priests, and church, and Pope, and Rome,—Rome, odious Rome, which seethed in that company. There was something in the expression of that hatred, such as I doubt whether a company of Englishmen could, under any circumstances, put on. If any one has seen a man in Rome, when something that might compromise him is said or done, look round as though all the walls had eyes and ears, he has recognised a species of fear as new to him as if he had never seen a man look afraid before; a kind of fear that it would be impossible for any man born and brought up under the British flag to throw into his countenance. And so with this hatred. It was not vociferous, but it was dark and hot; and lay down in the secret places of the men, boiling, and smelling of blood. Priests, priests,—blacks, scoundrels, robbers, tyrants, devils, priests,—how that word 'priest' was repeated with every tone which detestation could teach!"

Here is another specimen:—

"As we were going round the town for a drive, I asked the coachman,—a yellow knife-nosed fellow, that one would not like to meet between Jerusalem and Jericho,—what the people here said about the excommunication by the Pope.

"'They want to go and knock him on the head,' he growled.

"A druggist, into whose shop we had gone, was soon led into a violent onset upon the poor Pope. I put in a good word for the old man, using the expression, '*Santo Padre*' ('Holy Father').

"'*Santo Padre*!' grumbled the druggist, giving us a suspicious look; and, turn-



ing to Mr. B.—, he asked plump, ‘Are you Irish?’ Not a little tickled, I said ‘No, *he* is English.’

“Oh, then, we may talk. The Irish have faith in the Pope. Well for them! they live far enough away for that. We are too near not to know what the popes are, and the cardinals, and the priests, and the monks, and the nuns, and all the rest of them.’ Then he said, ‘We Italians know something now about the difference between Rome and the Protestants, and it is high time that we were Protestants too.’”

At the same time the skill and eloquence of some of the Italian preachers, and the worldly wisdom with which Rome prepares her agents for her work of influencing the people, may teach a lesson to all Protestant Churches. Here is an account of the preaching of an Italian monk, and most of us have heard the trained eloquence of a Gavazzi, who at one time played a similar part:—

“He addressed the people by the style of ‘*Signori*’ (‘Gentlemen’), as I had formerly heard done at Milan; but with this friar the term ‘Gentlemen’ came so often as ‘Beloved’ does with some preachers at home. He poured out a torrent of rich sound, modulated with the greatest skill, and adorned by a manly bearing, and, in the main, dignified gesture. He was a speaker of very uncommon power. The Church of Rome does not descend to the reading of sermons. If men can preach, they are employed to do so; if not, they let it alone. This man could preach, and that with a witness.”

Mr. Arthur, unlike some of our weaker clergy, has the eye of a statesman as well as of a divine. He has had large experience of human nature, and the following shrewd remarks are pregnant with instruction to men of all lands. They strike at the root of the leading social problems of Britain as well as of Italy:—

“In speaking of what constituted national stability, I argued that three foundations were necessary to the repose and equilibrium of a nation,—a political one, a social one, and a religious one.

“The religious foundation, faith.

“The social one, the family.

“The political one, the constitution.

“All national institutions rest upon the family, and it upon religion.

“And, ‘Here it appears to me that France is essentially deficient. She has not a religious foundation, for want of faith; not a social one, for want of families; not a political one, for want of a constitution. Instead of all these she has substituted military organization, which, for the time, is giving her internal order, and a commanding foreign influence; but will it last? All our institutions would lose their stability the moment our social foundations became loosened.’”

We conclude our extracts with one which we have made the subject of our wood-cut. Popery is equally blasphemous against God and ruinous to man. Here is the picture of the Apostle Paul literally realized, the Man of Sin “sitting in the temple of God, and showing himself that he is God.” How is it possible that a system, of which this is the centre, can do otherwise than bring down upon nations that uphold it the exterminating judgments of God?

“I ought to have mentioned that when the Pope came to the altar, the sacristan had, in his presence, to eat two out of the three wafers that had been prepared, and to drink part of the wine, as a precaution against poison. It was not until after being thus assured, that the Vicar of Christ proceeded to turn the remaining wafer ‘into the body, blood, soul, and divinity of Christ.’ Mr. Hemans says that this, ‘though a mere’ form, is of immemorial usage at the Papal high mass. Then two cardinal deacons took their station at the altar, as we are told by the same authority, to represent the two angels who stood at the sepulchre. After the Pope has gone back to his throne, the host and the chalice are solemnly carried down from the altar along the floor, then up the steps of the throne. Here is he seated in the temple of God, and up to him is carried all that is called God,—he above, it below; his crown at this moment upon the altar, his enthroned person higher than the sacrament. While others kneel and prostrate themselves to receive it, it is huddled to him seated

upon his throne. Seated, he takes the host; seated, the chalice from men upon their knees; but he does not disturb his robe to take the cup in his hands. A golden tube is in it, and through this he sucks a little of the wine. Consecrated particles are presented to him by kneeling men, and he distributes them from that throne to the angels in white, and red, and gold, and purple, and embroidery, and they again to those who are kneeling around him. After this, the Pontiff again puts on the triple crown, again seats himself on the portative throne, and the chief priest of St. Peter's presents him with a purse of white velvet, containing the fee for saying mass."

We cordially wish the book of Mr. Arthur a large circulation.

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### THE MAN WITH THE IRON MASK.

EVERYBODY has heard of the Man with the Iron Mask, the famous prisoner of the Isle St. Marguerite. St. Marguerite lies opposite Cannes, some three short miles from the shore, and health-seekers at that pleasant retreat often go out boating to enjoy the soft breezes of the Mediterranean, and see the old fort on the island. The dungeon, where the mysterious prisoner so long lingered, is shown,—a dreary lodging, with walls a dozen feet in thickness, and its solitary window guarded by treble iron bars. It was somewhere about the year 1686 that the person destined to be the object of so much curiosity was brought to this prison. On the journey thither he wore a black mask, and it was said that orders were given to kill him if he should discover himself. This mask he wore till he died in it. No one was ever allowed to see his face. When a physician had to prescribe for him, and required to see his tongue, the edge of the mask was raised for that purpose in the presence of the governor of the prison. It is said that once the prisoner wrote some words upon a silver plate with the point of a knife, and threw the plate from his window. A fisherman picked it up, and carried it to the governor, who inquired if he had read what was written on it, or if any one had seen it in his hands. "I do not know how to read," the fisherman answered; "I have just found it; no one has seen it." "Go," said the governor, "you are very fortunate in not being able to read." The prisoner, it is said, was ultimately removed to the Bastille, where he died, remaining masked and unknown to the last, and the mystery went to the grave with him.

Who was he? This question employed the pen of Voltaire, and since his day has afforded a subject to historians, dissertators, and romance writers. After all the industry and ingenuity brought to bear on the attempt to clear up the mystery, we have, however, nothing but guesses. The Man in the Iron Mask was the Count of Vermaudois, imprisoned for having struck the Dauphin a blow. He was the Duke of Beaufort, falsely reported to have been killed at the siege of Candia. He was the Duke of Monmouth, who was said to have been beheaded at London, but who had been withdrawn from punishment. He was Count Mattioli, first minister of the Duke of Mantua, who had been removed from Turin by order from Versailles, lest his dexterity might defeat certain negotiations with Piedmont. He was a patriarch of the Armenians, removed from Constantinople at the instigation of the Jesuits. He was a half brother of the King, Louis XIV., and son of the Queen Dowager, Anne of Austria, by the Duke of Buckingham. He was a son of the said Anne of Austria by the Cardinal Mazarin. One thing is certain, as Voltaire remarks, that at the time when this mysterious prisoner was confined, no person of importance disappeared from Europe.

Of all these conjectures, the last has been considered the most, or the only probable one. We might, perhaps, believe that the mysterious prisoner was the half brother of Louis XIV., if only it were proved, in the first place, that such a person ever existed. The actual measure of fact in the story as it comes to us is, that at the time referred to there was a prisoner in St. Marguerite regarding whom extraordinary precautions were employed to keep his name a secret, and to prevent his having any communication beyond the walls of his cell. This is the nucleus of fact round which a large ball of fable has gathered. But who was the person whose mysterious imprisonment has proved so irritating to curiosity? To find him we must not, like Voltaire, search among "persons of importance." The far-famed unknown was a humble Protestant minister; or rather, the history of that problematical personage, the Man in the Iron Mask, is the history of not only one, but several Protestant ministers, who were buried for life in the gloomy dungeons of St. Marguerite.

The period referred to is that of the atrocious persecution of the French Protestants which followed the revocation of the Edict of Nantes. A vast multitude of the Protestant population, and many of their ministers, had made their escape to other countries. Pitying the condition of their poor brethren left in France, and desirous of affording to them the counsels and consolations of the gospel, several of the escaped ministers took their lives in their hand, and returned to their native country. They called this going to "preach under the cross." Some of them were captured and hanged. Others of them disappeared, and were never more heard of. In the year 1688 four ministers left Holland and returned to France to instruct and comfort their persecuted countrymen. Their names were Mathurin, Cardel, De Salve, and Malzac. They all disappeared one after another, and no trace of them was ever discovered by their friends. Twenty-seven years afterwards, the Dutch ambassador at the Court of France, acting in compliance with urgent representations made to him from the Church in Holland, discovered that one of the long lost ministers, Mathurin, had just died in the dungeons of St. Marguerite. Recent researches among the State papers of the period have thrown light upon the fate of the others.\*

The following letter from the king to the governor of St. Marguerite discloses the fate of M. Cardel:—"Monsieur De Saint Mars,—I send to the Isle of St. Marguerite a person named Cardel, a minister of the pretended reformed religion, to be detained there a prisoner for life. I write to you this letter to inform you that it is my will that you receive him, that you cause him to be kept in the surest possible place of confinement, and that he be carefully guarded, so that he shall have no communication with any person whatsoever, either by speech or writing, under any pretext whatever." To this letter of the king there is added a postscript by the royal secretary,—“I add to the letter of the king, that his majesty desires that the man who shall be sent to you shall not be known to any person whatever, and that you will keep the matter secret, so that it shall not come to the knowledge of any one who the man is." The warrant for conducting the minister Cardel to St. Marguerite bears the same date with this letter, and contains these words,—“The king orders you to act in such a way that no person shall know what is become of him." The date of these documents is the 18th April 1689.

\* See *Bulletin de la Société de l'Histoire du Protestantisme Français; quatrième année.* Pp. 119, 205.

Three quarters of a year later, it appears that M. Salve also has been seized. With him, too, there goes a letter from the king to the governor of St. Marguerite, ordering that he be "carefully guarded, and not allowed to have the least communication with Cardel, nor with any person whatever, either by speech or writing, under any pretext whatever." The secretary adds his postscript to the royal letter, that "this man must not be known to any person whatever." Two months after, there occurs a letter to the governor of St. Marguerite, promising an allowance of 900 livres on account of the ministers in his custody. The letter adds,—“This allowance is considerable, and will afford the expense necessary for watching them, so that they may not communicate either with each other or with any person outside.”

Later, a royal letter, with its emphatic postscript by the secretary, accompanies M. Malzac also to St. Marguerite.

Under date the 24th May 1690, the secretary writes to the governor in the following terms:—"In reference to what you say in your last regarding something which one of the ministers had written upon —— [the word is left blank], and the treatment to which you subjected him on that account, his majesty commands me to express his surprise that you should have acted thus without orders." Again, under a date two years farther on, there occurs a letter from the secretary to the governor, containing these words,—“In regard to the ministers writing on the metal dishes with which they are served, it is easy to remedy that by giving them earthenware only.”

Now, surely, after reading these extracts, it is somewhat difficult to resist the belief that we have in them the foundation of the celebrated story of the mysterious prisoner in the Isle of St. Marguerite. All the materials of the story are here, down to the circumstance of the writing scratched on the plate. Rumour had only to turn the pewter-plate, which the prisoner threw out of the window, into a silver one. All the jealous precautions described as being taken to conceal the name, and bury from the world all knowledge of the existence of the problematical personage in the story, were undoubtedly enforced upon every one of the imprisoned ministers. Rumour, guessing at the secrets of that dark prison-house, mistook the number of the victims, and gave out that there was but one. To this mistake the use of the mask, whenever one of the prisoners had to be visited by a physician, or was seen by any other person than the governor, would effectually contribute.

Such, we are fully inclined to believe, is the explanation of this celebrated historical puzzle. What were the tortures endured by these devoted servants of Christ, as the heavy years of their living entombment wore away, is known to Him before whom persecutors and persecuted have long since appeared.

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#### THE PRINCE OF WALES AT NEWFOUNDLAND.

NEWFOUNDLAND is notoriously under the influence of the Romish Bishop, and it is interesting to mark the way in which the advisers of the Prince of Wales meet the difficulty. The Church of England is apparently united to the Church of Rome, and the newspapers contain the following intimation:—

"The following is a copy of his Royal Highness's answer to the two several addresses by the Bishop and Clergy of the English Church, and by the Bishop and Clergy of the Roman Catholic Church:—“I receive with deep gratification the address which you have presented to me. The anxiety which has ever been manifested by the Queen for the promotion of all that concerns the religious, moral, and social condition of her people is well known to you. She will, therefore, rejoice to hear that your

labours in this island have been crowned with so large a measure of success, and that good order and obedience to the laws characterize the population among whom, by the Divine will, your lot has been cast. That the inhabitants of this colony may long live in the profession of an earnest faith, and at the same time in religious peace and harmony, shall be my constant prayer. Personally, I thank you for your congratulations upon my safe arrival, and for your good wishes.”

### TRACTARIANISM IN SCOTLAND.

We are by no means surprised at the result which has flowed from the late unfaithful decision of the Scotch bishops in the case of Bishop Forbes. At a late meeting in Brechin, the clergy under the charge of Bishop Forbes, after a so-called verbal explanation by him, in which he declared that he had never made any “modification of anything he had ever held or taught,” resolved, with two dissentients,

“That this Synod, having heard the Bishop’s explanatory statement with regard to his teaching on the subject of the Holy Eucharist, desires to express its adherence thereto, and, with his permission, to have the same recorded in the books of the Synod.”

As a natural sequence to this resolution, it was resolved, Mr. Henderson alone dissenting, that—

“Whereas there is reason to believe that a feeling very generally prevails among both the clergy and the laity in Scotland and England in favour of the restoration of the Rev. Patrick Cheyne to his former station of a clergyman of the Scottish Church, this Synod resolves most dutifully and respectfully to petition, and hereby does petition, the Right Rev. the Bishops to take the subject into their fatherly consideration, with a view to the restoration of the said Rev. Patrick Cheyne to the status of a clergyman of the Episcopal Church in Scotland.”

A similar motion has been lost in the Episcopal Synod of Aberdeen, only by a majority of two. In these circumstances, it is surely peculiarly offensive to find a meeting of influential men in London, headed by Bishop Tait, for the purpose of attempting to spread this system in Scotland, under the hollow pretext that there are some poor Episcopalians in Argyleshire. We believe that the representation made on this subject is wholly fallacious; but, even if it were otherwise, is the Bishop of London prepared to make common cause with men who have virtually sanctioned all the doctrines of Bishop Forbes? Where are now the Scottish Episcopal laymen, headed by Sir John McNeil, who were so indignant when the notorious charge of Bishop Forbes at first appeared?

### THE BRITISH GOVERNMENT AND THE CHURCH OF ROME.

(Continued from page 46.)

We shall now examine the various forms in which the British Government supports Popery at home and abroad.

#### I. IN GREAT BRITAIN.

The chief support which the Church of Rome receives from Government in Great Britain is through schools. These schools may be divided into (1.) Reformatory and Industrial Schools, and (2.) Common Schools.

##### 1. Reformatory and Industrial Schools.

This class of schools is of very recent date. The first of them was estab-

lished in 1854, for the purpose of reclaiming the outcast juvenile population of our large cities. It was soon found that the population divided itself into juvenile *criminals* and juvenile *vagrants*. For the first, *Reformatories* were established, and, for the second, *Industrial* or *Ragged Schools*.

As the great mass of the juvenile criminals and vagrants belong to the Church of Rome, she saw that if she did not establish such institutions as *Reformatories*, she would be a great loser. She therefore determined to establish *Reformatories*; and so far as can be ascertained from Parliamentary returns and reports, they amount at present to *nineteen*.

Such Popish institutions cannot be too strongly denounced, in so far as they are Government institutions. They are managed by monks, priests, and nuns. The inmates may be sentenced by the magistrates to be confined in such institutions for several years. They are taught in all the dogmas of Rome. Instead, therefore, of such institutions being *reformatories*, they are nurseries of Popery, and hence of idolatry and crime. Large tracts of land are connected with them, and, from the proceeds of the labour of the inmates and the grants from Government, convents are being supported in connection with them. The following is a remarkable testimony of this fact by a Popish writer in the *Tablet*. He says—"Many schools and conventual establishments have been formed, al ovo, calculating upon the Privy Council money for their means of support. To these the Privy Council money is, as it were, their life-blood."

The amount of grants received by such institutions from the Government cannot be precisely ascertained, as they are paid out of the same fund as the Common Schools, and are mixed up with the returns of grants for those latter schools. On comparing the last Report of the Privy Council on Education, that is, for 1857-8, it would appear that the grants paid to *Reformatories*, exclusively as such, amount for that year to £3,921, 16s. 2d; and in future it will be even more difficult, as, from a Minute of the Privy Council of Education, dated 31st December 1857, it is provided that, after 31st March 1859, a portion of the grants to *Reformatories* shall be paid through the *Home Office*, and a portion through the *Education Office*.

Protestants are too apt to think that such institutions will at least reform the criminal and educate the vagrant, forgetting that Popery is the great nursery of crime and source of pauperism. It violates the British constitution, and the enactments of the Emancipation Act of 1829, to sanction such institutions. But the Church of Rome seems to think that these enactments are a dead letter, for even the Popish school Inspectors, paid by the Government, boast in their public reports that this and that *Reformatory* is managed by a "*Superior*," that is, a dignitary of a monastic order; or "under the charge of a community of *Brothers of Mercy*," or "under the charge of a community of ladies known as *Sisters of the Good Shepherd*"\*—in other words, monks and nuns.

We shall now examine the Popish Common Schools.

## 2. Common Schools.

These schools have increased very rapidly during the last few years, in

\* (1.) See Mr. Marshall (Popish Inspector's) Report, Privy Council Minutes, 1857-8, pp. 791-800.

(2.) See also minutes annexed to do., and to the following Acts in reference to *Reformatories*, viz. :—17 and 18 Vict., c. 86; 18 and 19 Vict., c. 87; 19 and 20 Vict., c. 109; 20 and 21 Vict., c. 55. And as to *Industrial*, 17 and 18 Vict., c. 74, and 20 and 21 Vict., c. 48.

consequence of the very liberal and indiscriminate manner in which the Committee of Education award their grants in aid.

The last Parliamentary report published is for the year 1857-8, and it appears that the number of Popish schools in Great Britain was as follows :

1. In England,	.	.	241
2. In Wales,	.	.	5
3. In Scotland,	.	.	26
Making in all,			<u>272*</u>

It also appears that the number of Popish teachers is as follows :—

	Male.	Female.	Total.
1. Certificated,	89	120	209
2. Assistant, .	3	5	8
3. Pupil,	215	418	633
Total,	<u>307</u>	<u>543</u>	<u>850†</u>

The number of scholars attending these schools, so far as can be gathered from the Inspector's Returns, is as follows :—

	Male.	Female.	Total.
1. Southern District,	5,296	6,176	11,472
2. North-Western District,	8,357	9,501	17,858
3. North-Eastern District,	3,380	3,924	7,304
Making in all,	<u>17,033</u>	<u>19,601</u>	<u>36,634</u>

Here we desire to call attention to the proportion of *female* to *male* teachers in these Popish schools. Contrasting this proportion with that in Protestant schools, we find that *female* teachers in the former stand as 70 per cent. to 60 in the latter. And this fact is strengthened by the proportion of girls to boys in Popish schools, illustrated from the above figures. By a careful examination it will be found that girls stand to boys in Popish schools as 115 per cent. to 75 per cent. in Protestant schools. Now, the obvious conclusion is, that Rome is determined to grasp at the *female* influence of the nation. If she trains up the *female* portion of her people, she will send them out as governesses, as servants, as wives to indifferent Protestants, and thus leaven the country with the dogmas of Popery.

We shall now state the amount of support in money which these schools receive from our Government.

During the year 1857-8 there was paid to these schools,	£24,001	1	10½
But deduct amount paid to Reformatories as before stated,	3,921	16	2
	<u>£20,079</u>	<u>6</u>	<u>8½</u>
Add amount <i>awarded</i> during the year, and might have been paid for <i>building</i> purposes,	12,313	5	5
Hence, awarded <i>last</i> year, exclusive of Reformatories,	<u>£32,392</u>	<u>12</u>	<u>1¼</u>

From the same returns we find that the total amount paid to these schools since 1833, when the present system of grants in aid began, is, *including* Reformatories, £105,945, 13s. 8½d.

\* This includes the 19 Reformatories.

† This does not include, of course, the 3 Popish School Inspectors.

We have here, then, a most powerful weapon given by our Government to Rome for extending her baneful influence in the land. No less a sum is given a year than £32,392, 12s. 1¼d. for disseminating Popery among the children of the nation; and if we add the amount paid to Reformatories, the annual endowment is £36,314, 7s. 3¼d. But the amount will not stop here. These grants are increasing year after year, and the Papists are straining every nerve to take advantage of them. It is sad to think that our Governments are so anxious to bestow these grants; and it is painful to see the manner in which the Popish Inspectors look forward to still more liberal awards. Mr. Marshall, in his report, referring to London, says—Already the number of schools “approaches 60, and I may anticipate that this number will shortly increase to 80.”\* Mr. Stokes again, another Popish Inspector, in his report, when referring to Lancaster, says—“This county, which forms the centre of the district, before long will absorb the whole time and attention of one Inspector.”† Mr. Morell, the other Popish Inspector, says:—“Glasgow will probably soon monopolize one-third of the work in my district, and even then there will be insufficient accommodation for the schools for a large part of the juvenile Roman Catholic population of Glasgow.”‡ Hence, if the present system continue, the annual endowment to Popery under this head will increase year after year.

### 3. CHAPLAINS IN THE ARMY IN GREAT BRITAIN.

We have seen that Popery is endowed in her reformatories and common schools: we now arrive at perhaps the most baneful endowment of all, the paying of priests to train up our soldiers in all the doctrines of the Church of Rome—in short, to be idolaters, and, when the time comes, traitors to our Queen, our country, our religion, and our liberties.

The amount paid during the year 1858 for Popish chaplains to the army stationed in Great Britain, is . . . . . £1453  
 Add salary of one commissioned chaplain at £200 per annum, . . . . . 200  
 Ditto of eighteen ditto at 10s. per day, . . . . . 3285

Making in all, in Great Britain, . . . . . £4938§

Here, during last year, no less a sum than nearly £5000 has been paid for these Popish chaplains. And by new regulations, dated July 1858, the Douay version of the Bible is placed on the same platform as the authorized version; and by article 6 of these regulations, the Popish priest of any district is virtually a chaplain, and the barrack-room is turned for the time into a *Popish Chapel*. Besides all this, the Government is supplying Popish soldiers with the Popish Prayer-Book, called *The Garden of the Soul*, a book containing all the dogmas and idolatries of the Church of Rome. When Mr. Spooner, in the House of Commons, demanded the amount that was paid for distributing this book, the following insolent reply was given—“The sum of £2000, inserted in the army estimates for the purchase of religious books, will be expended in such manner as the Secretary of State for War may deem expedient.” This answer, moreover, was not given in the heat of discussion, or without premeditation, but it was written, calmly written, and printed in the shape of a parliamentary return, dated War-Office, 14th March 1859, and signed by General Peel, the Secretary of State for War.

\* See Privy Council Minutes 1857-8, page 593. † *Ibid*, page 622. ‡ *Ibid*, page 641.  
 § See Parliamentary Return, dated War-Office, 14th March 1859.



In order that it may be seen that this species of grants, like other Popish grants, is on the increase, we submit the following summary:—

SUMMARY of GRANTS given by GOVERNMENT to Popish Chaplains to the Army stationed in Great Britain.

Year.	No. of Chaplains.	Amount paid.
1853,	26	£792
1854,	24	744
1855,	23	897
1856,	37	1,486
1857,	42	1,395
1858,	73*	4,938*

Thus, since 1853, that is, during five short years, the number of chaplains are nearly *three-fold*, and their salaries nearly *seven-fold*.

We shall now advance to the endowments given by our Government to Popery in Ireland.

### 1. MAYNOOTH.

It is unnecessary here to enter upon the history of this institution. Its object is to train up students for the Popish priesthood. Five hundred and twenty students are clothed, fed, and Popishly educated at the expense of the British Government. The following are the items of expenditure drawn out of the Consolidated Fund:—

1. Salaries of the President, Officers, and Professors, and for the expense of commons, attendance, &c.,	£6,000
2. Scholarships to senior students (in addition to £25 each from Dun-boyne's bequest),	800
3. For 250 free students in the three senior classes, £20 each,	5,000
4. For 500 free students,	14,560
Making a fixed annual sum of	<u>£26,360</u>

Besides allowance to Commissioners, and for repairs, enlargements, &c., which may be estimated at a minimum of £30,000 a year.

This sum is provided for by Sir Robert Peel's Act of 1845, which changed the grant from a temporary and annual allowance into a fixed endowment from the Consolidated Fund. What a strange and sad change since 1795, when the existence of such a college was deemed unlawful! And how cunningly the Church of Rome has wrought the grant, year after year, since 1796, from a *permission* to build a college, and from a grant of £8000 to *help to build*, to a permanent endowment of £30,000 a year, for maintaining students and professors, as well as for enlarging and repairing the buildings!

### PAPAL PROSPECTS.

THE London *Weekly Register* (a Roman Catholic organ) is informed from Paris by a correspondent who "has had an interview with General Guyon" (lately in command of the French garrison in the Eternal City), that the General openly "despairs of any remnant of territory being left under Church rule, save and except what forms the suburbs of Rome, and that the famous imperial pamphlet limiting his Holiness to the Vatican and a garden, is, in his opinion, likely to prove prophetic." At the same time, it is one thing to take territory and temporal power from the Pope, and quite another to overthrow the Papal system.

\* This includes the nineteen *commissioned* Chaplains.

## LIFE AND HISTORY OF FATHER CHINIQUY.

THE following deeply interesting narrative was written by an intelligent French Canadian resident in New York, and the facts which it embodies are beyond dispute. The bearing of them upon the conversion of Lower Canada to Protestantism is manifest and highly important. That country has long been locked up from the truth of the gospel, but here is a mighty instrument raised up by God, surrounded by thousands of converts in a land of freedom. Mr. Chiniquy has now thirty young men under training as French Canadian missionaries, and if he is supported as he ought to be by the people of Britain, now that he has come to this country, it is impossible to over-estimate the probable results which may follow by the blessing of God. The key of Popish Lower Canada is now put into the hands of Protestants by the wonderful providence of God, and it will be sad if they know not the day of their visitation. Subscriptions in aid of this great object will be received by Mr. G. R. Badenoch, 6, York Place, Edinburgh, or J. K. Chalmers, Esquire, Treasurer, National Bank, Edinburgh.

"The Rev. Charles Chiniquy, who is about fifty years of age, was born in the province of Lower Canada, where the French language alone is spoken. He was brought up in the Roman Catholic religion, which his parents professed. His father must have been possessed of a great spirit of independence, for he owned and read *the Bible*. At the time he was perhaps the only one in that part of the country (which contains about one million French Catholics) who dared to keep in his house that book, condemned by the priests. By the time his son was about eight years old, he made him read the Bible aloud for the edification of his family and his neighbours. The priest having heard that fact, presented himself at the house. 'Mr. Chiniquy,' said he to the father, 'you must give me your Bible; it is a bad book, which you cannot understand, and which may do you a great deal of harm; I must destroy it.' On hearing that, Mr. Chiniquy, greatly agitated, got up and began pacing the room, without saying a word. At the end of about two minutes he said, '*Monsieur le Curé*, if you have nothing else to tell me, you see the door through which you came in; please go out the same way.' *Monsieur le Curé* took his hat and left the house. Great was the joy of young Chiniquy in seeing that his father had not given up his dear Bible. From the corner of the room, where he had been watching the scene with the greatest anxiety, he ran to his father, and threw himself into his arms, shedding tears of joy.

"Unfortunately, about a year after that event the father died, and the son was sent to school, and in the course of time, to the seminary. It is almost needless to say that from the time he left home the reading of the Bible was entirely out of the question. There remained, however, always a love for the Bible in his heart, as will be seen hereafter.

"In 1833 Mr. Chiniquy was consecrated priest of the Church of Rome. Five years later he began to preach temperance all through Lower Canada, and continued to do so for more than twelve years. He was called the Father Mathew of Canada. It would be almost impossible to describe the great influence of Father Chiniquy. A few facts will give an idea of it. During his crusade against drunkenness, about two hundred thousand persons took the pledge to renounce all intoxicating drinks. It is sad, however, to be obliged to say, that through the influence of the priests, who are in general little in-

clined to the practice of temperance, it is estimated that one-half have broken their pledge, and are again, more or less, slaves of the bottle.

“Father Chiniquy had hardly been preaching temperance seven years before many distilleries had to be closed, on account of the great diminution in the sale of liquor. During the last five years of his stay in Canada, the Apostle of Temperance had no charge—his whole time being occupied by the special work to which he had devoted himself.

“In preaching against the use of strong drinks, he took every opportunity to speak against the evangelical Christians, or *Swiss*, as they are called in that country, because the two missions in French Canada were established by missionaries from the Canton de Vaud in Switzerland. He had many public discussions with those missionaries, particularly with Mr. Roussy. It was a great joy to Father Chiniquy when he could confute those *miserable Protestants!* Notwithstanding those sad dispositions, he did often distribute New Testaments, which he did not understand himself, but which he loved in remembrance of that dear Bible in the home of his childhood. As soon as he had left a place where he had so distributed the gospel, the priests went carefully from house to house, and collected together and destroyed all those books cursed by them. They dared not oppose Father Chiniquy openly, on account of his influence and popularity, which were immense. No Bishop, nor even Archbishop, ever had such receptions as he had. Crowds from a great distance always went to meet him at the village where he was expected. They came on horseback, with banners. Those receptions were real ovations.

“On account of his great reputation, he was at different times called by bishops of the United States to preach to the French Canadians who are scattered through that country. In those journeys he had acquired the conviction that there were about two hundred thousand of his countrymen living in the United States, who were consequently in very great danger of being lost to the Church of Rome. This gave him the idea of founding a colony in the western part of the United States, where land was still cheap, and to assemble around him, as much as possible, all the emigrants from Canada, in order to keep them under the influence of Rome, and prevent them from falling into the snares of Protestantism.

“His plans having met with the approbation of the Bishops of Canada, Mr. Chiniquy put them in execution in 1851. He selected thirty thousand acres of land in Illinois, seventy miles south of Chicago, and went to establish himself there, with a few families. In the course of a few years he had collected about ten thousand French Canadians in that part of the country.

“Everything prospered according to his wishes in that colony until about three years ago.

“At that time the Bishop of Chicago took from the French Canadians a chapel, which they had built themselves, and gave it to the Irish. Great was the outcry of the French Catholics, and Father Chiniquy was not slow in condemning publicly the conduct of the Bishop. Here followed a long, tedious, and vexatious discussion with three bishops, into the particulars of which it is needless to enter. It is sufficient to say that Father Chiniquy, having refused to submit to his Bishop except *according to the laws of God and the laws of the church* (when a submission *without conditions in everything* was required), he was finally excommunicated, with his congregation.

“To defend his position during that quarrel, he studied the New Testament, which he distributed in large quantities amongst his people. They all read it with avidity, and when the time came to choose definitely between the

Bishop of Rome and the Gospel, about five hundred families declared themselves for the Gospel! What a glorious thing! How far back must we go in history to find anything that can be compared to that joyful event!

"Since then, in the midst of all kinds of persecutions, they have remained faithful to the Christian religion, such as it is taught in the Bible, *rejecting all hope of salvation by their works, and accepting Christ as their only Saviour and Mediator.* For that faith they have been persecuted by members of their own families; but they have suffered all without complaining, trusting in God to help them out of the difficulties into which their love for him had brought them.

"One of the weapons used by the priests to stop that work of reformation, has been, and still is, to bring Father Chiniquy before the courts of justice. He has been accused of everything, up to arson and murder. Of course, his innocence has always been clearly proved, but he has spent a great deal of money, and has contracted debts which bring his churches and school-houses in great danger of being sold and going back to the Romanists. Next to bringing him to the penitentiary, that is the best thing that could happen for the priests. Shall their wishes be gratified, and must those new-born *Christians of the Bible* be crushed by the enemies of the Gospel? No; the children of God all through the land will pray for them, and will give them a helping hand. They have given up everything for the love of the Bible, and as Father Chiniquy said, shall they not find amongst the Christians of this country, fathers, mothers, brothers, and sisters? Yes; our hearts cannot remain cold, but will certainly soon be bound to theirs by the strong ties of charity!

"These poor Canadians of Kankakee County have furthermore been greatly reduced in their worldly means by the failure of their crops for two successive years, and we must help them. To free their churches and school-houses from debt, they require from five to six thousand dollars, for which they offer securities on their lands, churches, school-houses, and colleges. All they wish is, to prevent those buildings from passing into the hands of the priests.

"One other great reason which ought to induce us to rescue Father Chiniquy from all his troubles, is his great influence over the people of Canada, of which I have spoken, and which he has preserved to this day. Last winter he visited Canada, and as he was excommunicated, the priests did all in their power to prevent the people from going to hear him, but all in vain. Most of the time there could be found no hall large enough to accommodate the multitude that came to hear him, and he was obliged to speak in the open air. Crowds have sometimes stood for an hour *with their feet in the snow*, to listen to their dear priest. Those who are at all acquainted with the people of Lower Canada, will at once perceive the immense influence Father Chiniquy can have, in opening doors for missionaries. The greatest difficulties these latter have, is to be admitted *at all* in Catholic families. But when they have heard their dear apostle of temperance speak so much in favour of the Gospel, they are better disposed to receive those who come to speak to them of the good things contained in that Gospel. I was told by a missionary, that since Father Chiniquy visited Canada, a number had been converted whose hearts had been opened to the truth by that visit; and that a great many others are earnestly seeking the way to be saved."

## POPISH TACTICS IN PARLIAMENT.

*(From our Parliamentary Correspondent.)*

LONDON, September 1860.

IN my letter of last month I adverted to the critical condition in which the question of Roman Catholic Charities was left. A clause had been agreed to in committee, with the consent of the Roman Catholic members, which the day after was repudiated by Sir George Bowyer. The cause of this sudden change on his part was not difficult to discover. His priestly patrons saw that it would interfere with their control over the charities, and he was in consequence ordered to get it altered. For a time it seemed doubtful whether he would succeed or not. Our statesmen of both parties are anxious to curry favour with the priests, and if it could easily be compassed would rather stand in their good graces than not. So the further consideration of the bill was delayed till the last moment, and the Government at the last moment resolved to stand firm to the bill as it stood. To this resolution they were greatly helped by the splenetic temper of Sir Richard Bethell, the Attorney-General, who had before undertaken to frame a clause which should please both parties. In his innocence he thought only of gratifying the Romish laity, and left altogether out of account the interests of the priests, for which he was roundly abused by Sir George Bowyer, and then the Attorney-General washed his hands of the whole concern; so, when the decisive moment came, the Government, with a few exceptions among their subordinates, voted for the bill as it stood, which was carried by a large majority. Nothing could exceed Sir George Bowyer's rage. While the numbers were counting, he came over to the Ministers, and abused them in tones that might be heard all over the House, to the intense disgust of the Attorney-General, who refused to hold any intercourse with him. When the numbers were announced, he stood up and accused the Ministers in general, and the Attorney-General in particular, of having betrayed him; said they promised to support his amendment, nay, to propose it themselves; and in needless and wearying iteration, declared the bill as it stood to be one of persecution. Lord Palmerston was roused so far as to call his charges against the Government falsehoods, and the Attorney-General said all the promise he made, or advice he gave the Government, was to tell him to get somebody else to propose his amendment, but not to come to him; and Mr. Malins, rising up afterwards, stated that he was present when the conversation took place, and could confirm every word of what the Attorney-General had said, nor could he conceive how Sir George could have fallen into the mistake he had done. As if to complete the bafflement of the Romish advocate, Mr. Hutt, who last year took up the case of these charities on behalf of the Popish laity, rose and stated that he had sent the bill as it then stood to his Romish friends in the north, and they were perfectly satisfied with it. On the next day, Sir George Bowyer made an humble apology for the intemperance into which he had been betrayed on the preceding night. Lord Palmerston's flexible temper was mollified at once, but the fiery disposition of our Welsh Attorney-General does not so soon cool. In his blandest and most freezingly polite tones, he rose and assured the House that nothing which the honourable baronet said last night had in the smallest degree altered the "opinion" he had always entertained of him. So the mat-

ter ended in the Commons. In the Lords, the alterations were proposed by Lord Monteagle, as acting for Sir George Bowyer; but the Lord Chancellor assured the House, as the Attorney-General assured the Commons, there was nothing whatever in the bill as it stood to touch the conscientious convictions of the Romanists, or to place the priests in a worse position than they occupied before. So the bill has at last become law, and the wealthy among the Papists have the satisfaction of knowing that their charities can be honestly applied to the purposes for which they were bequeathed, whenever they have courage enough to apply the means placed in their hands.

On the whole, this protracted session has not been favourable to the Romish claims. They no longer occupy the position, either in Parliament or in the country, that they did a few years back. Their influence has been on the wane for some time, and this year it has fallen lower than ever. It is true that for a couple of years or so, there was the appearance of a reaction in their favour, when the two parties in the State were nearly balanced, and the casting weight appeared to be in the hands of the Irish Romish party. But that condition of things was at best only temporary. Parties have settled down again, and the need for counting the Romanists has passed away. Various causes might be assigned for their degenerating, but the main ones, I believe, are two. In the first place, with the spread of intelligence the priests are losing their hold on the people, who in many counties return Protestants or Conservatives, where before they sent Romanists or Repealers. In the next, those whom they do send have so outraged public feeling in England, by their avowed sympathy for the cause of tyranny and despotism all over the world, and most of all in Italy, that no party dare associate too closely with them. When Sir George Bowyer calls Garibaldi a pirate and a brigand, he injures nobody but himself and the cause he is defending. Mr. Hennessey is more guarded and decorous in his language, but his tone is the same, and his arguments are still more offensive, as there is not the same impression of his sincerity as there is of the semi-lunatic member for Dundalk. And even if these gentlemen were quiet, or if they had no seats in the House, the cause of the priests would not fare much better. The events that are now taking place in Europe; Popery, that a few years ago joined with the French republicans to secure its power, now openly leagued with despotism, avowedly for the same purpose, is a spectacle so foul and loathsome that all honest men instinctively turn away from it. Hence it happens that the league which once appeared so firm between the Romanists and the Radical party in England, is now snapped as completely as the *entente cordiale* between this country and Louis Napoleon.

The effect of this has been especially seen in two measures to which I have had several occasions to call attention. The first is this affair of the charities. It is now seven years since a most beneficial law was passed, by which the charities of the country were placed under the management of Commissioners, whose business it was to see that the funds were not wasted nor embezzled, but honestly applied to the purposes for which they had been bequeathed. From the operation of this law the Romish charities were exempted, because it was said that the laws against superstitious uses would confiscate all their charities if they were once made public in the reports of the Commissioners, as every one of them was more or less connected with masses for the souls of the dead. It was considered fair that some protection should be afforded them, and till a bill could be drawn up for the purpose, the exemption was allowed to continue. But all this time the charities

were under the uncontrolled direction of the priests, or rather of a committee under the direction of Doctor Wiseman, who, it was well known, disposed of them, less for the local objects for which they were intended, than for what at Rome would no doubt be called "Imperial purposes." But he went too far, and roused the indignation of the Romanists of the north of England, who refused to have the charities, on which their poor are dependent, torn from them, to build up a party and a policy at Rome,—hence, the opposition made by Mr. Hutt on their behalf last year for the further continuance of their exemption—hence the solemn pledge that a bill should be introduced to settle the question this year—and hence the scattering to the winds of the subtle measure which Sir George Bowyer brought in, which would have continued priestly rule under another guise, and the almost unanimous joining of an issue which is admitted to be just, but which certainly shows the priests no favour.

This is exclusively an English measure: the other is an Irish one. I refer to the attempt made by the Irish Bishops to get the education of the country into their own hands. When the education scheme was first propounded by the present Earl of Derby, the priests were in its favour. But whatever its merits, they have discovered it does not work well for their interests; and at the Synod of Thurles the decree was formed that the schools should be denounced, and that an agitation should be commenced for lodging the education of the youth of Ireland in their hands. But it is found that to decree is one thing, and to act on the decree is another. The government have refused to grant the request: that perhaps is not so wonderful; no government could dare to make such a proposition to any parliament of which the majority was composed of Englishmen. The striking part is that the Romish people refused to obey; they have not taken their children from the existing schools, on the contrary, they send them in greater numbers than ever; they have not answered to the call for agitation—they remain quiet and contented, and that too though the Government have lately in some small matters curbed the priestly power, and refused to permit any more monks and nuns' schools than those already universally established. But the most striking example of the wane of their influence is to be found in the speech of the Irish Attorney-General against them. As I before noticed, it was such a speech as a liberal Romanist might make in Belgium or Sardinia, but it was never before heard of from an Irish Papist. It was at first supposed that his constituents would hold indignation meetings, and call him to resign—they have not stirred in the matter; and it is admitted by the Romish papers, that if he were to go before his constituents to-morrow, he would be again returned. These are cheering symptoms of the partial decay of Papal influence in its British stronghold, only we must be on our guard, as its progress in other directions is marked and striking.

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#### LAYING OF THE FOUNDATION STONE OF THE PROTESTANT INSTITUTE OF SCOTLAND, AT EDINBURGH, AUGUST 17, 1860.

ON the last of the four days of the National Tricentenary Commemoration of the Scottish Reformation, these magnificent Meetings culminated in the laying of the foundation-stone of the Protestant Institute of Scotland, as a living memorial of the Reformers and Reformation. This one great practical result was attended, and will everywhere be hailed, by the joyous

greetings of thousands of the scattered sons of Scotland. The following summary of the proceedings will be read with interest :—

The general meeting assembled in the New Assembly Hall at one o'clock, when a sermon was preached by Dr. Symington of Glasgow. The reverend gentleman chose as his text, Rev. xviii. 4, "Come out of her, my people," from which he delivered an able, eloquent, and appropriate discourse.

Dr. Begg then rose and said,—I am saved, by the admirable discourse which we have just heard, from making anything else than a mere business statement. You are aware that this day, the 17th of August, the last day of our meeting, is the most memorable, because it was on this day the Scottish nation formally abolished the Popish system, and acknowledged the truth of the Divine Word. And therefore, however delightful, important, and refreshing all our meetings have been, we have now come to the practical application of the whole matter. As has been said more than once, Rome would pardon us for all our previous meetings if we should break up without doing something practical—something to promote the effective extension of Protestant truth in the land after we are laid in the grave. But it must not be so; and I proceed to explain what is really proposed to be done. In the first place, the Protestant Institute—the foundation-stone of which we are about to lay—has two objects in view; on the one hand, to train up students of all classes, going forward to all professions, in a knowledge of the Romish system, but especially students of Theology of all denominations; on the other, the sending forth of special missions to Romanists. Our strong conviction is, that the apathy which reigns in the land is the daughter of ignorance to a large extent. Moreover, the idea of advancing without controversy is not only unscriptural, but it is impossible,—because the state of the case is simply this; that Rome has in the field her agents, and no minister can be set down in any part of our land who will not immediately find that he is forced to answer the arguments of Rome. You will not find a single servant-girl belonging to the Romish communion, nor a Popish labourer, who is not prepared to say something which, to an uneducated Protestant, may seem very imposing and startling. That man is ignorant indeed, and that minister is pitifully ignorant, who is not aware that Romanists can advance arguments of the greatest plausibility; and to pretend that these can easily be refuted, is simply to make a statement contradicted by the whole history of the past. We must train our ministers to meet these difficulties in their ordinary pastoral work. But it is of vital importance, and our highest duty, to go and minister to Romanists themselves in the kindest spirit of Christian love, and to seek to rescue them from the snares of the Man of Sin. We purpose to have a special training-school for agents for this purpose. Then, in reference to the locality where this Institute is to be established, I beg to mention that it has great historical interest. We don't know, as Dr. Guthrie stated in his sermon, and it is probably well that we don't, where the ashes of John Knox precisely lie, although we know that it is somewhere in the Parliament Square; but we do know where the great workshop of John Knox is—the place where some of the first General Assemblies of the Church of Scotland were held, and where those few men met together to lay the foundation of that noble structure which has existed during three centuries—that interesting little building, erected in the first instance as a Popish chapel, then used as a General Assembly Hall, and as the church where the colleague of John Knox preached in Latin after the Reformation, and where the dead body of Argyle was laid before its interment and after his martyrdom—that place has now become our property, and will form part of this Protestant Institute. But then, as this is down in the depths of the Cowgate, we are anxious also to have a building on the level of George IV. Bridge—a locality half-way between our two great training institutions, the New College and the University. We intend, by the blessing of God, to concentrate in that Institute, in the first place, the operations of the Scottish Reformation Society, which bears upon the whole of Scotland, and in connection with which these meetings have been held; also a hall in which lectures shall be given to Students; the operations of the Female Protestant Society; and also of the Society which combines medical assistance with the communication of divine truth—all these, we hope, will be concentrated in and around this Protestant Institute. In reference to the funds, we have been labouring for a number of years in this cause, often in great discouragement; but, at the same time, our difficulties were interspersed with gleams of light. We have a number of most delightful letters, which I wish we could have read, including one from Lady Havelock, who expresses the deepest interest in the institution; and numbers from the humblest cottagers in Scotland.



We have collected upwards of £3000, but, at the same time, we are not near the end of the object at which we aim. We have received a great many subscriptions during these meetings. We are looking forward to one great day in the history of Scotland, which will pass before this year closes—I mean the 20th day of December, when the first General Assembly of the Church of Scotland was held. All the Presbyterian Churches have resolved on that day to assemble their people for public worship, and to instruct them in the great debt we owe to God for the Reformation. That same day will be observed in the north of Ireland, in England, and in nearly every part of the world where Scotsmen are found. One of these Churches has expressly appointed that a collection shall be made on that occasion for the Protestant Institute, and another has recommended it; and I trust that, in answer to the appeal which we intend to make to all those Churches, such a sum will be collected as will enable us to see our work finished before the year is done, so far as money is concerned. But, if not, you may rest assured that, if God gives us life, we shall not give up—we shall go on collecting, and begging, and writing, until the copestone is put on this building. Some speculation has arisen in reference to a suitable monument to our great Reformer; and I agree entirely in the general idea that we ought to have a monument to him. But, at the same time, I think that a monument, dead, inanimate, and unproductive, would be altogether out of place at the stage at which we have arrived. If the French were landing, a commemoration of the battle of Waterloo, and a pillar erected to the Duke of Wellington, would be of very little use. What we want is a living monument—a monument to train men to continue the battle which Knox began, and which his strong practical sense and vigour would say was adequate to the occasion.

Dr. BEGG again rose, and read the following letter from the Bishop of Down and Connor, which had just been put into his hands:—

“PALACE, HOLYWOOD, August 16, 1860.

“MY DEAR SIR,—It is a very great disappointment to me that I have been unable to attend this ‘Tricentenary Commemoration.’ I delayed writing, as I had fully intended sailing to-night, to be present at the solemn and interesting ceremony of laying the foundation-stone of your noble Protestant Institute. As such, however, cannot be the case, I have only to join my prayers with all assembled, that the monument about to be raised to one whose name I bear, and of whose race I am, will stir up the national mind to a love of that Reformation which their fathers were instrumental in achieving, and which the children should perpetuate and extend.—

I am, yours truly,

“ROB. DOWN & CONNOR.

“G. R. Badenoch, Esq.”

The Rev. S. M. DILL, Moderator of the Irish Presbyterian Assembly, who was to have taken part in the proceedings connected with the laying of the foundation-stone of the Protestant Institute, but who had to leave before that ceremony commenced, briefly addressed the meeting, expressing his warm interest and approval of the objects of the Protestant Institute, and his hope that it would be abundantly blessed. He believed that such institutions were vastly important in training our students in the Romish controversy, and hoped the people of Scotland would give their warmest support to the Institute which was about to be established.

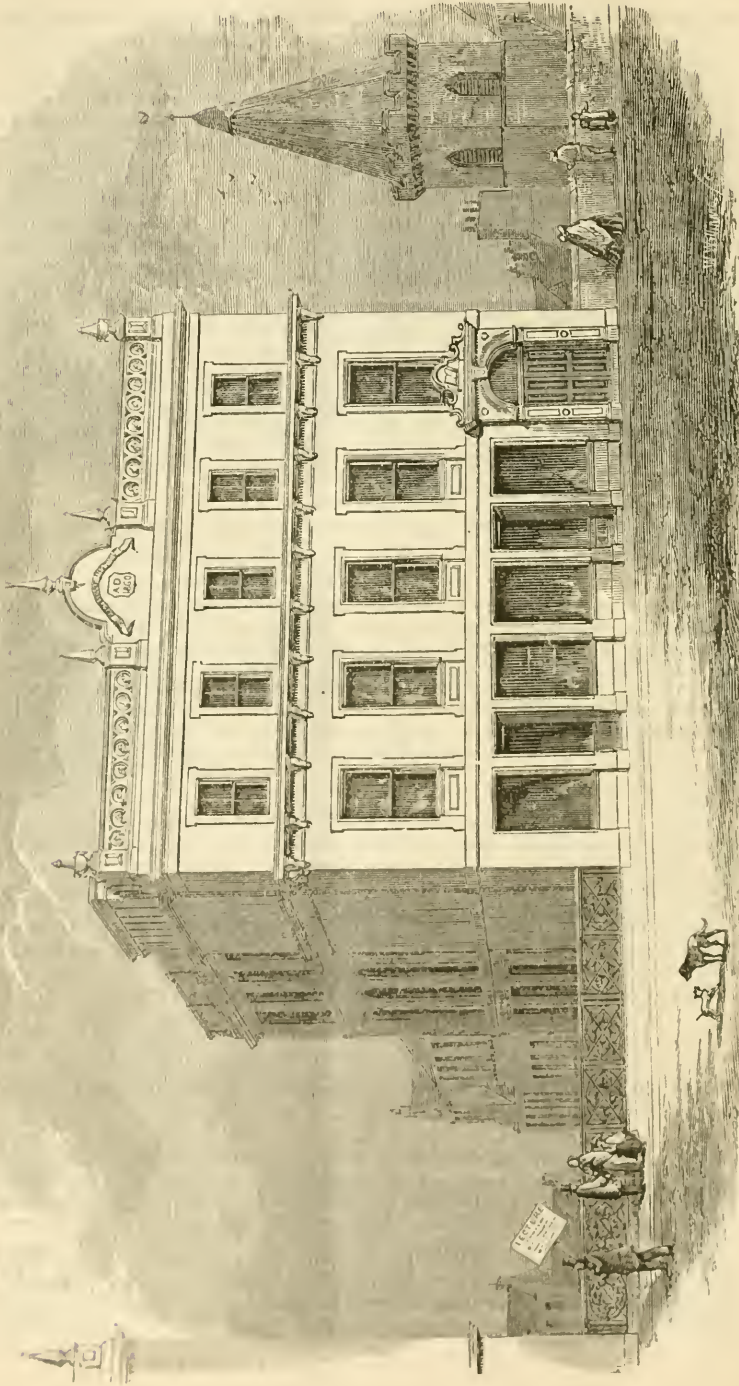
The meeting then adjourned, and proceeded in a body to

#### LAY THE FOUNDATION-STONE OF PROTESTANT INSTITUTE.

The members formed themselves into a procession in the quadrangle of the College, and proceeded to the place purchased for the new buildings at George IV. Bridge.

The procession was headed by Major Davidson, Sir Henry Moncreiff, Rev. Drs. McCrie, Begg, Hetherington, Lorimer of London, and Lindsay of Glasgow; and among those composing it were Professor Balfour, General Anderson, Bailie Blackadder, R. Morrison, Esq., Harvieston House, P. W. Macredie, Esq., Perceton, Dr. Greville, Rev. Professor M'Michael, Rev. Dr. Wylie, Dr. Handyside, Peter Drummond, Esq., Stirling, and a number of influential citizens.

Dr. Begg having supplicated the Divine blessing on the undertaking, Mr. Porteous, secretary, read a list of articles enclosed in the bottle, which contained a programme of the Institute, and a list of the subscribers to the building, a programme of the arrangements and proceedings of the Tricentenary, copies of the *Witness* and many



THE PROTESTANT INSTITUTE OF SCOTLAND.  
TO BE ERECTED IN GEORGE IV. BRIDGE, EDINBURGH, AS A PERMANENT MEMORIAL OF THE REFORMATION.

newspapers, and of the *National Standard*, and a number of the current coins of the realm.

The stone having been lowered, Robert Morrieson, Esq, said, it gave him the highest gratification to perform the pleasing duty allotted to him that day of laying the foundation-stone of a building destined to forward the great and good work which they had throughout their Tricentenary meetings been commemorating; and he trusted that the blessing of the Most High would rest upon their labours.

Dr. M'CRIE then came forward and said,—Dear Brethren and Fellow-Citizens, having been requested to speak a few words on this interesting and auspicious occasion, I have only to say that I congratulate my fellow-citizens on the prospect of such a monument as that which is to be erected on this spot; for, although now stationed in the metropolis of England, I am a native of Edinburgh, and still feel deeply interested in all that is fitted to advance its interests. We have now laid the foundation of a building which, though it may have no claims to ecclesiastical sanctity or architectural beauty, may yet render far more effectual service to our country, in her highest and holiest interests, than any mere monument of stone, however richly adorned, or however magnificently constructed. From the limited nature of the ground, few are now permitted to witness the simple ceremonial of this day; and these few must soon be laid as low, silent, and unseen as the stone we have now deposited in its bed. But generations yet unborn may yet arise, through the length and breadth of Scotland, to bless the hearts that prompted, the heads that devised, and the hands that inaugurated this institution,—an institution destined, like the forts which it is proposed to erect around our coasts, to protect and preserve what our fathers have achieved for us; an institution intended to raise up a godly company of volunteers, furnished with weapons suited to the warfare in which they may be called to engage, in the last struggle between the followers of mediæval superstition and the champions of primitive purity and eternal truth. Not the carnal weapons of worldly warfare; for though force can only be met by force, yet certain it is that error can only be conquered by truth, that darkness can only be dispelled by light, and the forces of fraud and falsehood can only be routed by the dissemination of sound, saving, Scriptural knowledge. To conquer in this battle, we call for light, and not for fire, from heaven. And if, through means of this Institute, we can send forth a body of energetic ministers, well enlightened themselves, and well qualified to enlighten others, in the great principles of the blessed Reformation, we shall confer a large and lasting boon on the land. They will serve as a spiritual militia, fitted to compete with the emissaries of Rome, ready for every emergency; and, by awakening the old Scottish spirit of determined resistance to Popery, they may be the means of raising up a phalanx of devoted Christian men, who, in the language of our national poet, in the hour of peril,

“ May stand, a wall of fire, around their much-loved Isle.”

Rev. Dr. LINDSAY said,—My dear Christian brethren, it is not my purpose to deliver anything like an oration, but simply to express my heartfelt congratulations on the auspicious event which we have just now witnessed, viz., the laying of the foundation-stone of a Protestant Institute in the metropolis of Scotland. May the Lord abundantly bless and prosper the undertaking, and render it eminently successful in promoting the interests of a pure and free Christianity! It may seem to some as if, at a time like the present, when the head of the Romish Church was in a position so extremely precarious, and his own subjects were throwing off the yoke of his temporal power, there could hardly be much reason why we should feel alarm about Popery, or need to bestir ourselves against its encroachments and errors. But this were a notion manifesting an utter misapprehension of the real state of the case. It is quite true that the central seat of the Romish power has been shaken to its very foundation; and it is also quite true that multitudes in thoroughly Popish countries care nothing at all for Popery as a religion. But then it is equally true that in countries like our own, Protestant in character, and situated at some distance from Rome, Popery has presented to her own adherents an aspect somewhat less gross and revolting, and they feel an ardent and keen attachment to the system. The strength of Popery is greater at the extremities than at the heart. There is more love for Rome away from Rome than in Rome itself. So far, therefore, should the present perplexities of the Pope and of his Government be from leading us to indulge in a feeling of security, that they should stimulate us to tenfold greater energy and effort. Let us not deceive ourselves with the fancy that Popery is nearly dead, and that we may soon have the task of performing her funeral obsequies. Vigorous efforts should be put forth for upholding and extending the pure doctrines of the gospel, and

for unmasking the delusions, and abominations, and falsehoods, of the Man of Sin. And oh! have we not much to encourage us in our work? Surely the political helplessness of one who blasphemously boasts of being infallible must be shaking the confidence of not a few in the stability of their idol. The Protestant Institute which we have this day founded, is the precious fruit of that noble gathering which the metropolis of Scotland has this week witnessed. From what a wide area have there been representatives present! From every part of our own empire, from foreign lands, from the southern extremity of Spain, from America, from Australia, and we have members also from all the different denominations of Protestants, whose presence and expressed sentiments demonstrate the essential unity that reigns among them. In fact, it has always seemed to me that the unity of Romanists is more apparent than real, while the unity of Protestants is more real than apparent. What a glorious thing will it be for young men to have their minds imbued here with sound views of the nature of Popery, and to be thus prepared for going forth as missionaries to France, and Spain, and Italy, the central seat of the Man of Sin! Rome spares no efforts to spread her principles among us; and we must also send Protestant missionaries to every Popish country where it is possible to obtain a footing. And where this seems impossible, God will make it possible, if we are only determined and full of faith. May the Lord abundantly bless this Institute, and make it a blessing now and evermore!

Sir H. MONCREIFF, after stating that he had been unexpectedly called upon to address the assemblage, and thus to supply the place of Dr. Buchanan, the Moderator of the General Assembly of the Free Church, and after stating that something unexpected must have detained Dr. Buchanan, said, I have great delight in taking part in the proceedings, and in expressing the satisfaction which the Church to which I belong undoubtedly feels in the laying of the foundation-stone of this most important institution. We desire that this institution should be, not an instrument for the promotion of any sectarian object, but an instrument for more effectually uniting all those who love the truth, and who love God's Word, in opposition to a common enemy. You have been told already that this day, the 17th of August 1860, is the true day for the commemoration of the 17th of August 1560, the day on which Scotland first publicly announced her repudiation of Popery, and her adherence to the Reformed faith. There is a great difference between the ages to which these days severally belong. We have made great advancement in many things since the days of John Knox,—in arts and science, and in many other things that contribute to the comfort of life and the convenience of society; but it is important that we should continue to advance also in the thorough study of the Word of God, that the people of this land should value the example set them by multitudes of other days, in the very earnest manner in which they gave themselves to the diligent study of that Word, that thereby they might be thoroughly armed against all the devices of Popery. It is much to be feared that of late, amid the multitude of objects that occupy the thoughts of men, there is not the same deep and strenuous attention given to the study of God's Word. There is a tendency now-a-days to superficiality of views, and if there is any one point in respect to which superficiality will not do, it is just the Church of Rome. If we are to meet that Church successfully, we must do it by a thorough and deep understanding of the subject with which we are dealing; and whether it be ministers, or whether it be individual Christians, in the intercourse of society in its present state there is great need for men being armed against the enemy by a thorough understanding of that with which they have to deal; and if I understand aright the object of this Institute, it is to bring about that result by the thorough instruction of young men of all conditions, and also by the thorough leavening of the community with that spirit of study of God's Word and its truths, that will prepare them to meet all the devices of the enemy. I have been greatly delighted in being present at the meetings of this Tricentenary of the Reformation, because this demonstration has manifestly been a great success, beyond all our fondest anticipations, and because the tendency of it must be to deepen the convictions of the people of Scotland with respect to the value of the privileges bestowed upon them by the Reformation, and to have in their hearts a feeling which will carry them on towards the defence of these privileges, and the transmission of them to latest generations.

Rev. A. DALLAS, Wonston, in a few words expressed the great delight with which he took part in this deeply interesting ceremonial, and said that though he belonged to another part of the empire, he loved Scotland and all its interests, for Scotch blood flowed in the veins of his ancestors. From his own experience in opposing Popery, he counselled them not to engage in this work with any feeling of hopelessness. Seven years ago it pleased God to permit him to be the instrument of laying the

foundation of a building, and of founding and establishing a mission, exactly similar to the present one, in the city of Dublin; and in these seven years there had been raised in that training institution a staff of men who had proved themselves capable of withstanding all the devices of Rome, and of meeting Roman Catholics in a spirit of love such as he could not have conceived of beforehand. He therefore looked forward with great hope and expectation to this Institute, which was on a larger and more extensive basis. Mr. Dallas then stated, that intense as was his opposition to the system of Popery a number of years ago, it was greatly increased by what he had witnessed some years since in Rome, on which occasion he was enabled to make a visit to the underground dungeons in the Palace of the Inquisition, which was now a French barracks. He had visited three storeys of prisons underground; and it was here that those who professed the truth as it is in Jesus were immured. The remembrance of acts of this description should increase their love to the truth; should quicken their hatred to the system of Popery; and should induce them to labour more assiduously for the rescue of those who were to be gathered out of Babylon. The Lord had his people there; and he believed that of late years many had been brought to the truth.

The 122d Psalm was then sung, and prayer having been offered up by the Rev. Professor Symington, the large assembly separated.

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### THE STATE OF ITALY.

THE state of Italy is intensely interesting at present, and the position of the Pope is every day becoming as some think very critical. Every Christian must rejoice in the triumphant march of Garibaldi over the prostrate despotisms of one of the fairest portions of the earth, and in the prospect of an united Italy under a reign of comparative liberty. The Christian Church should earnestly follow up the victory, and the Bible should be made to march in the wake of the sword. The result however of the struggle, in so far as the Pope is concerned, is by no means so certain. It is perfectly certain that Garibaldi is acting with the full connivance of France and Sardinia, and it is just as evident that neither of these powers have any wish to damage the Pope. Their idea is, that his temporal power should be abridged, but they will apparently resist any attempt to upset his position as the reigning head of the Church at Rome. The Pope is in truth maintained at Rome now by the bayonets of France, and the Emperor's own safety probably depends on this. France has proposed, indeed, a regular guaranteed subsidy to the Pope from all the Popish governments, in exchange for his ill-managed temporal dominions. It is certain, on the one hand, that nothing can destroy the immense influence of the Romish system over its millions of votaries throughout the world but a moral revolution produced by the Word and Spirit of God; and on the other, that whilst the very difficulties of the Pope would probably only develop the zeal of his followers, the diminution of his temporal power might rid the system of a constant ground of scandal and reproach. The Pope has been banished from Rome before, without diminishing his influence. It is questionable, besides, how far a material guarantee on the part of Popish governments might not greatly strengthen the political position of the Pope, whilst an universal establishment of Peter's pence over all the nations of the earth might greatly increase his wealth.

Those persons, therefore, who confound the Pope with Italy, and who count upon the present struggle in Italy as a certain means of overthrowing the Papal authority, evidently betray great ignorance. It is especially foolish to trust to such a vague contingency as a reason for looking with indifference upon the undoubtedly increasing influence of Romanism in our own land.

The real truth seems to be, that where Rome is supreme, it by and by becomes intolerable. It so sucks the blood of any land where it is permitted to have free course, that in self-defence the people urgently demand a change. But it is so adapted to fallen human nature, that so soon as this is forgotten, it begins with fresh energy again, and achieves new triumphs. Nothing can arrest its progress but the almighty grace and Spirit of God. Nothing will finally destroy it but the Spirit of Christ's mouth, and the brightness of His coming. Let the Christian Church therefore be watchful and strengthen the things which remain, and which are ready to die, and never give up the great struggle until the proclamation is heard under the whole heaven, "Babylon the great is fallen, is fallen!" Until then, Rome, like Satan, will be all the more earnest and dangerous, because "he hath but a short season."

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#### THE PRINCE OF WALES IN THE NORTH AMERICAN COLONIES.

THE Protestants of England should have their eyes open to the kind of training to which their future sovereign is being subjected during his present visit to the North American Colonies. We have already remarked upon the way in which the Church of England and the Popish Church were linked together at Newfoundland—a colony which is at present virtually under the absolute dominion of one of the emissaries of Rome. At Nova Scotia and Prince Edward's Island, where Protestant influences are paramount, the subject seems to have been kept in the back-ground. In New Brunswick the Popish authorities were permitted to take rank immediately after the Church of England, and before all classes of Dissenters. In Quebec, where Popery is strong, it boldly claimed precedence of the Church of England, and the civil authorities, themselves Romish, had arranged to admit the claim, but were overruled. Nevertheless, the Romish Church determined to make as imposing an appearance as possible before the young Prince. The *Times* reporter says:—

"During the day he had visited the Laval University, and in the reception room there he received and replied to addresses from the hierarchy of the Roman Catholic Church and the members of the University.

"His Royal Highness passed along the Grand Battery, which was converted into a shrubbery of spruce, and, amid the cheers of those assembled, he entered the main portal of the Laval building, the band playing 'God save the Queen.' He and his suite, in morning dress, walked the whole length of the reception hall to the raised dais in front of the throne, preceded by the vergers of the University, in robes, with gold and silver wands of office. The first address was read by Mgr. Baillargeon, Bishop of Tloa, administrator of the Diocese of Quebec, who advanced to the front of the throne, and was the central figure in a group of nine prelates, all attired in Episcopal purple, wearing, too, their golden badges. When the administrator had read this in French, he asked the Prince to allow Bishop Horan, of Kingston, as representing the English-speaking portion of the Roman Catholics, to read the translation, to which his Royal Highness assented. The next address was that from the Faculty of the University, who advanced in order, clad in their black gowns, relieved by scarlet edgings, and fastened by scarlet tassels. It, too, was read in French and English."

The Prince of Wales is accompanied in his tour by the Duke of Newcastle, who is understood to be a decided Tractarian, and who is evidently prepared to welcome with a "Hail, fellow, well met!" the Popish authorities of the other side of the Atlantic. From the prelates the royal party proceeded to

the nuns of the Ursuline Convent, a powerful institution in Quebec. It is said by the reporter of the *Morning Chronicle* :—

“By a rule of the convent all males but those of royal birth are excluded. [The bachelor priests of Rome always excepted : they have access at all times, of course.] In the large room a throne was erected, and the Prince was received by sixty young ladies of the first families of Canada, who sang a song of welcome, and at each mention of the Prince's or the Queen's name made low courtesies.”

This was admirably contrived for effect by those who know human nature well, and both of these representations were acknowledged in written addresses, prepared under the sanction of the Duke of Newcastle. It seems to have struck even his mind, however, that it might be just as well if his replies were not published in England. Hence the reporter of the *Times* says :—

“The writer applied to the proper authorities for copies of the documents, but after being kept waiting for nearly half-an-hour, received for a reply that for some reasons he could not then obtain them.”

The sly priests of Rome, however, were too happy to lay before the world such high tokens of approbation of their system from the lips of future royalty, and therefore what the regal functionaries refused, the Romish authorities readily supplied. Here is the reply of the Prince to the Bishops and Professors of the Romish Church at Quebec :—

“I accept with the greatest satisfaction the welcome which you offer, and I assure you that I feel deeply the expression of your loyalty and affection for the Queen.

“I rejoice to think that obedience to the laws and submission to authority, which form the bond of all society and the condition of all civilisation, are supported and enforced by your teaching and example.

“The assurance that you enjoy the free exercise of your religion, and that you partake in the benefits and protection of the British Constitution, is a pledge that your hearts and those of your fellow-subjects, of whatever origin they may be, will ever be united in its feelings you have now expressed, of attachment to the Crown of Great Britain.

“I acknowledge with gratitude the earnest prayer you offer to Almighty God in my behalf, and I trust that my future course may be such as will best promote the welfare of this great province and of its inhabitants.

“To you, gentlemen, who are engaged within the walls of this building, in the education of the youth of the country, I also tender my thanks. I trust that your University may continue to prosper, and that in future years its sons may look back upon the days they have spent under your instruction with the same gratitude and sense of the benefits they have enjoyed, as I and others feel towards the more ancient institutions of my own land.”

To the address from the Ursuline nuns his Royal Highness thus replied :—

“MADAME,—I thank you for these expressions of kindly interest in my visit to the city of Quebec, and the personal good wishes which this address manifests.

“Your exertions in the cause of education are well known, and I trust they may long continue to exert a beneficial influence upon the population of this interesting country.”

These documents require no comment. That Popery can ever be truly loyal to the British Government, as at present constituted, is simply the dream of imbecility, or of judicial blindness. That civilisation can prosper by the teaching and example of the priests, of the Man of Sin, the mother of harlots and abominations of the earth, is little better than the ravings of infidelity. That the effects of a Popish college should be likened to those of the “ancient institutions” of England, and that the teachings of nuns should be expected to exert a “beneficial influence,” is quite in keeping with the shallow talk of modern times, but is in the teeth of all the lessons of history. If such representations are in any measure correct, we ask what is the meaning of the Revolution of 1688, of the present royal family occupying the

throne of Britain to the exclusion of the Popish line? Why were Papists deprived of their lands at the Reformation to enrich our present nobility? Why is the Lord Chancellor both in England and Ireland required to be a Protestant? Why are the Parliamentary oaths on the subject of Popery continued? Why are all the Popish nations deprived of liberty, and doomed to stagnation? The truth is, that this pandering to Rome on the part of such statesmen as the Duke of Newcastle is not only foolish but treasonable.

The future of Britain may, humanly speaking, greatly depend on the training of the Prince of Wales, and we strongly advise the Protestants of this country to have their eyes fixed on him. The Romanists are watching him with the most eager interest, and not without hope. They have now so many open and secret friends at Court, there is so little of vital opposition to Popery at the head-quarters of our Government, and Rome knows so well how to adapt herself to the natural desires of the human heart, that whilst we repudiate the idea of being mere alarmists, we may awake some morning and find that the only alternatives before the nation are revolution, or a repeal of the law of succession. How many of the statesmen of Britain would resist the latter alternative if it were fairly set before them? In the days of the bloody Mary, after the statesmen of England had nearly all professed Protestantism under Edward VI., only one resisted in Parliament the resolution to do homage to the Pope's Legate. How many in either House of Parliament would now make a death-and-life struggle in behalf of the present constitution upon which they, by their present policy, are daily trampling?

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#### EXTRACT FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

THE Parliamentary Session of 1860 having ended on the 28th August, we present the following brief sketch of the Bills relating to Romish subjects, which have engaged the attention of Parliament during the Session:—

1. *The Roman Catholic Charities Bill* was printed in the recess of 1859, and brought before the House very early in the Session. When the general Act relating to charities in England was passed, in 1853, Roman Catholic charities were exempted from its operation for two years, and have since been so continued by annual Bills of Exemption. To remedy this evil this Bill was brought in by Sir George Bowyer and Mr. Hennessey. In its original form it would have legalised gifts to "procure prayers for the souls of the donor and others," and, "in conformity with the doctrines, discipline, canons, laws, and usages of the Roman Catholic Church," and would have altered for the benefit of the Romanists alone the laws relating to Mortmain and Monastic Institutions, and would not have brought the Roman Catholic Charities under the control of the Charity Commissioners. The Committee of the Protestant Alliance presented a memorial to the Home Secretary, and sent a statement containing objections to the Bill to upwards of 200 Members of Parliament, and also translated and printed extracts from a Report on Romish Charitable Institutions in France, recently made to the Chamber of Deputies, by Monsieur Dupin, the Attorney-General. A copy of this important document was circulated amongst Peers, Members of the House of Commons, and other influential persons. The first clause, relating to superstitious uses, was so objectionable, that after a brief discussion it was withdrawn, and the Attorney-General undertook to prepare one in accordance with the law; but that was also rejected, and another, proposed by Mr. Selwyn, carried, by which charities for lawful purposes are not to be invalidated by the addition of superstitious or unlawful trusts, but the property may be apportioned, and the whole applied to lawful purposes, under the direction of the Court of Chancery.

A clause was moved by Mr. Newdegate, and carried, to the effect that "nothing in this Act shall alter or repeal the law relating to Monastic Institutions." The other clauses of the Bill were also greatly modified, and the whole Bill so altered that Sir



George Bowyer and Mr. Hennessey repudiated it. After an ineffectual opposition on the part of the Romanists in the House of Lords, the Bill passed into law.

The Bill was set down in the orders of the day nearly thirty times, and there were ten divisions on it; it was also committed three times, and was amended each time.

In reference to this Bill, Mr. Hutt, whose name was on the back, thereby sanctioning it, declared in the House that it was put there "not only without his consent, but contrary to his expressed wish."

The *Tablet* styles the Bill "obnoxious, mischievous, and insulting to Roman Catholics."

2. The *Professional Oaths Abolition Bill*. This Bill was introduced for the purpose ostensibly of abolishing the Oaths of Allegiance, Supremacy, and Abjuration, required to be taken by barristers and other professional men; but had it passed it would have seriously affected the maintenance of the Oath contained in the Roman Catholic Relief Act. The Bill was opposed very strenuously by Mr. Newdegate, and was withdrawn July 24th.

3. The *Poor Relief, &c., Bill (Ireland)*, in its first introduction contained an important clause by which the law relating to destitute deserted children would have been altered in favour of the Papists, but the Bill was in Committee made a mere Continuance Bill. Notwithstanding this, Mr. Hennessey moved and carried a clause relating to the maintenance and education of children under twelve years of age, but it was opposed and rejected by the Lords.

4. The *Poor Law Board Continuance Bill (England)*, had for its object a prolongation of the Board and its powers for nearly six years; but Lord Edward Howard, a Roman Catholic, moved that a clause requiring a Creed Register to be kept in work-houses and District Schools, in which the religious denomination of the inmates should be recorded, and access should be allowed at all times to ministers to see inmates. It was, in fact, an attempt to embody in an Act of Parliament the illegal order of the Poor Law Board of August 23, 1859; the clause was successfully opposed and withdrawn, and the continuance of the Board itself limited to three years.

4. The *Maynooth College Bill*. This Bill gives power to the Trustees of the College to borrow money for repairs, on the security of the sums allowed to the students, and to pay it off by annual instalments. As the effect of the Bill is to divert the money from the education of priests to building purposes, many Protestants thought it unobjectionable. The Bill contains a proviso that no more students shall be received than the number at present allowed by the Act of 1845. An amendment was made by the Lords to the effect that the expenditure of money should be under the direction of the Commissioners of Public Works in Ireland.

To all of the foregoing bills the Committee of the Alliance offered most strenuous opposition in every stage, and the result has been satisfactory and encouraging.

The Committee of Guardians most efficiently supported the Alliance in opposing Lord Edward Howard's motion.

Besides these bills there were seven others, which were examined with the view of ascertaining whether there were any clauses or provisions directly or indirectly relating to Popery.

Two notices of motion were given by Mr. Esmonde to amend the Oath at present taken by Roman Catholics, but they were never pressed.

There are some notices by Romish members for next Session, but they will be closely watched.

### POPERY NEAR HEREFORD.

The *Hereford Times*, for Sept. 8th, contains a long account of the inauguration of a Monastery of Benedictine Monks and a great Priory Cathedral near Hereford. The institution is to contain, to begin with, a superior and twenty monks, but there is room for a much larger number. The great mass of the Popish Bishops, Abbots, and Dignitaries of England were present, and the affair seems to have gone off with great pomp and splendour. The institution is partly the gift of a proprietor, who was recently one of the County Members of Parliament. Thus Rome is gradually planting herself in the rich districts of England, and nothing of an effectual nature is being done to arrest her progress. We know not, for example, if anything is being done at all at Hereford to cope with this new and formidable Romish machinery.



REV. CHARLES CHINQUY.

## THE REV. C. CHINIQUY.

THE above is an excellent likeness of one of the most wonderful men of the present day, a man evidently destined to do a great work, and whose training affords a striking illustration of the wonderful workings of the providence of God. He was, first, a man of vast influence in the Popish Church of Lower Canada, and in early life had been taught to read the Bible by his mother. He administers the temperance pledge to 200,000 French Canadians. He is then led into the United States, and there, amidst light and freedom, is converted, with 7000 of his countrymen, by the agency of the Word and Spirit of God. A famine, which at first seems only disastrous, is made the means of spreading the knowledge of these facts over the United States and the world. Mr. Chiniquy has since visited Lower Canada, and at the risk of his life preached, as he does with extraordinary eloquence, in French to thousands of his countrymen the unsearchable riches of Christ, whilst thirty of the young men of his colony have already consecrated themselves to this great work of converting Lower Canada, and are now under training for the purpose.

Mr. Chiniquy came to this country to be present at the great national commemoration of the Tricentenary of the Scottish Reformation, and he has been producing a powerful impression since by his eloquent addresses on crowded and enthusiastic audiences in the large cities of Scotland. It is quite remarkable with what fluency and power he speaks the English language, and what a wonderful effect his simple and striking narratives, big with the most important principles, and eminently fitted to awaken the dreaming Protestants of this country, everywhere produce. He has resolved to visit the principal towns of Ireland and England, and to collect funds for his contemplated operations in Lower Canada, and we cannot doubt that he will receive everywhere a cordial reception, and that his visit will do great good.

## POPISH MOB RULE IN GLASGOW.

It is quite well understood that Popish priests have a mortal dislike to outdoor preaching. They can, generally speaking, prevent their followers from entering a Protestant place of worship, by making that a mortal sin, but it is scarcely possible to prevent them from hearing the truth when it is proclaimed in the open air. In Popish countries they can easily dispose of such a difficulty, by putting down all public preaching of the gospel, as they did the efforts of Escalante, by the civil magistrate; but in Protestant countries they can only accomplish the same object by means of Popish mobs, where the civil authorities are weak and criminal enough to submit to such an outrage on public liberty. Such an attempt, as our readers will remember, was made in Belfast some time ago, and would probably have been successful but for the determined resistance of the Rev. H. Hanna. In Glasgow, however, whose motto is, "Let Glasgow flourish by the preaching of the Word," the Romanists seem in the meantime to have gained a temporary triumph. We quote an account of what took place in that city on a Sabbath evening about a month ago, from a paper which, as our readers will see—like too many of our public journals—is not very enlightened on the subject:—

"DISTURBANCE LAST NIGHT IN THE BRIDGE-GATE.

"THE ODIUM THEOLOGICUM.

"At one time last night it almost seemed as if Glasgow was about to be visited

with one of those 'religious riots,' which, happily for us, have hitherto been confined to our Irish friends across the water, and to have only followed the exertions of the Rev. Hugh Hanna and Company of Belfast. It appears that the Rev. Mr. M'Coll, of the Free Wynd Church, has for some time back been in the habit of preaching in the open air every Sunday evening, from a sort of stone pulpit erected outside the walls of his church. Last night, a considerable time before public worship commenced, a dense crowd had gathered in the Bridgegate, and it was evident from their angry looks and their jeers, as any well-dressed man or woman passed up the street towards the church with Bibles in their hands, that they were mostly of the Roman Catholic persuasion, and had come with no good intent. The crowd increased as time went on, and about half-past six the street from Stockwell Bridge to the Saltmarket was so densely packed with human beings that it was impossible to get either up or down. Every window was also up to the top, and showed more than its fair quota of dirty, wild-looking faces. The appearance of Mr. M'Coll in the pulpit outside the church was the signal for yelling and shouting, and anti-Protestant cries of every conceivable description. After a few minutes of this sort of disturbance, a rush was made by those at the back towards the spot where Mr. M'Coll's handful of hearers were standing, and for some minutes so great was the disturbance that there appeared to be every prospect of a riot taking place. A large body of police, however, upwards of 100 strong, under the command of Lieutenant M'Coll, had been posted ever since the crowd had commenced to collect, at different parts of the street; and, as soon as the rush was made, they made their way to where the 'row' appeared to be greatest, and succeeded not only in beating back the crowd, but in capturing five of the principal ringleaders in the *mêlée*. As the police were conveying their prisoners to the South Prison police station, a rescue was attempted on the part of the mob, but was entirely unsuccessful. Mr. M'Coll kept his position outside until order was resumed, and then retired inside the church, where public worship was continued. The street, however, still remained densely packed with the denizens of the Bridgegate and wynds, and cabs containing well-known members of the Catholic persuasion passed repeatedly up and down the street, the occupants being received every time by the mob with loud and long huzzas. No further disturbance was attempted, the strong body of police patrolling the street evidently serving to keep the mob in check, and about nine o'clock the street, though still very much crowded, began to wear its accustomed aspect. There cannot be the slightest doubt that the disturbance was a concocted affair, for from five o'clock in the afternoon the street was unusually thronged, and Mr. M'Coll's sermon did not commence till half-past six o'clock. It is difficult to say to what cause the disturbance is to be attributed, as Mr. M'Coll, when preaching, has studiously avoided all reference to controversial points bearing upon the Roman Catholic creed. Probably Father Chiniquy's recent appearance at the City Hall has something to do with this outbreak of Roman Catholic fanaticism. In the meantime the question is, Ought open-air preaching to be persisted in, in the very centre of Romanism in this city, when it requires the presence of 100 policemen to prevent a riot taking place? For there cannot be the least doubt that had Lieutenant M'Coll not taken the necessary precautions, a serious riot would have broken out last night in the Bridgegate and neighbourhood."

The question put by our cotemporary is really not the question at all. Unless some complaint had been made, of course to the public authorities, that the thoroughfare was improperly obstructed, the question simply is, Do we enjoy civil and religious liberty in this country, yea or nay? To say that we enjoy it where Papists are not numerous, is to say nothing. To say that we enjoy it where they do not choose to take offence, and to raise a mob to interrupt us, is simply to say that our liberties are at their mercy, that law is at an end, and that the reign of brute force has begun. The mob at Glasgow was evidently arranged by the priests. It is a farce to say that it had anything to do with controversy, or the absence of it, in Mr. M'Coll's sermons, for Rome hates all preaching of the gospel to her victims with a perfect hatred, and reckons all means lawful and laudable to put an end to it. The reported conduct of the Sheriff of Glasgow is also quite in keeping with his character and antecedents. It is, however, an outrage upon all decency to attempt to lay the blame, not on those who were doing a grossly unlawful thing, but on

the peaceful preacher and his audience. The next thing, we suppose, will be to shut up our Protestant churches also, because Rome, the great pretended brawler for liberty, hates them, and would shut them up if she could, and as she does all Protestant churches in Popish countries. Yes, and a supine press seems also to forget that a Romish mob can demolish freedom of printing also, as a free press is put down in all Romish countries. The late outrage cuts deep into the very vitals of our liberties. The argument that if there were no preaching there would be no mob, might be applied even to our liberty to walk the public streets. We might be knocked down there, and told that if we had kept at home we should have been free from danger.

We are deeply disappointed at the result of the Glasgow Romish proceedings in so far as the public authorities are concerned, and although we rejoice in the vigorous public meeting which has been held, to submit tamely to such an outrage is out of the question. Something effectual will, we trust, yet be done to vindicate and establish Protestant liberty in that city, and, meantime, what has taken place will, we trust, act as a warning to the entire kingdom.

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#### REV. C. H. SPURGEON ON CONTINENTAL POPERY.

THE present facility of travelling is valuable as a means of bringing some of our most fresh and vigorous minds into direct contact with Continental Popery. This is especially important in the case of the popular preachers in our great cities, as they can make it tell at once upon their congregations. We are glad that a man so influential as Mr. Spurgeon has had an opportunity of judging from personal observation of the Romish system, where it can exhibit itself without disguise. Here is his graphic account of Antwerp :

Some of the captain's tales were new and original. I shall give you one, because it tends to illustrate the town in which I landed—Antwerp. Antwerp, you must know, is so full of Virgin Marys, that you can't turn the corner of a street but there is a Blessed Virgin, sometimes under a canopy of many colours, arrayed in all manner of pretended jewellery, and at other times in a neat little niche which seems to have been picked out of the wall for her ladyship's special accommodation. Sometimes she is represented by an ugly black doll, and at other times by a decent respectable statue. Well, so many of these Virgin Marys are there, that the sailors may be excused for imagining every image which they see to be a Virgin Mary. A sailor who landed there, went to buy some tobacco, and when he returned to the ship, one of them said, "That is very good tobacco, Jack, where did you get it?" "Oh!" he said, "you will know the shop, for there is a Virgin Mary sitting over the door, smoking a pipe." I don't wonder at the man's mistake, for one gets so accustomed to see that excellent lady in all manner of shapes, that you may easily mistake a Turk in his turban for the Virgin and her crown. I am sure they think vastly more of her than of our Lord Jesus Christ; for, though we saw many crucifixes and many images of Him, yet even in their image-work it seemed to me that the Virgin Mary was *cent. per cent.* beyond the Lord Jesus Christ. It happened, the very day we landed at Antwerp, that there was a grand procession just streaming in its full glories out of the Cathedral, an old and venerable building. There were priests in their robes, bundles resplendent in their livery, and a great number of men, whom I supposed to be penitents, carrying huge candles, certainly I should think two inches in diameter. These men walked two and two along the streets. Whether that burning of the candles typified the consumption of their sins, the melting of their Church, or the illumination of soul which they so greatly needed, I do not know. There were also carried great lamps of silver, or electro-plate, very much like our own street lamps, only of course not quite so heavy; and these, too, when the sun was shining brightly, and there was not need of the slightest illumination; and this was not in the dark cathedral, but in the open streets. In all solemnity they marched along with these candles and lanterns, blazing and shaming the sunlight. They told me they were taking the most blessed and comfortable sacrament

to some sick people ; but what the candles had to do with the sacrament, the sacrament with the candles, or they with the sacrament, I do not know. I noticed two little boys, very handsomely dressed, walking in the middle of the procession, who were throwing flowers and oak leaves before the priests as they walked ; so that as they went along, their holy feet scarcely needed to touch the soil, or to be polluted with the stones. The presence of those little ones, full of infantile joy, relieved the soul for a moment, and bade us pray that our little ones might take part in a nobler celebration when the Lord himself should come in the glory of his Father. Almost every house had just before the window a little place for holding a candle, and as soon as they heard the procession coming along, the candles were lighted. I noticed that the moment it passed, the thrifty housewives blew out the lights, and so they saved their tallow ; I doubt they did not save their souls. I inquired and was informed—and I think on good authority—that even some of the Protestants in Antwerp burn these candles in the front of their houses, lest it should hinder their trade if they did not conform to the customs of the rest of the people. I am sure it is an unutterable disgrace to them if they do, and it is very much akin to that which our brother Stovell was saying, being charitable with what is not our own, by being conformed to this world, and seeking to win either profit or applause by giving up our own peculiar sentiments. I would like to have seen Martin Luther with a candle before his door ! Unless, indeed, he had burned the Pope's bull before their eyes. He would have sooner died than have paid respect to a baptized heathenism, a mass of idolatries and superstitions. . . . Never did I feel my Protestant feelings boiling over so tremendously as in this city of idols, for I am not an outrageous Protestant generally, and I rejoice to confess that I feel there are some of God's people in the Romish Church, as I shall have to show you by-and-bye. But I did feel indignant when I saw the glory and worship which belong to God alone, given to pictures, and images of wood and stone. When I saw the pulpits magnificently carved, the gems set in the shrines, the costly marbles, the rich and rare pictures upon which a man might gaze for a day, and see some new beauty in each face, I did not marvel that men were enchanted therewith. But, when I saw the most flagrant violation of taste, and much more of religion in their Calvaries and cheap prints, my spirit was stirred within me, for I saw a people wholly given to idolatry. I believe Antwerp to be the most religious place on the face of the earth in a bad sense—the most superstitious—for everywhere, all over the continent, we were compelled to say, "Well, this does not come up to the glory of Antwerp." There the people dive into the very depths of formalism ; they seem as if they could not live without Mary the Virgin, and without continually paying reverence and adoration to her.—See *New Park Street Pulpit*.

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#### REV. WILLIAM ARNOT ON BELGIUM.

A LECTURE was delivered on Friday, September 7th, in Free St. Peter's Church, Glasgow, by the Rev. Wm. Arnot, the subject being—Sketches of Scenes and Incidents which had come under the reverend gentleman's observation during a recent Continental tour. The church was filled.

The meeting having been opened with prayer,

The Rev. Mr. Arnot began a very interesting lecture, by remarking of Belgium, the first country he visited, that the most remarkable thing in it was its Popery, which existed in full force alongside a large measure of political freedom, and of high attainment in agriculture and manufactures. It remained to be seen—probably within the next twenty years—whether the adherents of the Pope would be able to extinguish liberty, or whether liberty would extinguish them. At present the two parties were in constant conflict, and hitherto the country had flourished by keeping the priests in the background. A great deal depended on the life of the present king, who is greatly loved by his subjects, and called "The Father of his People." He described a curious method of collecting seat rents, which he had witnessed while in one of the churches in the country. There was a considerable congregation, and an immense number of cane chairs. He was standing in the outskirts of the congregation, and there was a tall, spare, hungry-looking fellow of a bundle threading his way through the crowd, touching some on the shoulder, and getting some little coins from them, and sometimes looking into the faces of others

very minutely, to see if he had not been at them before; and all this took place during the time of the sermon. Through and through the congregation he went, and in a few cases, some better-to-do parties got change from him; so that it appeared as if there was the same charge from all. He had no doubt that this man was some official collecting the seat rents.

## COMMEMORATING THE REFORMATION—WHAT IT IMPLIES.

*To the Editor of the Bulwark.*

*Pollokshaws, 1860.*

DEAR SIR,—I take the liberty of writing to you in regard to the meeting of the National Commemoration of the Scottish Reformation. I am glad to hear that so many eminent men are at the meeting; but what are they going to say and do? Will they tell us how to put down Popery, and bring about another Reformation? or will they, like the Roman Patricians, boast of the noble actions of their forefathers, while they themselves are lying in sloth and idleness? I ask, what was the use of John Knox and his party enduring so many persecutions and trials to put down Popery, while we are allowing it to lift its head among us in every direction? Why did so many good and holy men suffer death to put down Popery, but that we might enjoy the liberty wherewith Christ hath made us free? They were true to their trust, but we are traitors to our God and country. Every day we hear Irish Papists calling our good men the vilest of names, and they are not reproved for it. Our missionaries are threatened if they preach in the streets, and we are careless about it; but, God will not always be silent—He will avenge the blood of his servants. Why are the people so ignorant, and so many ministers of the Gospel among us? There is not one woman in a thousand that can tell about the Reformation, nor tell the names of any of the martyrs who suffered for their faith, and how can the children? They neither know about their religion nor their country.

The Prince of Wales went to Rome last year. He visited the Irish College there, and squandered away our hard-earned money among a set of wicked Popish priests. Oh, what a pity! Yet we never hear a minister of the Gospel speak one word against all this. Why don't they sound the alarm, waxing louder and louder, against spiritual wickedness in high places?

Oh, what of Scotland? Her noblemen are marrying bigoted Papists for wives, and Popery is restored at head-quarters in a wholesale manner. I am grieved for Scotland, my native country, but I cannot help her! All I can do is to write, and I have done that in the best way that I could.

Sir, will you be so kind as to give this to some of the ministers, that they may read it for themselves, and you will much oblige, a stern, true Protestant,

A SCOTCH LASS.

*P.S.*—I wish to call your attention to the crosses that are cut out on the walls of churches and houses that are being newly built. There is a parish minister not far from here who has got two crosses cut out on the walls of his house, and crosses are sold for ear-rings in the shops of Protestants.

## ECCLES BARTON AND PATRICROFT PROTESTANT ASSOCIATION.

*To the Editor of the Bulwark.*

SIR,—I am requested by the committee of the above Association, to bring before the Protestant community of this land the position of our affairs and workings of our Association. We number about 500 members of working people, and are responsible for about £120 per annum; we have also a debt of £400 upon our New Protestant Hall, I believe the first ever built in England, and because of the Romish influence, supported by a Popish nobleman, we find it all that we can at present do to meet our undertaking. We have during this last month held nineteen meetings, open air and in-door, and the attendance at some has been very large. We have held at Leigh six of the meetings, and at the last there were about 7000 present; the tops of the houses, &c., were occupied by hearers, and the other meetings held in our own

district have averaged 500 each meeting. Our field to work in is a large one, and our condition as Protestants is most lamentable; and unless we have the assistance of the noble friends of this glorious cause, we shall not be able to give the opposition that is required to such a deadly enemy's encroachments; therefore, if any of our friends will have the kindness to assist us in donations, subscriptions, or grants of tracts, we shall be most happy to receive them, as I earnestly pray and hope this short and simple appeal will not be made in vain. I cannot conclude without thanking the Committees of the Religious Tract Society, the Scottish Reformation Society, the Protestant Alliance, the Protestant Association, London, and Mr. Drummond, Stirling, for the valuable and liberal co-operation they have given us. Donations, subscriptions, and grants of tracts will be thankfully received by Mr. William Bradburn, treasurer, Patricroft; Mr. Thomas Heywood, secretary, Barton-upon-Irwell; or myself. Hoping you will pardon me from trespassing upon your valuable space, I remain, yours most truly,

WILLIAM PARR.

PROTESTANT HALL PRESIDENT,  
ECCLES, NEAR MANCHESTER, August 19, 1860.

### THE ATONEMENT BY PROPITIATION.\*

A NEW form of portentous evil has sprung up in England in addition to the spreading leaven of Romanism—we refer to a specious form of incipient infidelity, under the guise of rejecting the distinctive peculiarities of positive Christianity. After all, the two elements of evil to which we have alluded, are quite consistent. The human mind, apart from divine grace, oscillates between incredulity and superstition, as fever and ague succeed each other in the human body. In this respect, as in many others, extremes are nearest. We are glad, however, to see champions rising in England to meet both forms of the evil. Mr. Hebert's treatise before us is written in reply to two sermons published by the Rev. John L. Davies, rector of Marylebone, of whom the Rev. James H. Rigg, in his excellent work on *Modern Anglican Theology*, says—

“ ‘ His philosophy and theology perfectly agree with the views of Messrs. Maurice and Kingsley.’ ‘ Mr. Davies is a positive and confident neo-Platonist idealist, determined to make the writings of St. Paul speak in his own dialect and teach his own philosophy. We must do Mr. Davies the justice to say, that many of his criticisms on Mr. Jowett's expositions and comments are very acute and able; sometimes also, where his philosophy does not come in the way, they are altogether just. And his conception of the apostle's character, as well as his reverence for the text of Scripture, is far higher and more Christian-like than Mr. Jowett's.’ ‘ He has drunk less deeply and less directly of the arrogant, egoistic philosophy.’ ”

In introducing the subject, Mr. Hebert makes the following remarks on the necessity of controversy:—

“ Let no one, however, think that religious controversy is essentially unchristian, and therefore unworthy of divines. Abel, Seth, Enoch, Noah, Abraham, all carried on the great controversy. The prophets took up the discussion in bold figures and burning words. John the Baptist, the Christian day-star, succeeded to their office. That office was consummated in perfect beauty by the controversial arguing of our Lord and Saviour; and His apostles vied in holy rivalry who should most earnestly contend for the true faith, and the palm seems to lie between St. Paul, Christ's almost faultless messenger, and St. John, the most beloved and loving apostle. It cannot then be that controversy is necessarily an antichristian work, though there

\* By the Rev. Charles Hebert, M.A., Brunswick Chapel, Marylebone. London: James Nisbet & Co.



be too many examples of its having been carried on, even when it did not begin, in an unworthy way.

“One word more. There is danger on the opposite hand. The interests of truth at times require strong language: and at such times the temptation to withhold it is to some minds and under some circumstances very great. Righteous indignation may be suppressed from cowardice, and zeal for the truth may be excluded by apathy. But genuine love is alike that which, as a nurse, cherisheth the inquirer—as a pastor, saves with fear, pulling men out of the fire—and as a friend, gives place to error not for an hour. Still, if we would track our Master’s steps, and reflect the light of His Spirit, our controversy must be full of love, contending for the faith without contentiousness, struggling to unveil the truth without envying and strife in our hearts.”

The doctrine of Mr. Davies is thus shortly stated:—

“It is difficult at times to believe that Mr. Davies can mean to risk all on this issue—the forgiving mercy of God, apart from any propitiatory merit in Christ’s death. And yet it is so in twenty passages. He makes Christ’s death not the price paid to cancel our debt, but *the method of convincing us that it may be forgiven*. And the greatest office and work assigned to Christ besides, in the bringing about of our salvation, is that of minister or ambassador, to negotiate reconciliation between us and God. He does not suffer death, as the substitute of man in suffering, so as to make the merit of His death vicariously ours.”

After a thorough exposure of the unscriptural nature of the speculations of Mr. Davies, Mr. Hebert says:—

“If I have correctly shewn in the argument from Scripture that salvation is by faith in Christ’s expiatory death, and by that only, what is the position of all those who deny that it has that character, and trust to the mere mercy of God for their pardon? Can they be saved by what they reject? Can they have a safe standing for eternity in a system which they utterly disclaim, and conscientiously labour to overthrow? Differences on many points may be overlooked, and may neither awaken anxiety nor create division of heart. But must there not be a point beyond which differences affect salvation? And where shall a vital doctrine be found, if the cleansing power of the blood of Christ is deemed non-essential? May it be given to all who hold the doctrines in these sermons, to consider whether their errors are not of a *fatal* kind.

“But what should be felt regarding those who publicly *teach* those opinions? If my chain of reasoning from the Scriptures I have dealt with cannot be broken, such ministers are building, professedly upon Christ’s foundation, a denial of what those and other Scriptures assert to be the only way of being justified; and, on the other hand, such ministers bid and ‘persuade men’ to place their hopes for eternity in God’s ‘free and unconditional forgiveness.’ Must not these notions shed a blight of death on their ministry? I tremble to write what the end must be to themselves.

“What then should be the sorrow, what the intercessions, and what the efforts on the part of all those who see in the Lamb of God the propitiation for all their sins, to rescue such ministers and their people from what they must believe to be a most deadly downfall. Surely love is not that which doubtfully or coldly leaves them to their way, but rather that which earnestly and believingly strives to win them to seek after like precious faith in the saving power of the death of Jesus.”

Now in all this we cordially agree, but we go a step farther. Why should any man holding such views be allowed to occupy a pulpit in the Church of England? Such a man is a blind leader of the blind, and it is a fraud upon the nation, as well as upon any particular flock, to have such poison administered instead of food, at the public expense. A case such as this is beyond mere argument, and calls for immediate expulsion, unless the Church is prepared to be corrupted to its core. The grand defect in the Church of England is the want of some power of discipline, in absence of which it is turned at present into a kind of ecclesiastical Noah’s ark, with all kinds of animals, clean and unclean. This must soon be brought to an issue, or the nation itself will be compelled in self-defence to adopt measures of effectual remedy.

## INFIDELITY IN ENGLAND.

Dr. M<sup>c</sup>Cosu of Belfast, in a letter published in *Evangelical Christendom*, speaks thus of the public press of England:—

"In certain portions it is openly infidel. The *Westminster Review* is the organ of this combination. We should not reproach Germany with its Tübingen school, for we have quite as bad a school forming in our own country. The *Westminster Review* is a literary organ, published quarterly, and gets access to nearly all our public libraries, and is on the tables of most of our clubs and reading-rooms. It has secured this by its clear short articles, certainly not very profound or erudite, but taking up the topics of general interest at the time, and by its brief critical notices of nearly every work of importance published in this country or on the continent of Europe. It takes advantage of this very general circulation to instil a spirit of doubt into the souls of the youth of our land. In nearly every number there is an article attacking some fundamental truth of natural or revealed religion, or some cherished work or conviction of Christians. But its most dangerous articles are those in which it reviews works written for or against Christianity. Of the former it commonly speaks with contempt, and is acute in pointing out their mistakes and weaknesses. It is specially dexterous in quoting and dwelling upon any admissions made in behalf of infidelity, or against the accuracy of Scripture, by ministers of religion, or professed defenders of Christianity. It is careful to give a summary of all that is advanced against the Scriptures by infidels in Germany or in this country, and takes care never to inform its readers that these objections have been answered. Some of the most distinguished writers in the *Review* are followers of M. Auguste Comte in France, and believe in nothing except in phenomena patent to the senses, or at best, only in these and in floating feelings of the mind. These men have done much to make the positivism of Comte known in this country; they seize eagerly on the views of such men as Vogt and Moleschott in Germany, as to there being nothing in the world but matter and force, and they embrace with avidity the theory of Mr. Darwin as to the origin of species. While their general spirit is utilitarian and sensationalist, they are ready to take aid from any quarter in fighting against Christianity. They perseveringly repeat all that has been advanced by the school of Tübingen against the authenticity and inspiration of Scripture, while they give no account of the replies which have been furnished by the great theologians of Germany. They are ready, too, to take aid from far different quarters. If there be any ambitious youth who has lost himself in the mazes of Hegel, they are perfectly willing to take high idealistic or pantheistic articles from him, if only they be written with unhesitating pretension and some literary ability. While the *Westminster Review* is the most powerful organ of the movement, it is by no means the only one. There are others helping it on, though by no means going so far as the *Westminster*. Thus the *National Review*, the organ of the advanced Unitarian or Socinian party, though shrinking from the horrid infidelity of the *Westminster*, and by no means inclined to a low sensationalism or utilitarianism, is quite willing to admit articles attacking the inspiration and historical accuracy of the Scriptures; and it is extensively read, because of its eminent literary ability."

Surely such a state of things should give rise to some organized resistance. We never could understand why the Evangelical Alliance itself should not become more actively instrumental in staying this great plague. The ground is surely broad enough for all Evangelical Christians to meet upon; no one else is occupying it; and a vigorous combination to *do something in our own land*, would be the most likely means to impart fresh vigour to the Alliance. The following extract from the *Christian Observer* for September, proves that the Christians of this land are surely asleep whilst the enemy is seizing the citadels of our strength. The extract refers to "University Sermons."

"A young man, who gives any serious consideration to religion, has a perilous ordeal before him on his arrival in the university. The ordeal is doubly perilous unless his principles be already well established. Do you wish your son to spend three of the most important years of his life,—three years at the age in which his character is being formed for the whole of his life—do you wish him to spend those three years in a place where everything is likely to be turned over and over—every-

thing questioned and unsettled—and where the proffered antidote to error may be poor and insufficient, or perhaps only error of another kind, and as injurious as the disease which it professes to remedy? Are you willing that at two or three and twenty, if not in earnest about his soul's salvation, his feeling should be that the truth cannot be made out, and that he must wait a while to see his way, yet without making any faithful efforts to find it? Or that, if thoughtful, his mind should be perplexed by difficulties and objections, which he is loath to entertain, yet cannot wholly shake off from his mind? *Then send him to Oxford.* During the time of his residence there everything precious will have been pulled to pieces bit by bit; every great truth will have been boldly and cleverly assailed, or covertly and ingeniously undermined. Every conceivable objection to every precious doctrine of the Christian faith will have been suggested to the mind, in elegant language, and with arguments of no light weight, and which may seem to him to be conclusive."

## THE BRITISH GOVERNMENT AND THE CHURCH OF ROME.

(Concluded from page 81.)

### 2. COMMON SCHOOLS.

It has been very commonly thought that the National School system in Ireland was working well as a whole. The object of the system was, to "afford, if possible, a combined literary, and a separate religious education, which should be capable of being so far adapted to the religious persuasions which prevail in Ireland as to render it in truth a national system for the poorer classes of the community."\*

But, so far as the Church of Rome is concerned, and in consequence of concessions, time after time, on the part of the Commissioners, this system in Ireland is a vast machinery for propagating Popery. In order to prove that this was the intention of Rome at the very first, when she accepted the system, we shall quote a remarkable admission made by the editor of the *Weekly Register* (Dr. Wiseman's organ) so late as 16th April 1859. He says, "In theory, every national school in Ireland has always been a 'mixed school.' The pupils are professedly of all denominations; the teachers professedly indifferent in matters of religion." "The national system was professedly founded upon a vicious and destructive principle. Yet it was cordially accepted by the great majority of Irish (Roman) Catholics and Irish priests, because it was plain from the beginning that it would be mixed *only in name*, and in fact a *separate* system." Hence the Popish authorities, he continues, "saw that, where the school and the teachers were Protestants, the priests would forbid the attendance of (Roman) Catholic children, and the parents would gladly and indignantly withdraw them. So the theory actually worked. Protestants set up Protestant schools, and (Roman) Catholics set up (Roman) Catholic schools. Both were called mixed, but *both were really separate.*"

And so well has the Church of Rome carried out her design in making her schools, at least, "separate" and Popish schools, that many of these schools are taught by monks and nuns; and those extracts from Scripture agreed to, adopted, and recommended by Dr. Murray, the Roman Catholic Archbishop of Dublin, are now rejected, as well as the other school books formerly introduced and approved of by the Popish party.\* Moreover, they actually got a rule inserted in the Minutes of the Commissioners, that members of

\* See *Our Educational Enterprises*, by Rev. William Fraser, Paisley, 1858. P. 101.

Popish religious orders should be admitted as teachers, while clergymen of other denominations are wholly excluded.\*

No later than 3d February 1859 a letter was issued by the Secretaries of the National Educational Board, intimating that the "Commissioners had come to the decision that steps should be taken as soon as possible towards the compilation of a historical work, which should serve for the united education of children of every persuasion, and which should contain no matter that could give just cause of offence, either on religious or political grounds, to persons of any denomination in Ireland." Hence, it is clear that many of the schools in Ireland under the control of the Popish Church are not "national schools," in the proper meaning of that phrase, but *Popish* schools, receiving grants from the national exchequer for propagating Popery: and hence such grants are as much Popish endowments as the endowment to the College of Maynooth.

The following table will exhibit the particulars of these Popish schools. It is compiled from the Twenty-third Report of the Commissioners:—

PROVINCE.	Number of Schools.	Number of Children.		Number of Teachers.		Amount of Grants by Government.
		Male.	Female.	Male.	Female.	
1. Ulster, .	1022	54,226	41,418	834	373	£22,585 18 2
2. Leinster,	1215	70,938	73,258	983	870	30,340 15 9
3. Munster,	1286	80,417	85,455	1192	825	33,771 1 6
4. Connaught,	728	40,938	36,203	607	364	16,145 3 4
Total, .	4251†	246,519	236,334	3616	2432	£102,842 18 9

Here, then, is a vast array of Popish emissaries. No fewer than 3616 male teachers, and 2432 *female*, making in all, 6048, having under their charge, and training them to be subjects of another power, the Pope of Rome, by far the larger number of the 482,853 attending the Irish schools, at a cost to the nation yearly of nearly £103,000.

### 3.—POPISH CHAPLAINS TO THE ARMY STATIONED IN IRELAND.

Besides the undernoted sums, last year the Government agreed to pay an annual sum for the conducting of Mass in a military prison in Cork.

The following figures have been compiled from the Returns we have before mentioned:—

Year.	No. of Chaplains.	Amount.
1853	20	£702
1854	24	850
1855	21	897
1856	44	1560
1857	51	1396
1858	36	1145

\* See Minute prefixed to Twenty-third Annual Report.

† Of these schools, 117 are exclusively conducted by nuns, and 6 by monks.

It will thus appear that the number of chaplains in Ireland, and the grants paid to them, are also on the increase.

4.—MISCELLANEOUS GRANTS TO POPERY IN IRELAND.

There are grants given to Popery in Ireland of various kinds, of which we cannot at present speak authoritatively and precisely. It is well known that poor-law unions, county prisons, city and convict prisons, and lunatic asylums have all Popish chaplains at the national expense. The following estimate of these has been formed :—

1.	Number of Poor-Law Unions, say .....	130
2.	„ County Prisons .....	32
3.	„ City and Convict Prisons ... ..	12
4.	„ Lunatic Asylums .....	12
	In all.....	186

which have a Popish priest as chaplain, say at a salary of £50 a year on an average, amount to . . . . . £9,300

The only certain information we have as yet of the support of Popery by the British Government abroad, relates to chaplains in the army stationed in foreign parts; and the following is the result of our inquiries from Parliamentary Returns during the last six years :—

Year.	No. of Chaplains.	Amount.
1853	33	£1044
1854	32	1069
1855	35	1103
1856	32	1080
1857	26	1010
1858	36	1146

to which add £1500, paid for such in the Crimea in 1855; and in 1856 the sum of £2250.

In reference to India, the following is reported in the newspapers for April 1859 :—

“The salaries of the Roman Catholic bishops and chaplains in India are to be increased; the former are to receive 500 Rs. per mensem, and the latter 150 Rs. and 200 Rs. instead of 100 Rs. and 150 Rs. The Governor has also determined that there shall be a Roman Catholic chaplain on a salary of 150 Rs. per mensem at every station where, though there may be no European regiment, ‘there shall be 100 British born Roman Catholics, natives of Great Britain and Ireland, resident and in the service of Government.’ Where there are two or more European regiments at a station, two priests are allowed; where less than two, one.”

By and by we shall have Popish chaplains in all our workhouses and jails, and on board our navy, unless vigorous efforts to resist these aggressions be immediately put forth by the *people* of Great Britain. Our rulers have been so infatuated, and so anxious to purchase place at any price, that they will not scruple to satisfy every demand which may be made by the Popish party in Parliament. Indeed these various aggressions are made the topics by which the members of Parliament are tested at elections. “For,” says the *Weekly Register* of 16th April 1859, “those political subjects on which candidates should at the moment be pressed, are the free exercise\* of the (Roman) Catholic religion (he means Popish chaplains) in union work-

\* The meaning of this expression is, to get Popish chaplains endowed by the Government. It can mean nothing else, as, by the present law, every inmate has the free exercise of his religion.

houses (and especially in union schools) and in jails, and also in Her Majesty's naval service."

We shall thus soon have the Popish Church amply endowed in every shape and form, both at home, abroad, and on the seas.

Let us now sum up, in one *vidimus*, the amount of grants given year after year by our Government for the support of Popery, as we have more minutely described, together with the *numerical* strength of the Church of Rome in the united kingdom of Great Britain and Ireland.

I. The numerical strength of the Church of Rome in the British Isles, so far as can be ascertained from her own records.

### 1. Population.

(1.) In England, Wales, and Scotland, it may be estimated that the number professing the Roman Catholic Religion may be	1,000,000
(2.) In Ireland, as stated by the Church of Rome,* although we think the number exaggerated,	7,000,000
Making in all,	<u>8,000,000</u>

### 2. Priests.

(1.) In England (in 1859) exclusive of Bishops and Priests unattached,	1036
(2.) In Scotland, ditto, ditto,	143
(3.) <i>Add</i> Bishops and Priests unattached in England and Scotland,	43
	<u>1222</u>
(4.) In Ireland as follows:—	
Archbishops,	4
Bishops,	32
Parish Priests,	1017
Curates,	1407
Regulars,	475
	<u>2925</u>
In all, exclusive of Monks, &c.,	<u>4147</u>

### 3. Teachers of Schools.

	Males.	Females.	Total.
(1.) In England and Scotland in Schools aided by Government,	307	543	850
(2.) In Ireland, ditto, ditto,	3616	2432	6048
In all, exclusive of private Schools, Convents, and Monasteries,	<u>3923</u>	<u>2975</u>	<u>6898</u>

### 4. Scholars in said Schools.

	Males.	Females.	Total.
(1.) In England and Scotland,	17,033	19,601	36,634
(2.) In Ireland,	246,519	236,334	482,853
In all, exclusive of those in private Schools, Convents, } and Monasteries, }	<u>263,552</u>	<u>255,935</u>	<u>519,487</u>

### 5. Chaplains aided by Government.

(1.) In England and Scotland to the Army in 1858,	73
(2.) In Ireland in ditto,	36
(3.) Abroad in ditto,	36
(4.) In Workhouses, Prisons, and Asylums, estimated at	186
In all, exclusive of those in India,	<u>331</u>

\* See Battersby's *Roman Catholic Directory*, 1859, p. 207.

6. *Chapels.*

(1.) In England in 1859, . . . . .	749
(2.) In Scotland in ditto, . . . . .	177
(3.) In Ireland in ditto, . . . . .	2284
	3210

7. *Monasteries.*

(1.) In England in 1859, . . . . .	34
(2.) In Ireland in ditto, . . . . .	111
	145

8. *Convents and Nunneries.*

(1.) In England in 1859, . . . . .	104
(2.) In Scotland in ditto, . . . . .	6
(3.) In Ireland in ditto, . . . . .	220
	330

9. *Colleges and Seminaries.*

(1.) In England, . . . . .	10
(2.) In Scotland, . . . . .	1
(3.) In Ireland, . . . . .	31
	42

10. *Schools.*

(1.) In England in (1857), . . . . .	241
(2.) In Wales, . . . . .	5
(3.) In Scotland, . . . . .	26
(4.) In Ireland, of which 117 are managed exclusively by Nuns, and 6 by Monks, . . . . .	4251

In all, exclusive of private Schools and Seminaries, . . . . . 4523

Besides, we shall soon have a seminary in London for the training of military officers in the dogmas of Rome; and unless vigorously resisted, a charter will be given to the Popish University in Dublin to issue Popish honours in the Queen's name.

Thus, considering the nature and aim of the Popish Church, we think the watchmen of Zion have good grounds for alarm.

II. We shall now sum up, in one view, the amount of support given by our Government:—

1. Grants to Common Schools in Ireland in one year (1856-57),	£102,842	18	9
2. Do. do. in Great Britain (1858), . . . . .	32,392	12	1½
3. Do. Reformatories do. (1858), . . . . .	3,921	16	2
4. Do. Chaplains in the Army (1858), . . . . .	7,229	0	0
5. Do. Chaplains in Work-Houses, Prisons, and Asylums in Ireland, estimated at . . . . .	9,300	0	0
6. Do. for 6075 Popish Bibles (Douay) to the Army,* . . . . .	451	10	2
7. Do. for 700 copies of the "Garden of the Soul,"** . . . . .	27	13	0
8. Do. to Maynooth College, . . . . .	30,000	0	0

In all—Exclusive of Grants to Popish Chaplains in India, and in other ways, in our Colonies and at Home, of which we have no authentic information, . . . . .	£186,165	10	2½
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We think it can be safely asserted that the Church of Rome receives from the British Government per annum, in one way or other, an endowment of nearly Two Hundred Thousand Pounds.

We now come to the last division of our subject, the methods to be

\* See *Parliamentary Returns*, dated War-Office, 14th April 1859.

adopted for resisting the further aggressions of Rome, and for undoing the present Romeward policy of our Governments.

The power and actings of the British Government are happily in the hands of the people. Our first step, then, is to operate upon the people.

The mass of the people are thoroughly Protestant at heart, and have got a hereditary hatred of Popery. But the actual struggles of our forefathers are now very faintly realized. The people have begun to think that Popery has changed its aim and spirit, and that the Church of Rome should be considered as a sister church to Protestant churches, though grossly in error. They fail even to realize that the Church of Rome is grossly idolatrous, as our confessions and creeds declare, and hence they cannot see that the support of such a system is a sin, and calculated, as the national sins of the Jewish nation, to draw down the wrath and curse of God upon the land. In short, they consider that the Church of Rome has lost her sting and poison both civilly and religiously. There never was a greater mistake—a more fatal delusion. Rome can never change.

It is, therefore, the duty of every Protestant church to teach from her pulpits and her schools the doctrines, aim, and spirit of Popery.

But the ministers and teachers of our Protestant churches are lukewarm and indifferent. They are not able, without an effort at self-instruction, to instruct their people in the history and doctrines of Popery. It is incumbent, then, upon those who are alive to the danger, to move in the higher courts and amongst the guides and leaders of our churches, that ministers may direct their special attention to this all-important subject; and farther, that the students of our Divinity Halls, and pupil-teachers at our Normal Schools, may be thoroughly instructed in the controversy with Rome.

TWENTIETH ANNUAL REPORT OF THE PROTESTANT ASSOCIATION OF BIRMINGHAM AND NEIGHBOURHOOD. Birmingham: T. Medlicott.

Birmingham is a great centre of Popish action for the midland counties of England, and we are glad to see that our friends there also are still labouring in the good cause, although we should like to see their efforts more powerfully seconded.

THE REVOLUTION OF 1688. By Edward Rodgers. Armagh Guardian Office.

This Lecture contains a very great amount of valuable information which cannot at present be too widely diffused. The people of these countries are rapidly becoming ignorant of the whole history and principles of the Revolution settlement, and hence the source of unnumbered prospective mischiefs to Britain.

THE TRIAL OF BISHOP FORBES. A Lecture by the Rev. A. Hislop. Edinburgh: Andrew Elliott.

This is a very valuable and well-timed performance. The facts to which it refers ought to be widely known, and are very discreditable to the Scotch Episcopal Church.

THE YEAR OF DELUSION: A review of "The Year of Grace." By the Rev. Isaac Nelson. Belfast Advertiser Office, 1, Donegal Street.

This, we must say, is a very ill-timed and ill-toned production. Its object seems to be to cry down the recent revivals, without one aspiration after more earnest spiritual life, and without one clear and specific allegation. The attempted analogy between such a position and that of the Godly Blair and others, is a palpable failure. Mr. Nelson, who has good ability, might surely find much better work to do.



## PROCEEDINGS OF THE LATE TRICENTENARY COMMEMORATION IN SCOTLAND.\*

UNDER the able editorship of Dr. Wylie, a very valuable permanent volume has been produced of the proceedings of the late Commemoration Meetings in Scotland. We cordially recommend this volume to the attention of our readers, as replete with facts and documents of permanent interest; and meantime, that they may have a connected view of the late transactions, and of what is still proposed to be done, we transfer to our columns an introduction to the volume by the Rev. Dr. Begg, Convener of the Committee of Management:—

“Next to the advent of our blessed Saviour, the Reformation from Popery is the most remarkable and glorious event recorded in modern history. The momentous consequences which have resulted from it to unnumbered multitudes can only be read in the annals of eternity. The nations which have partaken of the heavenly boon are now in the van of moral and social progress—those which still remain under the grim dominion of Rome are groveling in moral and social debasement, some of them, after centuries of darkness and suffering, making bloody efforts to break their chains.

“Of all the nations of Europe, Scotland has probably in many respects most cause to bless God for the Reformation from Popery. The well-known contrast which Macaulay has drawn between the former and present state of Rome and Edinburgh respectively, as illustrative of the opposite results of Popery and Protestantism, may be applied to the two nations of which these cities are the capitals—the one containing the citadel of the Pope, and sinking from the highest eminence to the lowest degradation—the other, poor by nature but set free in 1560, by the Word and Spirit of God, from the thralldom of priests, and rising from extreme barbarism to the highest intellectual and moral eminence. Yet it is singular that this great event in Providence, to which Scotland owes so much, should never till now have received anything like a formal national acknowledgment. In 1660, when the first hundred years of the Reformation had passed away, no notice was taken of that event, the country being involved in a virtual revolution by the restoration of Charles II. In 1760, when another eventful hundred years had finished their course, Scotland was sunk in profound torpor under the ecclesiastical dominion of men who have never at any period indicated much sympathy with the spirit of John Knox. Now, however, that 1860 has come, that a new spirit has breathed through the land, and that Rome is making determined efforts to regain her former ascendancy in Scotland, it is matter of earnest thankfulness to God that in a variety of ways the Reformation has been, and is likely to be, worthily commemorated, and the kingdom stirred up on the subject of its dangers and duties to its utmost depths.

“In anticipation of the approaching period of 1860, big with such momentous recollections, efforts were made to rouse the different ecclesiastical bodies in Scotland to a sense of their duty. These efforts were suggested first very appropriately by the theological students in London and Edinburgh, and they were cordially and readily responded to by the Scottish Reformation Society. Committees of preparation were appointed by nearly all the churches at their meetings in 1859. The recurrence of the ter-centenary of the Reformation

\* Maclaren, Edinburgh.

was commemorated in May last by appropriate services at the different meetings of the Supreme Ecclesiastical Courts. Services in the several congregations were also appointed by the different churches to be held on the 20th of December next, the three hundredth anniversary of the day on which the first General Assembly of the Church of Scotland met, when our noble Reformers constituted the Church under the authority of the Lord Jesus Christ, as her sole King and spiritual Head. The special programme, however, thus so far suggested by the Reformation Society, was still incomplete. It was remembered that the Reformation from Popery became a national event in Scotland on the 17th of August 1560, and it was obviously important that such a day should not pass unnoticed—that, in addition to all the sectional commemorations already referred to, something on a national scale should be attempted—that a wide platform should be erected at Edinburgh, upon which men of all parties could meet, along with expatriated Scotchmen and friends from other lands, to join their thanksgivings together for an event in which every Protestant in the world has an undoubted interest, and to consult in regard to common dangers and duties in the present eventful times. Hence the great and eminently successful Convention, the proceedings at which it is the object of this volume to record.

“The Scottish Reformation Society, as a committee ready-made, and representing all classes of earnest Protestants, was requested to undertake the labour and pecuniary responsibility of getting up this great convocation. They began their labours at an early period, by a very extensive system of correspondence; sending a circular of invitation to every Protestant minister in Scotland—to every nobleman, chief magistrate, and convener of a county, and to the mass of Scotch ministers in all the colonies, setting forth the importance of the occasion, and calling upon them to join in the celebration. In addition to this the approaching meeting was widely advertised in the public prints; and eminent men, who were known to take a prominent interest in the Protestant cause throughout the world, were invited to be present by special letter or personal application. A series of appropriate topics for essays or speeches on such an occasion, was also circulated, and some men specially qualified were requested to undertake the exposition of particular subjects. An effort was made, besides, which, by the kind help of Mr. Watson, the well-known antiquarian in Princes Street, Mr. David Laing, the eminent editor of the works of John Knox, the Rev. James Young, and others, turned out to be very successful, to collect, as a temporary museum, a number of the most remarkable memorials still preserved of the period of the Reformation, and of the subsequent struggles of Scotland in behalf of Reformation principles. Above all, a special call was widely circulated to cordial and united prayer by the society for that purpose.

“These various efforts to accomplish a suitable national commemoration of the Reformation met, as was anticipated in the first instance, with various success. Many responded with great cordiality to the appeal; others were callous and unconcerned, but the grand result was in the end, by the blessing of God, successful beyond precedent, and beyond the most sanguine anticipations of those who had exerted themselves most to promote the great meeting. The unexplained absence of some of the ministers in Scotland, although much to be regretted, scarcely gave rise to disappointment, as an unaccountable apathy has lately seized upon not a few of the watchmen of our Zion in regard to the urgent duty of contending earnestly for Protestant truth and liberty. This we should have scarcely alluded to but for awkward

attempts at subsequent explanation. Now that the meetings have been, by the blessing of God, triumphantly successful, it is easy to say something in the way of excuse for absence; but to any one actively engaged in the Protestant struggle, the real cause, however sad, is perfectly well understood. The apathy of the people of Scotland, so far as it exists on the subject of Romanism, is mainly to be traced to the want of zeal on the part of many ministers; and it is pretty evident that were the Reformation to be achieved now, some of them would not be found in the van of the struggle. "If thou hast run with the footmen, and they have wearied thee, how wouldst thou contend with horses; and if in the land of peace, wherein thou trustedst, they have wearied thee, what wouldst thou do in the swellings of Jordan?" Their absence, however, was more than compensated by the devoted cordiality and zeal of others as well as by the crowd of earnest and faithful servants of Christ who mustered from England, Ireland, the Continent, and all the colonies of Britain. In addition to these distinguished Protestants from a distance, some of whom came hundreds and thousands of miles to be present, many sent letters, expressing their deep regret because of their unavoidable absence. Our space will not allow us to publish these, and it may be invidious to select, but we could not help regretting the necessary absence of such men as Dr. Cooke of Belfast, Dr. Candlish, Mr. Spurgeon, Dr. Buchanan, the Rev. Wm. Arthur, and others; and there is one man so eminent in connexion with continental Protestantism that we cannot avoid giving his excellent letter. We refer to Dr. Merle D'Aubigné of Geneva:—

'ALISBRUN, ZURICH, 8th August 1860.

*'To the Committee of the Ter-centenary Commemoration of the  
Scottish Reformation, Edinburgh.'*

'DEAR SIRS AND BRETHREN,—Your Committee were kind enough to invite me to attend your Commemoration. Various circumstances prevent my having the gratification of visiting at present your much-loved country, amongst others my health, which is not strong, has obliged me to come to a bathing place, from which I now write to you.

'There is no city which should feel such an interest in your jubilee, as Geneva, and I may say no one in Geneva more than I. The Reformation of Scotland is considered by many as a daughter of the Reformation of Geneva, yes, a daughter, but also a mother, for Hamilton had given his life as a martyr before the gospel had achieved its triumphs in our city. The great spirit of Calvin, however, made a profound impression on the Scottish mind; and Knox, returning from his refuge on the shores of our lake, carried back to your Church many precious doctrines and some important principles of ecclesiastical order.

'We salute you, therefore, our Scottish brethren—fellow-sufferers and fellow-soldiers of the Cross of Christ. May the Lord bless your Commemoration, bring the hearts of the fathers unto the children, give an effusion of his Holy Spirit on your land, and kindle a light which shall extend even to the remotest parts of the earth.

'I do not write to you from Geneva, but from the canton of Zurich—from the battle field of Cappel—a stone's throw from the spot where, on the 11th of October 1531, Zwinglius fell, for the truth and the liberty of the gospel, exclaiming, "They may kill the body: the soul they cannot kill." On the 14th and 15th of this month the General Assembly of Swiss pastors is to meet at Zurich, where, it is probable, that another battle will be fought—that of Revelation against the negation of everything supernatural. If my health permit, I trust, God willing, to be present, and lift, if possible, my feeble voice in defence of the truth.

'I am, dear sirs, with many good wishes, your brother in Christ, and fellow-citizen,  
'MERLE D'AUBIGNE.'

"In the absence of the whole noblemen of Scotland, one or two, we have reason to believe, unwillingly, a few of the most eminent noblemen of England and Ireland had intended to honour the meeting with their presence.

By the arrangements of Providence they also were prevented from being with us. The letter of the Earl of Cavan, explaining the cause of his absence, was so Christian and touching that we cannot refrain from inserting it:—

‘ WESTON S. MARE, 13th August 1860.

‘ DEAR SIR,—It has pleased our heavenly Father to call to himself this morning the spirit of our dear boy. The past week has been one of much suffering and trial to us all; but all is wisely ordered. Infinite Love has arranged every matter in this bereavement for the furtherance of His glory and for our profit, and, thanks be to His name, to our comfort, in the evident tokens the child gave of a simple dependence in the blood and righteousness of our dear Redeemer. I truly grieve being absent from the Commemoration. May there be much of the presence of our blessed Lord experienced there. I trust to be with our brethren in spirit. Believe me, truly yours in the bonds of the gospel,

‘ CAVAN.

‘ G. R. BADENOCH, Esq.’

‘ The numbers who did come, however, afforded an ample and worthy representation of the Protestantism of Scotland and the world. Every inch of available room was required. So many servants of Christ, engaged in the great Protestant struggle over the world, and to a great extent unknown by face to each other, never probably met before in our day. A number of the most respectable county gentlemen of Scotland also, of various denominations; a fair sprinkling of magistrates, and a number of distinguished military and literary men formed part of the enthusiastic assembly, which embraced, besides, a large portion of the very cream of Scottish piety.

‘ The 14th of August turned out to be a splendid day during an unusually wet season. The place fixed for the convention was the new Assembly Hall, kindly granted for the purpose—a place of great capacity, and yet admirably adapted in every respect for a deliberative meeting, as well as surrounded with all sorts of convenient and suitable committee rooms, the whole being situated in the very centre of Edinburgh. From the towers of the New College, in front of the hall, there waved a noble blue flag, prepared for the occasion, exhibiting on an expanded groundwork an open Bible, on one leaf of which was the inscription, ‘ Search the Scriptures,’ on the other, ‘ By grace are ye saved,’ with the burning bush above and the old motto of the Scottish Church, ‘ Nec tamen consumebatur,’ whilst in the four corners were the insignia of Hamilton and Knox, as representing the great Reforming Ministers of Scotland, and Argyle and Erskine of Dun as representing the great Reforming laymen. Nearly 500 had been enrolled as members of the convocation, who occupied the centre of the hall, the rest of the seats being reserved for the general public; and the Committee could have sold of such tickets to spectators twice the number that the great hall could accommodate. At the last there was a perfect rush for admission, and many were disappointed. When Dr. Guthrie entered the hall at twelve o’clock, to commence the opening sermon, every available corner was crowded to the uttermost by a most imposing multitude, and a similar state of things continued during all the great meetings of the entire four days of the Commemoration until late on the night of Friday the 17th, the vast assembly broke up amidst unabated enthusiasm, and with earnest gratitude to God. It was, indeed, ‘ a time long to be remembered’—a time of special refreshing from the presence of the Lord and the glory of his power. A high key-note was struck in the opening sermon, and it was most powerfully maintained. Probably no one present ever witnessed a whole series of meetings so wonderfully sustained throughout with earnest spiritual feeling and lofty eloquence, whilst the text of Dr. Guthrie, at the opening—‘ The truth shall make you free,’ and that

of Dr. Symington, 'Come out of her, my people,' received at the close their most wonderful modern illustration in the living presence and graphic and powerful story of the Rev. C. Chiniquy of Illinois, lately one of the most influential priests of Lower Canada, but now a Protestant minister at the head of 6000 people, converted from Rome through his instrumentality, and who had come 4000 miles to attend the Commemoration.

"The plan of the meetings had been arranged so as to secure as much variety as possible, and yet to exhaust as well as might be within such space all the topics suitable for such an occasion. With this view a programme had been carefully prepared. It had been printed beforehand in proof, to save time and labour, but, of course, subject to any alterations; but it met with the unanimous approbation of the large business committee appointed by the assembled convocation. In addition to the two sermons appointed to be preached, one at the opening of the meeting, and another in connexion with the laying of the foundation-stone of the Protestant Institute of Scotland—the latter duty admirably discharged by Dr. Symington—the morning assemblies were devoted to the reading of papers, so arranged as to throw light upon the history, principles, and entire bearings of the Scottish Reformation struggle. As much as possible of these papers, some of which were peculiarly valuable, will be found in the present volume. The task of selection and abridgment, on the part of my friend Dr. Wylie, has been peculiarly difficult. The evenings, on the other hand, were devoted to devotional exercises and speeches. On the first two evenings these speeches were of a more general kind, having reference to the past, present, and future of the Reformation struggle in Britain and the world, whilst the evening of the third day was specially devoted to the recent blessed work of revival by the Spirit of God, as that which can alone effectually arrest the progress of superstition, and make the Reformation of true value, whilst the evening of the fourth day was devoted to the special efforts which are being made to promote missions to Romanists in various parts of the United Kingdom. On these subjects men spoke who were well known to have been intimately connected with these several gracious operations, and who could say, 'What we have seen and heard declare we unto you.' Their addresses were deeply interesting. Besides these exercises, there were special prayer-meetings every morning, numerous attended. A spirit of praise and prayer, indeed, prevailed at all the meetings. If to all this is added that there was a conference in regard to the Protestant press; that on one evening Mr. Hatley, so well known for his personal excellence and thorough skill in the psalmody of Scotland, gave, by means of a well-trained choir, some selections from the very tunes sung by the Scottish Reformers; whilst, on another day (Friday the 17th), the anniversary of the national Act of Scotland in abolishing, through her Parliament, the Popish system, the members of the convocation marched in procession to lay the foundation-stone of the Protestant Institute of Scotland—a pretty distinct idea will be given of the way in which the four days of the Commemoration were spent.

"It may be right, however, to mention as a subordinate matter, that the sustained interest of the meetings was greatly promoted, without doubt, by the adoption of two regulations which were prominently exhibited on the front of the programme. The one was that no one should be held responsible for any sentiments but those uttered by himself, the other that a fixed time should be allotted to each speaker, and that the expiry of the time should be indicated by a bell rung by the chairman. The first rule set the members of

the convocation at perfect liberty as amongst themselves, although the result indicated most strikingly the real unity of true Protestants, although from different lands and of widely different denominations. The other entirely assured the audience. Men who meet on such occasions are not always adepts at condensation, and if the audience imagines that any man not remarkably interesting has it also in his power to become interminable, there will speedily arise a tendency to break up, especially if the sittings are protracted from day to day. But if the audience knows from the first the worst that any individual man can do, and that by enforcing the authority of the chairman with his inexorable bell, they can within a definite time summon a new man upon the stage, it is astonishing how patient they will become. The same plan also does good to the speakers themselves, by forcing them to leave off unnecessary prefaces, and come at once and keep to the point. We should strongly advise the introduction of this method into all public assemblies.

“The most important business of the meeting, however, it will generally be admitted—that which is likely to be most permanent and advantageous to the country and the world—was the laying of the foundation stone of the Protestant Institute of Scotland, as an appropriate monument to John Knox, and an effectual means of handing down to generations to come a knowledge of Reformation principles. That such an institution is much required in Scotland, will be admitted by all who are competent to judge—that, when finished, it will be capable, by the Divine blessing, of training our youth in the knowledge of the Romish controversy, has been already abundantly demonstrated by the training classes of the last two or three years—that an admirable locality for the erection of such an Institute has been secured on ground of historic interest, and half-way between the two colleges, is matter of cordial congratulation and thankfulness to God, and now all that remains, humanly speaking, is to secure the balance of the necessary funds.

“One would have imagined that the raising of funds for such an object would have been the easiest thing possible in such a country as Scotland. Nay, one would have supposed that not only might one amply equipped and endowed Protestant Institute have been easily established at Edinburgh, but that similar institutions would have sprung up spontaneously, in the present state of the country, in all our provincial towns, and especially at all our university seats. It has been well said, ‘if the Reformation was worth achieving it was worth maintaining,’ and we can hardly imagine a more worthy object for individual donations and bequests, as well as for general contributions. Hitherto, however, it has been found a matter of comparative difficulty to rouse men to a sense of these obvious truths, although it is earnestly to be desired that the late meetings, and the present volume, may do much to awaken and animate the Protestant spirit of Scotland. A most impotent meeting it would have been which ended merely in talk; but it must not be. In addition to other opportunities of contributing, an important commemoration of the events of 1560 will yet take place before the present year expires. We refer to the sermons to be preached in nearly all the Presbyterian churches connected with Britain, and perhaps with the Colonies, on the 20th of December next, as the ter-centenary of the very day on which the first General Assembly of the Presbyterian Church of Scotland met, an event most worthy to be had in remembrance. If on that day, as is most fitting, a collection is everywhere made in behalf of this Protestant Institute of Scotland, enough will be obtained to build and endow one of the most important monuments to Reformation principles in the world. Meantime, all subscriptions will be acceptable, and

they are coming slowly in. Short of securing this object, the recent Commemoration will most lamentably fail of its appropriate design, and Romanists will afford to regard it with indifference or contempt. They do not go about their matters in a way so unpractical. But it will be sad, indeed, if, whilst Popery can raise, as is supposed, £100,000, to erect and endow buildings in and about Edinburgh alone, to overthrow this Reformation, it should be found impossible to erect one central agency in the capital of Scotland to resist its efforts, which are incessant and universal.

“Before an opportunity shall occur after the close of 1860, of commemorating another centenary of the Scottish Reformation, all the present generation shall have gone to their graves. Looking back over the period that has elapsed since the great struggle of Knox, every intelligent and Christian Scotchman must experience very mingled feelings. No sooner was our land freed from the enormous incubus of the Romish system, than a struggle for spiritual liberty commenced with our kings, and only terminated with the final overthrow of the infatuated race of Stuarts in 1688. Abundant evidence had been afforded, even during that struggle, of the heavenly power of the Gospel to heal a nation's woes, and convert a land of bleak mountains and inauspicious climate into a garden of the Lord. But still Christianity fought as in an intrenchment, against foes without, and traitors within. The great spoils of the Romish Church had been swallowed up by an unscrupulous aristocracy, and the whole schemes of Knox in behalf of a lofty and universal education had never been realized. Even after the expulsion of the bloody Stuarts, the difficulties of Scotland were only beginning. Our union with England, productive as it has been, in many respects, of temporal blessings, had subjected our affairs to an uninformed and unsympathizing Parliament, and been the means of tearing our Church to pieces. Our noble people have been partly driven out, and partly degraded by a non-resident proprietary, whose great aim seems to be to increase their rents; and Scotland, great in talent, and shrewd and enduring to a proverb, is found, after three hundred years from the Reformation, no doubt greatly enriched and exalted in many respects by religion and liberty, but torn by unnecessary divisions, and borne down by accumulating social evils, partly a great hunting-field, and partly a hewer of wood and drawer of water for her inconsiderate aristocracy. A growing state of social neglect is too clearly indicated by our increasing vice, crime, and pauperism, and by a deep-seated general dissatisfaction. A new feature also has lately startled reflecting men. Several of our aristocratic families are going over to Rome, and not only still retaining the spoils of the Popish Church, but directly conniving at the support of Rome by the public money of Britain. This state of matters is surely deserving of serious consideration. If our nobility are now convinced that Popery is as good as Protestantism, and that the policy of the Reformation was a mistake, they ought in all reason to abandon the property which they obtained under an opposite impression. The nation may perhaps think it better to consent to a restoration of Church lands than allow Rome to plunder the British treasury, whilst Rome herself regards her claim to such restoration as complete and indefeasible, and will enforce it upon the first opportunity. The battle with Rome is by no means terminated. The spiritual position of the Pope may only be strengthened by the suspension of his temporal sovereignty—an event not new in the history of Europe—it cannot be destroyed by any mere physical attack; and at all events, when in concert with the Tractarians of England, we see Popery everywhere strengthening its outposts

in Britain, it is mere infatuation on the part of the Protestants of Britain to 'say peace, peace, when there is no peace.'

"The man must be blind indeed, who does not see that a great struggle is probably awaiting Scotland. We refer not merely to the fact that some of our aristocracy are going over to Rome, whilst scarcely one of them took the least interest in the late commemorative meeting—we refer not to the crowd of Irish Papists to be found in all our great cities, and even in our rural districts; we refer especially to the general and rapid demoralization which, by the infatuated policy of our landlords, is spreading in the rural districts of Scotland, and threatening to destroy the very basis of the social frame-work, to the active support of Popery by our rulers, to our many divisions and the ominous apathy in regard to distinctive Protestantism which pervades too many of our pulpits. These various causes, unless a better spirit is speedily awakened, are infallible symptoms of approaching evil. And yet, on the other side, there is the late glorious revival and other gratifying proofs that God has not forsaken us, and that the old spirit is far from dead. We shall prove ourselves most unworthy descendants of the great Reformers and of God's great mercies, if we do not seek by every means to stay the plague of evil. Let us especially pray that God himself, with whom is the residue of the Spirit, and who has been so gracious to our land in ages past, making it the source of unnumbered blessings to the world, may not hide his face from us now, notwithstanding our great unworthiness, but may bring back our captivity like the streams of the south, cause us to see good according to the days in which we have been afflicted, and the number of the months in which we have seen evil, and make our latter end to be more glorious than the beginning. 'Return, O Lord, for thy servants' sake, the tribes of thine inheritance.'"

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### THE SPIRITUAL EVILS OF ROMANISM.

EXTRACTS FROM THE LIFE OF MARY ANNE SCHIMMELPENNINCK.

"MY mind has undergone a real change on the subject of Roman Catholics. I see in their hierarchy, in their spirit of persecution, in their worldliness, and above all, in their constant recurrence to external rule and force, instead of the living internal principle, that which appears to me almost like blasphemy against the Holy Spirit, and to which I could not subject myself without denying what is the very deepest principle of my soul, namely, the living communion of God, the Father of spirits, with every soul He has created. These things, now and for ever, will prevent my joining the Roman Catholic Church; but I do hold myself a faithful and earnest member of that true Catholic Church founded on Scripture and set forth in the three Creeds, in the last of which it is declared that "this (the teaching therein set forth) is the Catholic faith." It was received by the universal Church, and for centuries was acceded to as such by the church of which you are a member, which, in so far as she has added to her requirements, has ceased to be catholic; and this is my deep conviction.

"She then said, that God's providence had sent her various things to throw light on the subject, and to aid in her perplexity. Amongst them were certain historical works which showed the working of that church on a large scale in different ages and countries, and under various circumstances; and she had seen in each and all the same features of worldly policy, ambition, and the spirit of persecution as belonging to it."



EXTRACTS FROM THE MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

GOVERNMENT SUPPORT OF POPYERY IN THE COLONIES.

In the *Tablet* of September 22, 1860, appears a long letter from the Rev. John J. Bleasdale, of Melbourne, giving an account of Popery in Australia, from which we subjoin extracts :—

“ In 1848, there were only two Roman Catholic churches in the whole colony of Victoria, and five priests.

“ In reference to population, &c., of Victoria :—

	Total Population.	R. Catholic Population.	Priests.	Churches & Chapels.
1851, . . . . .	77,345	18,014	15	23
1854, . . . . .	236,798	45,111	24	...
1857, . . . . .	410,766	77,351	35	72
1859, . . . . .	530,262	99,853	43	84

“ Schools and attendance :—

	Schools.	Boys.	Girls.	Total.	Average Attendance.
1848, . . . . .	5	...	...	...	...
1852, . . . . .	27	1019	806	1825	1050
1853, . . . . .	37	1354	1128	2482	1631
1854, . . . . .	57	1809	1663	3472	2367
1855, . . . . .	71	2024	1968	3992	2880
1856, . . . . .	86	2332	2405	4737	3356
1857, . . . . .	92	2744	2743	5487	
1858, . . . . .	94	2850	2951	5801	3965
1859, . . . . .	116	...	...	...	...

“ Grants of public money to schools :—

	Total Amount for Colony.			Amount to Roman Catholic Schools.		
	£	s.	d.	£	s.	d.
1852, . . . . .	6,681	3	0	1,576	4	6
1853, . . . . .	65,000	0	0	19,178	6	8
1854, } . . . . .	65,000	0	0	196,235	5	9 <sup>2</sup> )
1855, }						
1856, } . . . . .	91,700	0	3	15,523	14	9
1857, }						
1858, . . . . .	90,000	0	0	14,573	9	4

“ Land for church, school, and presbytery, is granted by the Government free, in blocks of two acres, viz., one acre for church, half an acre for school, and half an acre for presbytery. We possess in Melbourne, Geelong, and the various town and country districts, some magnificent grants of this nature. In Melbourne we have a

superb five-acre block, on which is being erected St. Patrick's noble cathedral, and on which are the bishop's residence and the college, and five other two-acre blocks.

"There are two convents of the Order of Mercy—one in Melbourne, of eight sisters and several postulants, and the other in Geelong, of six sisters."

#### WHERE MAYNOOTH PRIESTS GO.

A correspondent in Halifax, Nova Scotia, writes :—

"Will you allow me to offer a suggestion regarding Maynooth? I believe it will be found that that College supplies every colony with the priests who are really troublesome, active, intriguing, turbulent. Now, if I remember aright, Maynooth was founded on the pretext of supplying Ireland alone with priests. Might not a twofold set of petitions be sent into the Imperial Parliament at the same time, one from parties at home, complaining that they had to pay for the education of priests for other lands; another petition from each colony, complaining of Imperial Britain for educating priests who injure the colony, and are hostile to the mother country."

#### POPERY IN WORKHOUSES.

For some time past the priests of the Oratory, Brompton, have given much trouble to the Guardians of the poor of St. Luke's, Chelsea. The Rev. E. G. Bagshawe, a Romish priest, having complained to the Poor-Law Board "of a new aggression on the part of the Guardians," the matter was duly considered by the Guardians. In the course of the discussion, Mr. T. Symons, a Guardian, said :—"From experience and from his own knowledge that the priests of the Oratory not only proselytized the inmates of the house, but they sent in an emissary—a very clever fellow, a pauper—who had the gift of language, and he obtained many perverts." He accordingly moved and carried a resolution to the effect that Father Bagshawe, being out of the parish, should not be allowed to visit the inmates.—*Daily Telegraph*, August 30, and Sept. 6, 1860.

In St. Pancras workhouse a Miss Gibbons, who entered the house as a Protestant, having distributed a number of Roman Catholic books among the Protestant inmates, was by the chaplain forbidden to continue her visits. She applied to the Board for permission to resume her visits; but on the motion of Mr. Turner, the request was refused.—*St. Pancras Times*, Sept. 21, 1860.

#### POPISH DISLOYALTY IN THE COLONIES.

On the recent visit of the Prince of Wales to Canada, it was proposed in the Council to change the name of "Commissioner Square" into "Victoria Square," Montreal; but there was the most bitter hatred manifested against the English by the French Canadians. In reference to which the *Commercial Advertiser* remarks :—

"Without a solitary reason, without even the shadow of a wrong to stimulate it, there is to-day a more persistent and deadly hatred among this 'national' section of the French Canadian population towards the British Government and race than at any time before or immediately after the rebellion of 1837 and 1838. The representatives of this party, in the Council, in the press, and in political circles, lose no opportunity to excite popular prejudices and to create a war of races, which must desolate the country. The prime movers in this conspiracy, and the instigators of these men, are foreign Jesuits, who, contrary to law and to public policy, have been allowed to locate themselves in our midst, and to repeat here the machinations by which they have been recognised in every clime which their presence cursed as the disturbers of nations."

## WHAT IS TO BECOME OF THE POPE?

WE are glad to observe that a second edition has been demanded of the excellent work of Mr. Arthur, *Italy in Transition*, which we recently noticed at some length. In the preface to this edition he publishes some documents, which are fitted to reflect important light on the question, What is to become of the Pope? That his spiritual supremacy cannot be abolished or even abated by a charge of bayonets, every wise man will admit; but any documents are interesting which illustrate the intentions of the Great Powers of Europe in regard to his temporal position, and especially the intentions of Napoleon III. Mr. Arthur thus writes on the subject:—

Events in Italy have now reached such a point, that everything as to the prospects of the Pope seems to depend on the designs of Napoleon III. As his plans are frequently modelled on those of his uncle, perhaps some light may be derived from an authentic disclosure of what they were.

The subjoined drafts of Decrees, from the archives of the first Napoleon, are translated from the work referred to in the original Preface, *I Lutti dello Stato Romano*, by the Cavaliere Gennarelli, Editor of the Government Documents. The manner in which he became possessed of them was this: In 1814, Austria took possession of the archives of the Kingdom of Italy, but the more secret papers were secured by Napoleon's Minister, Aldini. He left them by will to his secretary, who committed them to the friend and relation of his principal, Gennarelli, who now for the first time brings them to the light.

From these documents it appears that the intentions of the Emperor as to the Papacy were:—

1. That the Pope should possess no territory but the Church and Square of St. Peter's, and the two palaces of the Vatican and the Inquisition.

2. That the second Papal residence—the Quirinal—was to become an imperial palace.

3. That the city, with a small strip of barren territory close round it, and a few mountain towns, should be placed under a Government independent both of the Pope and the Kingdom of Italy, but dependent on the Emperor.

4. That the Pope's revenue should be about thirty to thirty-five thousand pounds a year.

These measures were concerted in 1808; affairs in Spain delayed the execution of them; and when Napoleon, once more victorious at Wagram, resolved to give them effect, provoked by the Pope's excommunication, he proceeded to the length of removing His Holiness altogether.

A few articles of a formal character are omitted in the translation.

N. 69 Pr. r.

## Kingdom of Italy.

## DRAFT OF DECREE.

*Registered N.*

*F.*

Subject of the Decree :

*First Roman Statute.*

## NAPOLEON,

*By the Grace of God and by the Constitutions, Emperor of the French, King of Italy, Protector of the Confederation of the Kingdom.*

To all those to whom these presents shall come, greeting.

Wishing to restore to the Roman people that form of government which in former times they enjoyed, we have ordered and decreed, and do order and decree, as follows:—

Art. I. Rome is a free imperial city.

Art. II. The Palace of the Quirinal, with its dependencies, is declared an Imperial Palace.

Art. III. The boundary between the Roman territory and our Kingdom of Italy is fixed by a line which, departing from Certeveri, passes by Baccano, Palestrina,

Marino, Albano, Monterotondo, Palombara, Tivoli, and, following a distance of two miles from the sea, again touches Certeveri.

Art. IV. The territory of the villages (*paeisi*) intersected by the before-named line constitutes the Circumscription of Rome, except all that which lies between the sea and the line itself.

Art. V. A Senator and a Magistracy of forty Conservators form the government of the city and of its territory.

Art. VI. The executive power is vested in the Senator, the legislative in the Magistracy of Conservators: the Senator initiates laws. The office of Senator is for life, that of Conservator for four years.

Art. IX. The Senator is always appointed by ourselves and our successors. For this present time we reserve also the right to appoint the Magistracy of Conservators. Hereafter, when they must be replaced, the Senator fills up vacancies, from a double list presented to him by the Magistracy.

—  
Kingdom of Italy.

DRAFT OF DECREE.

*Registered N.*

*F.*

Subject of the Decree :

*Annexation of the Districts composing the Roman States to the Kingdom of Italy.*

NAPOLEON,

*By the Grace of God and by the Constitutions, Emperor of the French, King of Italy, Protector of the Confederation of the Kingdom.*

We have decreed, and do decree, as follows :—

Art. I. All the Districts composing the Roman States, with the exception of Rome and its territory, as described in the first Roman Statute, are irrevocably and in perpetuity united to our Kingdom of Italy.

Art. II. Possession will be formally taken of these districts on            day, and the arms of the Kingdom will be set up.

Art. III. On the same day the Code Napoleon will be published.

Art. IV. The Districts, as above annexed, shall form four Departments, viz. :—

1. The Department of Circeo; capital, Velletri.
2. The Department of Cimino; capital, Viterbo.
3. The Department of Trasimeno; capital, Perugia.
4. The Department of Clitunno; capital, Spoleto.

—  
A third Decree names the Prince Borghese Senator, and then follows :—

Kingdom of Italy.

DRAFT OF DECREE.

*Registered N.*

*F.*

Subject of the Decree :

*Measures with regard to His Holiness.*

NAPOLEON,

*By the Grace of God and by the Constitutions, Emperor of the French, King of Italy, Protector of the Confederation of the Kingdom.*

Considering our first Roman Statute, we have decreed, and do decree, as follows :  
Art. I. The Church and Square of St. Peter's, the Palace of the Vatican, and that of the Holy Office, with their dependencies, freely belong to His Holiness.

Art. II. The Chapter and the building of St. Peter's have preserved to them all their property under such an administration as the Pope shall be pleased to appoint. His Holiness shall receive an annual revenue of a million of Italian lire, and shall preserve all his honours which he has enjoyed in the past.

Given from our Imperial Palace of St. Cloud, this            day of September 1808.

In Gennarelli's work the Decrees are accompanied by the Report presented to the Emperor by his Minister Aldini, and also illustrative historical notes. (*I Lutti dello Stato Romano*, pp. 33-48.)

## POPIISH INTOLERANCE IN SPAIN.

THE following letter lately appeared in the *Times*, and illustrates very strikingly the unchangeable intolerance of the Church of Rome. How such men as Dr. Wiseman can look British Christians in the face, and clamour not only for toleration but active support, when they know that this is the way in which Protestants are treated in Spain, is passing strange. But it is still more wonderful that Protestants should be imposed upon by their pretences, in the face of such undeniable and condemning facts.

*To the Editor of the Times.*

"SIR,—It is the fashion to represent Spain as a country which is making rapid progress, especially in the northern provinces, where two extensive railroads are in the course of construction, one from east to west by a French company, and one from north to south by an English company. But it ought to be known that, whatever advancement may have been made in everything relating to social and material interests, there is no change in the intolerance which has always marked the policy of Spain in all which relates to religion.

"As this is a matter which greatly affects the comfort and well being of many British subjects, and especially of those who are domiciled for a time in Spain, to construct for that country important public works, which the inhabitants are quite unable to accomplish for themselves, I may perhaps be permitted to state what came lately under my own knowledge, with respect to the religious position of our countrymen in Spain.

"I am an English clergyman. In travelling in the North of Spain a few weeks since, I proposed to pass a Sunday in a town where I ascertained that many English families resided, principally connected with the railway now in progress. On making inquiry, I found that during two years, in which many of them had resided there, they had only on two occasions received a visit from an English clergyman, and had not once had an opportunity of receiving the Holy Sacrament. An English gentleman, much interested in the spiritual and temporal welfare of his countrymen, gladly offered me the use of a room in his house, and gave information by private notes sent to the different English families.

"On Sunday morning, a very respectable and attentive congregation of 30 or 40 persons was assembled, and about 15 received the Sacrament. Those who have been present on similar occasions, and especially those who have been long cut off from opportunities of religious worship after the manner of their fathers, will understand how soothing, and, indeed, how touching, would be such a service under such circumstances.

"But it appears that so simple and unostentatious a religious act is not to be permitted in Spain. Two days afterwards, the Alcaldé of the town sent an official communication, of which a translation is subjoined, to the master of the house in which the service was held:—

"Inasmuch as it has come to my knowledge that on Sunday, the      of this month, there was held in your house a meeting, at which was practised religious ceremonies belonging to the Protestant mode of worship which you profess, conducted by a minister of that sect; and inasmuch as in this nation there are not tolerated nor permitted ceremonies of any other religion than that of the Catholic Apostolic Roman Church, I address myself to you, Sir, in order that, as a master of your house, you may avoid the repetition of acts which, besides being opposed to our religious faith, have by the publicity and impudence (*descaro*) with which they have been done, attracted the attention of this neighbourhood. It being well understood that if the warning which you hereby receive is not sufficient to prohibit such acts, either in your house or in the house of any British subject, I shall have recourse to the means which are in my power to repress such a scandalous abuse, and to punish whatever leads to such a culpable result.

"All which I communicate to you, Sir, for your special observance, trusting that you will acknowledge the receipt of this communication.

"May God grant you many years.

"the day of 1860.

(Signed)

"A. B."

"I enclose my name and address, not for publication, but as a guarantee.

"Sept. 19.

"AN ENGLISH CLERGYMAN."



A SCENE IN THE TRIAL OF THE MONK OF INCHCOLM.

### THE MONK OF INCHCOLM.

WHEN the happy days of the Reformation were dawning on Scotland, and just about the time when young Patrick Hamilton had been burnt for maintaining that a sinner is not justified by his own works, there happened to arise in Inchcolm an angry discussion between the Abbot and his monks, as to what was due to each of them for their maintenance, they referring the Abbot to the Monastery-book, which contained the law on these matters. The Abbot, carrying things with a high hand, took this book from them, and sent them off to their cells to study a Latin work of St. Augustine. One of the monks, thus rudely silenced, was a canon regular, called Thomas Forret (son of the chief stabler of James iv.), who had got a superior education for the times, on the Continent, at the University of Cologne. This intelligent young monk, sat down by the Abbot's command to the study of that old Latin folio. As he read on, he began to perceive that he had been living all his days hitherto in ignorance of "the grace of God that bringeth salvation."

To the younger monks of Inchcolm, he soon began to tell what he had discovered; and several of them listened to his words, and were led to receive them. But not so with the elder ones. "*The old bottles*" (he used to say) "*would not receive the new wine.*"

Whether it was in Inchcolm, or after he left the island to become Vicar and Dean of Dollar, we cannot ascertain; but about this time, he began to learn by heart the Epistle to the Romans. He had a faithful servant, Andrew Kirkie, to whom he every day at evening repeated over three chapters, which he committed to memory, that Andrew might mark when he went wrong; and when he had fully mastered the chapters, he used to lift up his hands and

thank God "*that that day had not been altogether an idle one.*" Reader, what think you of his delight in the Word of God? Shall this day close over you without your hearing God in that Word speak to your soul?

The monk of Inchcolm, we have noticed, became Vicar of Dollar. Once a fervent as well as sincere Romanist, he was now a simple, fervent believer in the Lord Jesus. When any friar came offering pardons or indulgences, he warned his flock at Dollar: "No pardon can come to you from the Pope, or any other man; it can come only by the blood of Christ." He used to rise early to read and pray. In visiting the people, he carried bread and cheese in his gown-sleeve to the sick, and spent his money on the poor. He also penned a little Catechism for the use of his flock; and of this he made the following use. When friends came to visit him he took care to put the questions of this gospel catechism to some poor child, in the presence of these visitors, that they might in this way hear the truth, without his offending them, by directly pressing it on their attention. He was blessed to allure several out of their errors by this simple means. Love to souls sharpens ingenuity.

But his days at Inchcolm were his most peaceful days. His enemies would not now let him go in peace, but complained of him to the Bishop of St. Andrews, and the Bishop of Dunkeld. The friars were his bitterest foes, for Thomas Forret preached every Sabbath on the Epistle and the Gospel for the day, instead of preaching (as the friars did) on the Romish Church and her authority. Upon one occasion, the Bishop of Dunkeld gave him the following warning:—"Dean Thomas, I love you well, and therefore I give you my counsel. I hear you preach the Epistle and the Gospel every Sunday, and I hear that you do not take the dues which other churchmen take from their parishioners (viz., the gift of a cow on the death of any one, and the upper coverlet of the bed). It is enough for you, when ye find any good Epistle or Gospel, that speaks of the Holy Church, to preach that and let the rest alone." To this counsel Thomas replied:—"My Lord, none of my parishioners will complain that I take not the dues; we agree right well; there is no grudge among us. And whereas your Lordship said it was too much to preach every Sunday, I think it too little." The Bishop interrupted him—"Nay, nay, Dean Thomas! let that alone; for we are not ordained to preach." Thomas went on to say: "Whereas your Lordship bids me preach when I find any good Epistle or good Gospel, truly I have read the New Testament and Old, and among them all could never find any evil Epistle or evil Gospel." It was on this occasion that the Bishop made that sad, but memorable, answer: "Thank God! I never knew what the Old and New Testament was!" and then he added, "Dean Thomas, I will know nothing but my Breviary and my book of ceremonies! Go your way; let alone these fancies; for if you persevere, you will repent when you may never mend." To this last advice, Thomas calmly replied: "I trust my cause is just before God; and, therefore, I pass not much what shall follow thereupon."

But now came the days of bloody Cardinal Beaton, when few witnesses for the truth were likely to escape. In 1538, Thomas Forret and four others were seized and tried for heresy by the Bishop of Dunblane. It was at this same time that the well-known scholar, George Buchanan, was sought for, but got to the Continent in safety. As for Thomas and his friends, they were all condemned (says Knox) "to be cruelly murdered in one fire." Only one incident of the trial is recorded. Thomas having quoted, in his defence, the text—"I would rather speak five words with my understanding, than ten

thousand in an unknown tongue," he was asked where he found that written. "In that Book which is in my sleeve," was his reply. Upon this, some one pulled the New Testament out of his sleeve, and holding it up, cried, "Behold! the book of heresy, which makes all the pley in the kirk!" Such is Rome's opinion of the Word of God even to this day. While one of her bishops (unlike Paul, who determined to know nothing but Jesus Christ the crucified) declares that "he will know nothing but his Breviary," here is one of her followers, amid the applause of priests and bishops, holding up the New Testament to execration! Rome cannot stand before the simple Word of God. But Thomas Forret calmly replied:—"Brother, God forgive you! I assure you, dear brother, there is nothing in this book but the life and the Latter Will and Testament of our Master and Saviour Jesus Christ, written by the four Evangelists, for our comfort and instruction."

He was led to prison that, at the appointed hour, he might die on the Castlehill of Edinburgh. His soul was at rest in Christ; for he had found in Him all his salvation. He felt what another has sung:—

"Thy tears, not mine, O Christ,  
Have wept my guilt away,  
And turned this night of mine  
Into a blessed day.

"Thy wounds, not mine, O Christ,  
Can heal my bruised soul;  
Thy stripes, not mine, contain  
The balm that makes me whole.

"Thy death, not mine, O Christ,  
Has paid the ransom due!  
Ten thousand deaths like mine  
Would have been all too few."

It was at this time when death was full in view, that his former friend, the Abbot of Inchcolm, visited him, urging him to retract: "Will ye say as they say, and keep your mind to yourself, and save yourself?" Thomas Forret replied, "I thank your Lordship; ye are a friend to my body, but not to my soul. Before I deny what I have spoken, ye shall first see this body of mine blow away with the wind in ashes."

The last day of February 1538, was the time fixed for the death of the five followers of the Lamb. His servant, Andrew Kirkie, afterwards related that his master expressed himself as very greatly refreshed by the most heavenly words of John Killore (or Kyllour), a converted friar, and one of the four others that were to suffer on the same day, for the same cause. As for Thomas himself, when he came to the stake on Edinburgh Castlehill, he was assailed by one of his old enemies, the friars, who addressed him thus:—"Say, I believe in God." Thomas answered at once, "I believe in God." The friar proceeded; "I believe in our Lady:" to which Thomas gave this reply; "I believe as our Lady believes"—thereby, declaring his convictions that the Virgin Mary (like other sinners of our race), owed her salvation to faith in the Lord Jesus, and rests on Jesus for ever. He then spoke to the people around, but was interrupted by shouts of "Away! Away!" which no doubt made this disciple feel all the more that he was following in the steps of that Master to whom the blinded priests and elders cried, "Away with Him! Away with Him." Meanwhile so calm was he, that, on finding that John Killore had been already burnt, he playfully remarked: "He is a wilie



fellow! He knew many hungry folks were coming after him, and he has gone before to cause make ready the supper."

His last moment was near. With a loud voice, he prayed in Latin, as was his custom, "O God, be merciful to me a sinner!" and then, "Lord Jesus, receive my spirit"—which last words he repeated in English, that all might know in whom he trusted. After that, he began the fifty-first Psalm; but the fire stopt his voice, and his soul left the body. It is said, his persecutors flung into the same flames that consumed him the New Testament which they had plucked from his sleeve; for Rome hates the Word of Truth, as well as the man who holds it.—*Christian Treasury*.

### EFFORTS OF POPYERY IN EDINBURGH.

THE policy of Rome in this country is evidently to seize on the strong places of the land—the Universities—the Church of England—the aristocracy—the capitals of the kingdom. Hence, whilst Protestants are indifferent, the large number of new Popish establishments in London and Edinburgh. The following, abridged from the *Scotsman* of October 17th, indicates a large addition to the staff in Edinburgh:—

"NEW RESIDENCE FOR THE SISTERS OF MERCY.—In the garden ground to the south of Lauriston House, and fronting the new street called Lauriston Gardens, a large and striking edifice, mainly in the style of the ancient domestic architecture of England, is rapidly approaching completion. This building is intended for the residence of those ladies connected with the Roman Catholic Church, known as Sisters of Mercy. The building, while exhibiting the details of the style adopted, is treated throughout so as to convey an ecclesiastical feeling. The south front extends upwards of 100 feet, and is broken up in the centre by an octagonal compartment, with dressed windows, string mouldings, and parapet enriched with panels and shields. The other features in this front are large three-light mullioned windows, with label mouldings; and a series of dormers. The west elevation, towards the new street, Lauriston Gardens, consists of a gable with projecting chimney-stalk; and a tower, somewhat French in feeling, finished with enriched cornice and ornamental pyramid-shaped roof, and terminated by an iron railing and gilded cross. This tower is upwards of seventy feet high. The north, or entrance-front, which faces Lauriston Place, is greatly broken up in outline. It presents five gables to the street. These are ornamented with three light mullioned windows and chimney-stalks, and the tower already referred to forms a conspicuous object in the front. As seen from the south and west, the edifice is a very imposing mass. It is well designed for effect at a distance—the grouping and character of the details which form the sky-line rendering the edifice a most conspicuous object, especially from the grounds and walks to the south; and its semi-monastic severity of treatment is pleasingly modified by the presence of foliage. The dressings of the building are of Kenmure stone, and the general surface wall of Craighleith. We understand the cost of the works will be from £5000 to £6000. The architect is Mr. David Cousin; the builder, Mr. William Matheson; and the superintendent, Mr. Walter Kirkwood."

### ROME ANSWERED BY A CONVERTED PRIEST.

THE REV. C. CHINIQUY.

On the 2d October, the Rev. C. Chiniquy delivered his concluding address in Edinburgh, "Answers to the Arguments of Romanists," in the New Assembly Hall. There was a very large and respectable attendance, all parts of the hall being quite filled; and among those present were the Rev. Dr. Guthrie, Dr. Begg, Colonel Walker, General Anderson, and others. Dr. Begg opened the meeting with praise and prayer.

Colonel Davidson, late H.E.I.C.S., occupied the chair.

M. Chiniquy said that the controversy with the Church of Rome within the last 300 years had very often changed its ground, so that now we must not always make use of the same weapons that our ancestors were obliged to wield. For instance, the great argument of the Church of Rome, which had been considered during many centuries to be the corner-stone of her strength, was that St. Peter had been at Rome, and that the chair of St. Peter had been left in Rome as a testimony of his presence in the great city. Protestants had to contend against that; but they had not the light which had lately been given by the providence of God. The chair of St. Peter was kept with great respect under the altar of the great church in the city of Rome which is dedicated to that saint. That altar was considered a holy place, and the priests had not the power to say mass there more than once in all their lives. It was considered one of the greatest honours which could be conferred on a priest to be permitted to say mass at that altar; but when the French people occupied Rome, in the beginning of the Revolution under Napoleon Bonaparte, they wanted to see the chair of St. Peter. They were forbidden to open the walls which surrounded the chair, and there was an act of excommunication pronounced against those who would touch a stone which concealed that holy relic of St. Peter from the eyes of the common people; but the Frenchmen had no fear of that excommunication, and they probed the walls to see the chair. Unfortunately they had with them at that time a Roman Catholic who was a sincere man, and who was at the same time one of the most learned men of the time—M. Champollion. He studied the construction of that chair, and after mature attention and conscientious study declared that it must have been made 300 years after the death of St. Peter, so that that saint could never have sat upon it. Now, that great witness of his presence in Rome being done away, they would not find in the Scriptures, nor yet in the history of the first centuries, any proof of the presence of St. Peter in Rome; so that fundamental point was no more an argument for them. There was another argument, which was perhaps more tangible. It was that in the Church of Rome there must be a visible head; that it was necessary that this person should represent the principles and person of Christ, and that he must have direct intercourse with God. That was one of the fundamental doctrines of the Church of Rome. They could have no idea of his surprise when, on studying the Scripture, he found in almost every page that it was against that belief of the Church of Rome, that amongst the successors of the Apostle there should be no one who should be pre-eminent, and be master of his brethren. As they would meet every day with Romanists, it was well that they should be able to give them scriptural proofs of their errors. It was believed in the Church of Rome that there was one who was master of the others, and who should rule over the other apostles, and that it should be so until the end of the world; and it was believed that all people should submit to be mastered by that man. But in proof of the fallacy of this, he quoted Matthew xx. 21 and following verses, regarding the sons of Zebedee, whom their mother wished to have set over the rest; and Mark ix. 33 and following verses, in which the disciples were represented as disputing among themselves as to who should have the superiority, and were rebuked by Christ. He regarded this great principle of Romanism as a horrible blasphemy. When a Pope was consecrated, he was borne on the shoulders of twelve men, and set upon the altar where what the Romanists believe to be the body and blood of Christ are kept in a silver box,

and the box which contains Christ is taken away to give place to the Pope, and the Cardinal turns to the people and says—*Venite adorare*, “Come and adore” the holy Pope! These were the very words which were used; and then, they must regard the Pope in that moment as the greatest personal enemy of Christ. It would not be long before they would have an argument against the great power of the Pope in the merciless sword of Garibaldi. It was also believed in the Church of Rome that only the bishops and priests could interpret the Scriptures. The people were only permitted to read the Bible with the injunction that they must go to the Pope, or the bishop, or the priest, for an interpretation of it. Now here was a very simple argument against that, which he thought could not be answered, and which he had never found to fail with Romanists, in showing them clearly that they were deceived. When they met a sincere Roman Catholic—for with an insincere Catholic it was useless to argue—he would say that he believed the priests only could interpret the Scriptures, because they had the Holy Ghost which Christ had promised to the apostles and their successors; but that of the three, the Pope, the bishops, and the priests, the Pope could best interpret the Scriptures. If they asked a Romanist who had received the sacrament of confirmation whether, when the bishop gave him that sacrament, he had assured him that he was thereby receiving the Holy Ghost, he would answer—Yes. The bishop before the ceremony made a long speech, impressing upon them that they received the Holy Ghost, in confirmation, in all its plenitude. If they then asked him how many Holy Ghosts there were, he would not like to answer, because he was now getting into a very bad corner. According to his belief, there must be four Holy Ghosts—a big, big one for the Pope—another one, not so big, for the bishops—another one, not so big, for the priests—and a Holy Ghost of straw for himself. The Holy Ghost that he had received in confirmation must be a poor, ignorant Holy Ghost indeed. Where was the use of receiving the Holy Ghost in the sacrament, if he was so ignorant and stupid that he could not interpret the sense of the Scriptures, as well as the priests or the popes? This was a very simple and unanswerable argument. If they believed in Christ’s promise that every man who asked for it sincerely would receive the Holy Ghost, the spirit of light and truth, which was to be given to His Church, then the Church of Rome must hold a fundamental error. Another difficulty which he had to encounter was the question of Confession. The Romanists believed that they must go to the priests to confess their sins; and they founded that doctrine on the words which Christ said to his disciples, “Whose sins soever ye shall remit on earth, they are remitted in heaven; and whose sins soever ye shall retain on earth, they are retained in heaven.” He himself held that doctrine for many years, and his belief was founded upon these words; but when God in his mercy opened his eyes, he found that Christ, when speaking these words, spoke in the presence of the apostles, and also of his disciples; while the Church of Rome believed them to be said to the priests alone. Christ was speaking of the sins they committed against each other, and said to them that they were bound to forgive their brothers as they would wish to be forgiven themselves (Matt. xviii. 15-35; Luke xxiv.; John xx.) He had a very plain argument against the confessional. When he was in Chicago a number of his Romish friends were extraordinarily displeased with him for leaving the Church. He asked them what was their strongest link to the Church of Rome; and they told him it was the confession and absolution of their sins. He asked one of them how long it was since he had been to cou-

fession, and he was not well pleased at being asked that question before so many people, because it was seven years since he had been there; and he found that most of the men were driven to go to the confessional by their mothers, wives, and sisters. He then said that if there was a fair young priest hearing confessions, there would be crowds of young and old ladies going to that corner of the church to confess to him. He did not like to joke on so serious a thing; but it was a public fact that women liked to go to the confessional on such occasions, just as there would be crowds of men who would go if there were a fair young lady hearing confessions. He did not like to go much further in pointing this out to them, because he saw the women were beginning to hold their handkerchiefs up to their faces; but he just wished to touch the point as delicately as possible. It was a horrible thing, and was calculated to feed the most depraved taste of our nature. The confessional was a school of corruption. The result of this discussion with his Chicago friends was that 150 men and women left the church of Rome. In regard to the invocation of saints, it was a mysterious thing that among a people who believed in Christ, and regarded him as the Son of God, there should be any such doctrine as that of the invocation of saints. He believed that doctrine himself, and had addressed his prayers before the altar to the blessed Virgin Mary. It was a most difficult thing to open the eyes of Romanists on that subject. They denied that they worshipped the blessed Virgin Mary; they denied that the Church of Rome was an idolatrous Church. They loved the Church as much as any man loved his own mother; and it was as difficult to convince them of the errors of that Church as to convince them of a sin committed by their own mothers. When he was a young priest he often read a book entitled "The Glories of Mary," written by St. Liguori, and approved by the Church of Rome. In that book he never believed that there was anything idolatrous, because he shut his eyes to its literal meaning, and tried to give another sense to what he found there. Mary was represented as the most blessed daughter of Eve; but while they ought to venerate her memory, they must take care not to worship her in any way. In that book of the glories of Mary, which is nominally approved of by the Pope, it is said: "One day a certain saint saw two ladders going from earth to heaven; one was red, the other white; Christ was standing at the top of the red one, and the blessed Virgin Mary at the top of the white one. Many people were trying to go to heaven by ascending the red ladder, at the top of which Christ was standing; but they were not at the midst, ere they fell and broke their necks. Then a voice coming from heaven was heard saying, If you wish to come to heaven, you must come by the white ladder, at the top of which is the blessed Virgin Mary. Then all the people went to the white ladder, and they all went up to heaven, for the blessed Virgin stretched down her hands to them to help them." And after that most blasphemous fable, you read, "To whom will heaven belong? Answer—Only to those to whom it will please the blessed Virgin to give it." He was talking to a young Roman Catholic, who had a sincere veneration and confidence in the blessed Virgin Mary. He said that the Saviour loved his mother, and that her mediation would always be successful; but he (M. Chiniqny) showed him that if he believed Christ to be the Son of God, it was mere waste of time to pray to the Virgin Mary, because Christ loved him more than did the Virgin Mary, and had more power and influence as a mediator with God. These objections comforted the young man; and he had seen hundreds more who had been brought to Christ by these same argu-

ments. M. Chiniqy said he would now speak of the strongest argument of the Roman Catholic Church against the Protestants—viz., their sisters of charity. It might seem strange, but these noble women were the fortresses of the Church of Rome — strengthening her by their deeds of charity. If any of his audience had ever travelled by sea, they might have observed that there was nothing so beautiful in the world as the surface of the water. On that surface was seen reflected the stars, the moon, and the rays of the sun; and when all these things were seen depicted, a man was apt to feel moved and forget the rocks and shoals beneath, and that the waters were bitter; and in the same manner, when Protestants as well as Roman Catholics saw the sisters of charity going to our humble mansions—the houses of the poor, and when they saw them going to the rocky hills of Sebastopol, and there curing the sick, and attending to their spiritual as well as their worldly wants, we were apt to forget that there was anything bitter about these noble women, and only looked at their charity. The religion of Christ was not a religion of contemplation or of dead principles, but was a religion of active charity; and when Christ was receiving the disciples of John who came to ask Him whether He was the Saviour, He let them see that He cured the sick and ministered unto the poor; and now, although in the Church of Rome there was much evil, there was something of good also. He did not like those who wrote and spoke against the immorality of the ladies of the nunnery. It was always a sign of cowardice to speak against ladies who were defenceless, and unable to answer for themselves. The sisters of charity were indeed a powerful argument in the hands of the Romish Church; but he would not say this argument had never been answered. It had been answered, but not by a theologian. It had been answered by that angel of Great Britain. Florence Nightingale had answered it by the noble deeds she achieved on the heights of Sebastopol and in the battle of Inkermann. These sisters of the Church of Rome had blessed her; and if Great Britain could have many Nightingales, what a blessed change there would be ere long! Who could see that noble daughter of the gospel (Miss Nightingale) on the bloody plains of the Crimea, among the dead and the dying, pouring the oil and the balm on the wounds of the dying soldier with one hand, and with the other pointing him to the immortal crown of glory which Christ hath prepared for the repenting sinner, without feeling his heart filled with the most holy sentiments of admiration for the Christian heroine? Miss Nightingale has proved to the Christian world, much better than by the cold arguments of philosophical theology, that without bearing a scapular on her breast, the daughter of the gospel could perform the most heroic deeds of charity, and that a sister of Christ can be an angel of modesty and purity without enslaving her heart and her intelligence by the tyrannical vows of the monastic life, as requested in the Church of Rome, from the good-hearted but much deluded sisters of charity. It was on the ministers of the Gospel, and all that called themselves Protestants, that the eyes of Infidels and Roman Catholics were at present placed. They were fast losing faith in their own Church. He had intended giving some account of a visit he had lately made to France, but would only have to mention two things in proof of his last statement. The first day he was in Paris he had engaged a cabman to drive him through the city. In the course of the day they met a great many priests, and they were looking so sad that he inquired at the cabman what was the reason the priests were all looking so dispirited? and his reply was, that they were beginning to see that the true gospel was

not preached in their Church. This cabman was a Roman Catholic. The next day he engaged another cabman, who was also a Roman Catholic, and the first place he drove him to was a large Protestant Church. "Here," said the cabman, "is the only church in Paris where the true gospel of Christ is preached." He said that was not only his own opinion, but it was held by many Roman Catholics. To return to his argument, it was his opinion that the best way to convert the Roman Catholics and Infidels was to labour amongst the poor, and minister to their wants; and when God had blessed their work, and formed the Protestants into one true family, then would the Roman Catholics and Infidels come to them, unite with them, and together they would bless the Lord for ever. Then the Infidels as well as the disciples of the Pope, when they will see the world illuminated by the double light of the faith and of the charity of the members of the great Christian family, instead of calumniating and reviling you, will praise and join and bless you. They will say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side. As the trees of lign aloes which the Lord hath planted, and as the cedar trees beside the waters. God brought him forth out of the land of Egypt: He hath as it were the strength of the unicorn. He shall eat up the nations his enemies; and he shall break their bones and pierce them through with his arrow. He couched, he lay down as a lion and as a great lion: Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."—Numb. xx. 4. [M. Chiniquy resumed his seat amidst loud and prolonged applause.]

The Rev. Dr. GUTHRIE in a brief speech said he had great pleasure in rising to move, and he was sure the audience would cordially join in, a vote of thanks to Mr. Chiniquy, which was carried amidst much applause.

Dr. GUTHRIE then pronounced the benediction, and the proceedings terminated.

## CONVERSION OF A POPIISH PRIEST IN HOLLAND.

*To the Editor of the Bulwark.*

DEAR SIR,—If you have any space to spare in the *Bulwark*, and if you think what follows interesting enough for your readers to be inserted among your foreign intelligence, it will afford me great pleasure to see it reported there.

On Sunday, 7th October, an interesting solemnity took place in my chapel at Utrecht. On the evening of that day the Lord's Supper was to be celebrated, and in the preceding morning service some new members of the congregation were received. Amongst these (I think the fact worth mentioning, even abroad) was a young Roman Catholic priest. Such an event very seldom occurs in this country. Catholic laics now and then join the Protestants; the priests themselves nearly never do. As to this young man, almost a year ago, he came to me earnestly desiring to be instructed in the truths of our reformed religion. As I did not entirely trust the reasons which might have moved him to this step, I felt rather reluctant to yield to his request, but I found no liberty to refuse. Now, during this last year I have been much occupied with him, and after the strictest and most severe scrutiny, I am fully persuaded of the sincerity of his convictions and intentions, and am much pleased with the progress of his assiduous studies. It was not without a hard struggle he left the Church to which he felt himself attached by many ties; but he is now happy that the Lord, by His divine grace, opened his darkened eyes to the pure light of evangelical truth, and he has openly confessed Jesus Christ as the only Mediator, and his conviction of our justification by faith alone.

Let us hope, dear sir, that there will be found many more still among those blind leaders of the blind ready to follow the example of Father Chiniquy, and to desert a

position where they act a prominent part in sustaining and promulgating errors which undermine the truth of God.

I trust, dear sir, the relation of this event will awaken some interest in a country where lately the Tricentenary of the Reformation has roused so much sympathy and enthusiasm. Be sure that I, for my part, never shall forget the happy days I spent then in Edinburgh, nor the good friends I have left there.—With esteem and affection, I remain, dear sir, yours truly,

M. COHEN STUART.

UTRECHT (HOLLAND), Oct. 15, 1860.

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### THE DEAD POPIISH RECRUITS.

THE Popish bishops have everywhere been saying mass for the poor men who lately went forth and died as the defenders of the tyranny of Italy,—as if any masses could now alter their eternal state. These proceedings, however, serve to prove the intense spirit of despotism which pervades the Popish Church, and which is not in the least abated by all recent events. These miserable mummeries are a poor reward for a cold winding-sheet and a disreputable death, on the part of men going forth from a free country to keep other men slaves.

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### THE HOSTILITY OF THE ROMISH CHURCH TO PROTESTANT VERSIONS, AS SUCH, A MERE PRETENCE.

THERE are some who think that the opposition of the Church of Rome to the Bible is not owing to any objection on their part to the book itself, but to the Protestant versions of it. But the fact is, the hatred of this fallen Church goes farther, and lies deeper. Believing a lie, she hates the book which exposes her falsehoods and overthrows her claims. Hence the conflict between the Papacy and the Bible—hence all the obloquy heaped on the holy volume—hence all the Bible-burnings and cruel imprisonment and slaughter of those who have had the courage to read the Book of God. The objection to the Protestant version is a mere pretence, made use of in Protestant countries to blind the people, and to hide from view the real issue. Rome hates the Bible in any and every form. She taught the people of Ireland to call the Protestant Bible the *Devil's Book*, and she has often burned versions and editions published with the authority of the Pope. The Bibles burned at Bogota a few months ago, were Roman Catholic versions. There is enough in the Donay, or any other Roman translation of the Bible, to open the eyes of the people, and overthrow the whole system of the Papacy. All the editions ever published contain these words:—"For there is one God, and ONE mediator between God and men, the man Christ Jesus" (1 Timothy ii. 5), and this text is sufficient to destroy the worship of the Virgin Mary, and to do away with the mediation of saints and angels.

The Reformation, which owes its origin to the Bible and the spread of Protestantism, which is due to God's blessing on the word of life, have aroused the hostility of Rome to the Holy Scriptures, and led to divers decrees, anathemas, and bulls against their circulation. Before the time of Luther many valuable editions of the Bible were published, under the auspices of the Roman Church; but since the sixteenth century very little has been done by Popes or Prelates to publish and illustrate the Word of God.

Romanists have acknowledged that the Bible was against them, and that their Church could find no support from Holy Scripture.

At the diet of Augsburg (A. D. 1530), as the Bishop of Mentz was looking over the Bible, one of his counsellors said to him,—“What does your Electoral Grace make of this book?” to which he replied—“I know not what to make of it, *save that all I find in it is against us.*” At the same diet, Duke William, of Bavaria, who was strongly opposed to the Reformers, asked Dr. Eck,—“Cannot we refute these opinions by the Holy Scriptures?” “No,” said he, “but by the Fathers.” The Bishop of Mentz then said,—“The Lutherans show us their belief in Scripture, and we ours out of Scripture.” An Angustin monk, when he saw Luther reading the Bible, said to him,—“Ah, brother Martin, what is there in the Bible? It is better to read the ancient doctors, who have sucked the honey of the truth. *The Bible is the cause of all our troubles.*”\*

The Church of Rome well knows that no person of common candour and understanding can read the Bible and not discover a strange discrepancy between its teachings and the doctrine of the Papacy. She has, therefore, done all in her power to hinder the study of the Word of God, in direct opposition to the command of our Lord, to “*search the Scriptures.*”

While the Council of Trent declared the Latin Vulgate to be authentic in all public discussions, and did not absolutely forbid translations into the vernacular tongue, it prescribed such conditions and regulations as were calculated to limit and prevent the use of them. This Council also permitted the reading of the Bible; but with such restrictions that the grant amounts to a virtual prohibition.

The fourth rule concerning prohibited books, which was approved by Pope Pius IV., begins in these words: “Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing.”

The design of this rule was not to encourage, but rather to discourage and prevent the reading of the sacred volume. In harmony with this intention, Popish writers have given such representations of the Bible as were adapted to repress all desires and attempts to become acquainted with its saving truths. They have alleged that the Scriptures are very obscure; and indeed so unintelligible that they cannot be understood without the interpretation of the Church. *They have affirmed that the Bible has no authority in itself; and were it not for the authority of the Church, it would not be more credible than AEsop's fables; that it cannot make men wise unto salvation, and is calculated rather to lead them astray, and to be the cause of all manner of errors and heresies.*

When we consider that the Church of Rome claims to have a religion based on divine revelation, her efforts and arguments to prevent the reading and circulation of the Bible are so absurd, that they would never have been thought of, if there had not been some sinister ends to accomplish. “No

\* Michelet's *Life of Luther*, pp. 260, 261.



man is displeased that others should enjoy the light of the sun, unless he is engaged in some design which it is his interest that others should not see; and in this case, he would wish the gloom of midnight to sit down upon the earth, that he might practise his nefarious deeds with impunity. It is an interest contrary to the Scriptures which has impelled the Church of Rome to exert her power to hinder the circulation of them, and to open her mouth in blasphemy against the God of heaven, as if he had delivered to the world, as a rule of faith, a book so obscure that it cannot be understood, and so dangerous that if common people meddle with it, it will be at their peril. If that Church were convinced that her constitution and doctrines and religious rites were conformable to the Word of God, we cannot doubt, after what we know of her eager desire to establish a universal dominion, that she could not fail to display everywhere evidence so overpowering. No man will withhold, especially when his claims are controverted, the proof by which they are substantiated. When the apostate Church declaims upon the obscurity of the Scriptures, and the dangerous consequences of putting them into the hands of the people, we seem to hear Milton's Satan telling the sun how he hates his beams, because they remind him of the splendour from which he has fallen."\*—*American and Foreign Christian Union*.

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#### THE PROPOSED LUTHER MONUMENT AT WORMS.

We are glad to see efforts made to revive the Reformation spirit, but they are not always judicious. We have before us, for example, a scheme for erecting a monument to Luther at Worms, supported by a great array of names, from the Queen and the Archbishop of Canterbury downwards. The proposed monument is thus described:—

"The monument, to be executed by the celebrated sculptor Rietschel, may be thus described:—On a basis of 40 feet in diameter, in the form of the battlements of a castle—an idea suggested to the artist by Luther's hymn, "Ein' feste Burg ist unser Gott"—the colossal bronze effigy of Luther is surrounded by the statues of Melancthon and Reuchlin, and of the Princes of Saxony and Hesse, his protectors; while close to the statue of Luther, leaning on the pedestal, are placed his precursors in the work of reformation, Wycliffe and Huss, Peter Waldo and Savonarola.

"The whole sum required for this monument is £17,000."

How the Papists must laugh at such an unpractical waste of money on dead bronze! It is positively sinful, when Germany needs a Reformation as much as ever. The expected £17,000 might have built a permanent institution for inculcating Protestant principles.

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#### THE NOVELTIES OF ROMANISM.†

The country owes an unspeakable debt of gratitude to Mr. Collette for his great and valuable labours in the Popish controversy. With untiring energy, immense learning, and the thoroughly trained mind of a lawyer, Mr. Collette

\* Dick's *Lectures on Theology*.

† By Charles Hastings Collette. London, W. Penny, 57, Lincoln's Inn Fields.

keeps a constant watch on all the wily and stealthy movements of our great spiritual enemy, and unmasks with unsparing pen all his impostures and frauds. Already he has published a perfect library of rare and valuable information, and the work before us is an important addition to this store. The object of the work is to expose the Popish Bishop Goss of Liverpool, who declared that he came to teach "no new system of religion." By an immense array of facts and documents, Mr. Collette proves that the whole system of Romanism is a novelty, an impudent series of additions to the religion of the gospel. Dr. Goss will take good care as usual not to attempt an answer.

The work of Mr. Collette ought to be widely circulated, and should especially be found in the libraries of all Protestant ministers and students of the Popish controversy.

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#### POPISSH INVASION OF SHETLAND.

THE following paragraph illustrates the restless activity of the Popish Church. We trust that the Protestants of Shetland will take all necessary means for enlightening the people of these northern regions in the true nature and designs of Romanism:—"His Right Reverence Dr. Stephen de Djunkovskoy, Apostolic Prefect of the Arctic Regions, &c. &c., accompanied by Dr. Alaf Gunlogsen, arrived here on Sunday, 30th ult., and have since been residing in the Zetland Hotel, where mass has been celebrated for the benefit of the members of the Popish Church resident in Lerwick, each day during the past week. By the steamer yesterday arrived two more Roman Catholic priests, one a native of Iceland, the other of Belgium. The latter, we believe, is to be stationed in Zetland."—*John O'Groat Journal*, 11th Oct. 1860.

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#### PROGRESS OF PROTESTANTISM ABROAD.

WE understand that a publication, describing the late commemoration meetings in Scotland, is being got up in Germany. The effect of these earnest meetings is being experienced over the entire Protestant world, and this ought to be an encouragement to sustained and persevering efforts to rouse and direct the energies of living Protestants in these days of unbelief, rebuke, and blasphemy. A great Protestant organization is about to be formed in Canada in consequence of the proceedings of the Duke of Newcastle.

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#### HAPPY INFLUENCE OF THE SCOTTISH REFORMATION.

"I CONGRATULATE this great convention on the business which has brought us together—that of celebrating and rejoicing over the events of August 1560. What room for gratulation when we call to mind that thrice happy epoch! Then commenced our sacred year! That August was our Abib; that Autumn our Spring—the spring, if not of our national being, for which a high antiquity is claimed—yet of our national wellbeing. We at that time shook off the torpor of ages, and were inspired with a new life. Then for the first time, and almost without a metaphor, our barren country began to put forth verdure, and by and by waved with precious fruits."—*Rev. James Young at the Tercentenary. See Volume of Proceedings.*

THE AMERICAN AND FOREIGN CHRISTIAN UNION. Published at 156, Chambers Street, New York.

We are anxious to introduce this admirable publication to the notice of our readers. Its object is to vindicate the truth of God against the stealthy aggressions of Rome, and to report the progress of the American Missions to Romanists. It is extremely well conducted, and contains much from month to month which may be read with instruction and profit by the Christians of this country. In particular, we admire the earnest determination with which our brethren in the United States are seeking to enlighten the crowds of Romanists which are flung upon their shores from other lands. Instead of sinfully taking for granted that nothing can be done for them, and spending almost their whole strength as we do on heathenism at the ends of the earth,—instead of allowing Rome to work unchecked, and subvert their institutions and liberties as we are doing,—the brave and wise Christians of America have organised an immense machinery, which is working with a signal blessing from God for converting the deluded victims of the Man of Sin, and conferring upon them that liberty wherewith Christ makes his people free. The people of Britain must, as a mere measure of self-defence, even if they were actuated by no higher motive, turn their attention more in this direction, and concentrate their efforts for the great struggle that is undoubtedly before them.

COLLETTA'S HISTORY OF NAPLES.\*

This book is peculiarly interesting at the present moment, when the crimes of the despots of Naples can be read in connexion with their punishment. To read such a narrative of fraud, perjury, cruelty, is

\* The History of Naples. Translated by S. Horner. Edinburgh: Edmonston and Douglas. 1860.

deeply painful, as illustrative of the depravity of human nature. But still there is a depth of wickedness in the narrative to which human nature, bad as it is, could not reach apart from the instructions of the followers of Loyola. It is well known that the Jesuits have for many years been the confidential advisers of the despots of the Bourbon race. Their crimes, therefore, ought in all fairness to be laid at the door of that unscrupulous fraternity, and ought, as in a glass, to hold up to the world the true nature and results of that monstrous system. Our statesmen, moreover, who are fostering by the public money a body of men who have made themselves justly execrated over the whole continent of Europe, ought to occupy their proper place in the estimation of the people of this country. To secure their selfish objects, the possession and retention of office, they are doing their utmost to strangle the liberties of Britain, and to reduce it to the degraded level of Naples and Spain.

THE TESTIMONY OF THE PUBLIC PRESS TO THE POLITICAL DELINQUENCIES OF OUR PUBLIC MEN. By G. P. London: Wertheim, Macintosh, & Hunt.

This is an admirable little work, and very handy for reference. That our public men have entirely forgotten the principles of the British constitution, and that nothing but mischief can ultimately result from our present infatuated policy, is perfectly clear. But it is well to have the evidence of this concentrated into a portable form.

THE BRITISH INTERESTS IN SPAIN. By a Bondholder. London: Effingham Wilson.

This pamphlet is interesting to the general reader as containing a well condensed view of the present political state of Spain. It is known that

in connexion with the recent abortive attempt at revolution in that unhappy priest-ridden country, Don Carlos subscribed an abandonment of all claims upon the throne, although, in the spirit of true Popish perfidy, he afterwards revoked the deed. Meantime, however, his brother Don Juan, resident in London, assuming the first deed to have been binding, had stepped forward and served himself heir to the claim, promising at the same time great things in the event of his accession to the throne of Spain. This movement has excited profound interest, and thus the matter stands at present. The Queen of Spain is an open profligate, and yet is very consistently a devotee of the mother of harlots. The country is in every respect in a deplorable state. Any change might be for the better, and could not possibly make matters worse. No one can tell what turn matters may take on the Continent, in which revolutions are at present in progress, but the only revolution which would permanently benefit Spain, would be such a change as would give free currency to the Word of the living God.

**HISTORICAL INTRODUCTION TO THE POSITION OF ITALY IN 1859.** By C. G. H. Edinburgh: Printed by Thomas Constable.

This is one of many harrowing descriptions of the recent state of Italy, whose degradation under priestly and secular despotism can hardly be exaggerated. It is fitted to make us value our liberties, and hate all systems which would rob us of them.

**THE AUTHOR OF THE SINNER'S FRIEND.** By Newman Hall, LL.B. London: Nisbet & Co.

A truly interesting narrative of a man eminently honoured to be useful. It is seldom that such a son can tell such a tale of a venerable father.

**PIETY AND PRINCIPLE.** A Sermon by the Rev. James Laing, A.M., Lesmahagow. Hamilton: Naismith.

We greatly admire the enlightened zeal and true eloquence with which Mr. Laing reminds his neighbours and people of the struggles of their ancestors. There can be no better preparation for the discharge of present duty or for prospective struggles. The sermon before us is excellent.

**PICTORIAL SUNDAY READINGS.** Edited by the Rev. W. Owen. London: James Sangster & Co.

This is the commencement of what is likely to prove a most valuable and popular work. The object is partly to illustrate the Word of God by pictorial engravings, and partly to supply a comprehensive and well-toned commentary. In both departments the publisher has, in our opinion, succeeded admirably. The pictorial illustrations are beautiful, and the commentary, in the able hands of Mr. Owen, is at once learned, simple, and thoroughly sound. We cannot doubt that the work will have a large circulation, and we would especially recommend it to heads of families and to the teachers of Sabbath-schools, as an effectual means of interesting and instructing the young.

**THE TRIAL OF BISHOP FORBES.** By the Rev. A. Hislop. Edinburgh: Andrew Elliot.

This is a very able and conclusive pamphlet, on a subject of great importance. Anything more unfaithful than the dealings of the Scotch Episcopal Church in the case of Bishop Forbes never occurred in modern times. We do not wonder that widespread dissatisfaction exists amongst those under his spiritual authority, and we only wish they had energy and determination enough to reject a supervision in which they can no longer have confidence.

## THE POLICY OF ROME IN BRITAIN.

THE movements of Dr. Wiseman since his return to this country in renovated health, are significant of the deep policy of the Vatican, and well fitted to instruct those who imagine that the struggle with Rome is nearly terminated. At the very time when he admits, as he does in an address to his "Chapter," that "England is almost the only country in Europe in which peace truly reigns, in which liberty of action (if not justice in rights and fairness in legislation) is secured by its government,"—an admission fatal, one would suppose, to the claims of Popery—he indicates the strongest determination to push the struggle with the utmost vigour; and there are two features in his plan of campaign which are most worthy of observation. There is—

*First*, The immense importance of concentrating the forces of Rome upon London as the capital of Britain, and, we may say, of the world. We hinted some time ago that Rome was evidently proceeding upon this idea, in surrounding London with so many new Popish establishments like the fortifications of Paris. Dr. Wiseman now clearly lets out that this is a leading principle of Romish policy. Here is one amongst many passages to a similar purpose in his address: "But we cannot conceal from ourselves, that at all times, and in all countries, it is the metropolis which forms the focus of observant eyes, and the test by which we judge of less known places. We all know the history of Milan, or Carthage, or Toledo, in ecclesiastical history; we watch what takes place in Paris, or Vienna, or Bologna, even while we comparatively know less of what most heroic bishops and devoted clergy may be doing (perhaps far more than in more conspicuous places) in dioceses more remote from the centres of political movement." The entire Protestantism of Britain should be alive to this source of danger, and should counterwork it by determined and well-considered efforts. The principles applicable to London are equally applicable, on a smaller scale, to Edinburgh and Dublin; and as Rome is manifestly applying them in both places, it becomes the Protestants in Scotland and Ireland to be equally up and doing. *Second*, The other great branch of Romish policy developed by Dr. Wiseman, consists in the universal establishment in Britain of the system of "PETER'S PENCE." The following letter was recently addressed by him to Mr. Barge, one of his priests:—

"LEYTON, 28th October, 1860.

"DEAR MR. BARGE,—I see by an advertisement that, on Monday, you are going to have a meeting of your congregation to establish 'Peter's Pence.' You thereby only anticipate my wishes and intentions. For in a few days you and the rest of the clergy will receive a circular from me, based upon a letter which I have received from Cardinal Antonelli, to request the foundation of this Society in every part of the diocese. You will oblige me by communicating this to your good flock.

"With every blessing and hearty good wishes, I am ever your affectionate servant in Christ,

"✠ N. CARD. WISEMAN."

Of course, all the other so-called "dioceses" will imitate the metropolis; and thus we shall have, over the entire British dominions, a wide-spread system of direct taxation in behalf of the Pope, over and above the large sums annually obtained for Popish purposes from the British treasury. This is the beginning again of the very system which was found to be such an

intolerable curse in Britain before the Reformation, and the true nature of which our readers will find described in a valuable old book, which should be republished at present, viz., *The Romish Horseleech*, by Stavely. By means of such a system the Pope may not only compensate himself for the loss of a few unprofitable and troublesome provinces, scourged already to the bone, but may amply replenish his exhausted treasury, and turn his apparent defeat into a decided victory. This matter is deserving of the immediate consideration of Protestants.

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#### SOCIAL SCIENCE.—THE LATE GLASGOW MEETING.\*

THE importance of social science is forcing itself more and more upon the attention of Christian men, and the late Glasgow meeting on the subject was peculiarly successful. A large number of Christian men and ministers of the gospel were present, and the whole tone of the discussions indicated a marked progress and enlargement of view. It is, of course, beyond our province to enter upon so wide a field as is opened up by the many topics discussed at Glasgow; but some of them have an affinity so close with our main subject, that we are called upon to notice them. In particular, it is boldly alleged in certain quarters that the Reformation is a practical failure, and that Popery is more effectually conservative of social morality than Protestantism. Mr. Seton, in publishing his excellent paper on illegitimacy, quotes, without condemnation, a passage from the work of Dr. Forbes, in regard to Ireland, to the following effect: "I formerly adverted to one circumstance which is regarded in Ireland" (only amongst Papists) "as powerfully operative in preserving the good fame of the women who profess the [Roman] Catholic religion, viz., the practice of confession. Admitting that this is really an influential cause, as I believe it is, the habit of early marriages must no doubt be also considered as another, and one probably of equal importance." It is surely late enough in the day to allege that the Romish confessional, by means of which, probably more than by all other causes put together, the Church of Rome has earned her title of the "Mother of Harlots," is the great parent of female purity. It is all very well for the Popish priests in Ireland to blow this into the ear of such a model of credulity as Dr. Forbes; but such a view is repugnant to reason, and contradicted by the history of Popish lands, and especially of Italy. The early marriage theory is much nearer the mark; but the whole facts would require to be much more clearly brought out before a very definite conclusion could be formed. We commend the subject to the notice of our Irish Protestant friends.

In regard to the practical vice and heathenism of some Protestant countries, it is most worthy of grave attention; for we fully admit that all principles must be tested by their results, and that if any vice could be a result of Protestantism, abstract arguments must be of little avail. "Every tree is known by its fruits." The experience of three centuries, however, has demonstrated that the more firmly Protestant principles are held by living Christians, the higher is the tone of morality, and that, if any facts appear to conflict with this, the subject only demands a better examination. Referring to this subject, a clerical correspondent of Mr. Seton says, speaking of the people in the Upper Ward of Lanarkshire, they "used to be keen theologians,

\* *The Causes of Illegitimacy, particularly in Scotland.* By George Seton, Advocate. Edinburgh: Edmonston and Douglas.

and I know that they had many of them argued themselves into a belief that the minister was cheating them out of their privileges as sharers in the Covenant of Grace if he did not prominently preach to them an easy quit-tance for sins committed or to be committed." Speaking of Berwickshire, he says, "I am inclined to think that the operation of an exaggerated and unreasonable dissent has had considerable effect in loosening in the minds of the people due reverence for morality and godliness." The first of these views we regard as only a reiteration of a standing slander against sound doctrine, as if it tended to licentiousness; and the second could easily be put to the test by publishing the registration of the baptisms of illegitimate children as well as of their births. We earnestly trust that this may soon be done, and it will prove whether Churchmen or Dissenters have most "reverence for morality and godliness." From what we know of Scotland, we are certain that a considerable proportion of illegitimate children who are not baptized by Episcopalian ministers and Popish priests, are baptized by parish ministers; whilst it is notorious that the districts in Scotland which are least fruitful in Evangelical religion, are most prolific in illegitimacy, let the fact be accounted for as it may. The old Moderate districts in Scotland in the south and north, where little was at one time heard of "the Covenant of Grace" and of a warm and earnest gospel, are the very strongholds of impurity.

It is high time that Parliament were making a thorough investigation of the subject, and that all our Churches were seeking to wipe out the foul blot which rests upon our Protestantism; but, in the meantime, we are convinced that the causes of the evil are various. It springs mainly from the want of vital religion, but this also proceeds in part from the imperfect sense of duty on the part of Churches and Christian ministers. A shallow and mutilated view of Divine truth is given forth from the pulpits instead of what the Apostle calls the "whole counsel of God;" and by a most preposterous perversion of conscience, men imagine that a higher sanctity exempts them from the most difficult part of their work. Meantime most erroneous and unscriptural theories of political economy have been supported by Christian men as the Malthusian theory in regard to marriage, whilst the Divine obligations of masters are dealt with as virtually repealed. But there are also physical causes at work which amply account for much of the evil. From the utter want of decent houses for the working-classes, the moral senses of our youth are blunted from their earliest years. The reckless and drunken habits which abound; and especially the compulsory celibacy fostered, on pretence of cheapness, by both landlords and farmers in certain districts, whilst there is no restraint on indiscriminate intercourse—these will be found to be amongst the most prominent causes of the moral and social evils, which are a scandal upon Protestantism, and are fitted to "cause the enemies of God to blaspheme." But in all such cases it is not Protestantism, but the want of it, that is to be deplored. Our Protestantism is not Protestant enough, but is short-sighted and imperfect. "The Bible," as Chillingworth said, "is the religion of Protestantism." If that blessed book were taken as our social guide the evils to which we have referred would speedily disappear; and when "all shall know God, from the least to the greatest, the wolf shall dwell with the lamb, the leopard shall lie down with the kid, and there shall be nothing to hurt or destroy on all God's holy mountain." Let Christian men step forward and take their proper place in connexion with social science, and blind and halting theories will cease.

## AN ENGLISH CHURCH AT NAPLES.

ON Tuesday, the 23d of October, a deputation on behalf of the English residents at Naples, headed by Messrs. Stamford and Maingay, acting as chapelwardens to the Church of England congregation, went to Caserta to present a memorial to the Dictator, that he would be pleased to grant permission to the English community at Naples to purchase a site whereon to erect a church. They found the illustrious General, not in the royal apartments, but in a modest room where no King of the Two Sicilies had ever been; and upon making known the request of the British residents, Garibaldi immediately took up his pen and wrote as follows:—

[TRANSLATION.]

“Grateful for the efficacious and generous sympathy of the English, the Dictator thinks this a very small return to make for so many services received from them in support of the noble cause of the Italians. Not only is permission granted to erect a church within the limits of the capital to persons who worship the same God as the Italians, but the English are requested to accept, as a national gift, the small spot of ground required for the pious object for which they desire to use it.

“G. GARIBALDI.”

Some years ago a few words were inserted in the *Times*, intimating that subscriptions might shortly be required for building an English church, and offers from various persons of sums amounting to near £2000 were received. If the British residents at Naples are not in sufficient force to raise funds adequate to the occasion of erecting a goodly ecclesiastical edifice, will there not be found many in this land of religious liberty who will help in raising a memorial of the emancipation of Southern Italy, and of the services of the English brigade in the cause of Italian independence?—*Times*.

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EXTRACTS FROM MONTHLY LETTER OF THE PROTESTANT ALLIANCE.

THE Committee of the Protestant Alliance have received notice of two legacies being left to the Society; the one is of £100, from the late Arthur Morley, Esq., of Nottingham, an old and warm supporter of the Alliance; and the other is of £50, from the late A. Lester, Esq., Exeter. A portion of the residue of the last testator's estate will, on the death of certain annuitants, be paid to the Alliance.

The following extracts are taken from the Reports of Governors and others in the West Indies and Manritius, laid before Parliament in July 1860:—

*Honduras*.—“The priest who now possesses the most authority over them has been excommunicated, and warned not to trespass on a field given over to another's pastoral charge; but, with drunken audacity, he perseveres, and the flock follows in his eccentric movements, which have a constant tendency towards increasing depravity. Occasionally, injured husbands or brothers, in the Spanish belief of the omnipotence of my office, lay before me tales of his daring and whimsical profligacy; but his influence continues unabated. Heresy, discontent, inability to do good one's-self, or allow others to do it, are, however, simply *cosas de Yucatan*.

“In a corner of the great square, which is some day to have a church, stands the building at present used as a substitute. It is a barn; gaudy enough within, but not sufficiently solid to support its bells, which depend from a gallows hard by. As much ceremony as can be managed under the circumstances, attends the celebration of mass. The elevation of the Host is accompanied by the ascent of sky-rockets. Other parts of the service are marked by the fizz and bang of squibs, and the more



solemn and reverberated explosions of *bombas*. Divine service is followed by cock-fighting or card playing, with doors closed against the police, and the night opens with a ball."

*Trinidad*.—"A chapel in connexion with the Church of Rome was commenced in Port of Spain, towards the erection of which assistance was given from the public Treasury."

*St. Lucia*.—"In St. Lucia the difference of creed and the limited means of the island have made education no easy question to deal with. The new Board was formed into two separate committees, Protestant and Roman Catholic, to whom respectively was assigned the appropriation of the moneys which should be allotted for educational purposes to the inhabitants of either persuasion.

"The Legislative Council immediately thereafter placed a liberal sum at the disposal of the Board, by whom it was allotted in equal proportions to the Protestant and Roman Catholic Committees of the Board.

"There are two Protestant clergymen in St. Lucia, and ten of the Roman Catholic persuasion, including a vicar-general. The latter are all foreigners, although the salary allowed to the clergy was voted on the understanding that every effort should be made to obtain the services of British subjects. On the successor of Archbishop Spaccapera will devolve the duty of providing a remedy for this state of things."

*Dominica*.—"By the 'School Act' of Dominica a sum of £700 was appropriated to schools of every denomination. A Board had authority to regulate proceedings under the Act. The late Roman Catholic bishop from the first refused his adhesion to the measure. Though quite prepared to take advantage of the liberality of the colony, he was not prepared to allow his teachers to be examined, or his schools inspected by its officers. I have communicated with the authorities of the Roman Catholic Church in this island respecting the 'School Act,' and have always strongly urged them to avail themselves of the liberal arrangements which it offered, and I am not without hopes that, under the new administration to which it has lately succeeded, my efforts may eventually be attended with success."

*Mauritius*.—"The improved attendance at most of the Country Government Schools seems attributable to the more favourable view taken of them by the Roman Catholic clergymen than used to be the case—the moral influence which their support, or absence of opposition, would confer, not being without its effect among a population, most of whom (not counting the Indians) profess their faith. Of the pupils in the Government schools, about 30 per cent. are said to be Roman Catholics.

"Of the seven schools aided by grants under Ordinance 6, of 1856, in 1857, all were under the same manager, the Rev. M. de Joux. Of the twenty-one schools assisted in 1858, there are eight managers—four being clergymen of the Church of England, one a Protestant layman, two Roman Catholic clergymen, and one Roman Catholic layman."

A letter from Rome, in the *Monde*, gives the following statistical details:—

"The Catholic world is divided into 1007 bishoprics, or prelaties, with episcopal jurisdiction, under different titles—apostolic vicariates, abbatial jurisdictions, or territories *nullius in diocesis*. Of the 1007, 681 are in Europe, 128 in Asia, 29 in Africa, 146 in America, and 23 in Oceania. In Europe there are two patriarchs, 116 archbishops, 484 bishops, 45 concathedrals, 15 abbots or priors, with quasi-episcopal jurisdiction, 6 military chaplains, 18 vicars, delegates, and apostolical prefects. In Asia there are 6 patriarchs, 3 archbishops, 54 bishops, 65 apostolical vicars and prefects. In Africa there are 10 bishops and 19 apostolical vicars and prefects. In America there are 22 archbishops, 115 bishops, and 9 apostolical vicars. In Oceania 2 archbishops, 12 bishops, 8 apostolical vicars, 1 apostolical prefect. As regards Europe the following is the detail:—In Italy, 1 patriarch, 47 archbishops, 215 bishops, 44 concathedrals, 11 abbatial territories, and 1 military chaplain. In Spain, 9 archbishops, 45 bishops, 1 concathedral, 4 military chaplains or prelates. Portugal—1 patriarch, 2 archbishops, 14 bishops. France, 16 archbishops, 65 bishops, 1 military chaplain. Belgium and Holland—2 archbishops, 9 bishops, 1 apostolical vicar. Austrian empire—16 archbishops, 48 bishops, 1 abbot, 1 military chaplain. Germanic Confederation—6 archbishops, 18 bishops, 3 apostolical vicars or delegates. United Kingdom of Great Britain—5 archbishops, 38 bishops, 3 apostolical vicars. North of Europe—2 archbishops, 14 bishops, 2 apostolical vicars. Malta, Greece, Turkey—6 archbishops, 14 bishops, 8 apostolical vicars or prelates, under different names. Switzerland—5 bishops, 1 abbot, and 2 apostolical prefects."—*Times*, October 25, 1860.

The Presbytery of Antrim have memorialized the Lord Lieutenant against any increase of Roman Catholics as Commissioners of National Education, and have received his Lordship's determination :—

“ *Dublin Castle, October 12, 1860.*”

“ SIR,—I am directed by the Lord-Lieutenant to acknowledge the receipt of the communication, dated the 9th instant, from the members of the Presbytery of Antrim, relating to the Commissioners of National Education; and I am desired to acquaint you, for the information of the Presbytery, that they have been rightly informed that Her Majesty's Government have determined to increase the number of Roman Catholic members, so as to give them an equal share in the constitution of the Board. I am, &c.,

“ EDWARD CARDWEL.”

—*Record, October 24, 1860.*

“ A Tourist in Spain” gives an account of an incident at Bilbao, where there are about 300 English Protestants connected with railway works now in progress. The contractor had secured the services of a chaplain, and fitted up a building as a church. On a certain Sunday morning—

“ The Alcalde, at the head of a number of officials, entered the building during morning worship in the middle of the Litany, stopped the service, and inquired for what purpose the people had assembled. After a short pause an explanation was given, when the Alcalde at once ordered the building to be cleared. At the very earnest entreaty, however, of the minister and the heads of the congregation, he afterwards consented to allow the services to be concluded, but first stipulated that it should never be repeated. This condition was most strictly enforced, and the chaplain left.”—*Record, October 31, 1860.*

Lord Beaumont, the representative of an old Roman Catholic family, has recently renounced the Romish faith, and has been received into the Church of England. Mr. St. John O'Gorman Mahon has also renounced the faith of the Church of Rome, and embraced the doctrine of the Established Church of England. Mr. Mahon is the only son of The O'Gorman Mahon, for many years M.P. for Ennis (Ireland).

The Congregational Union of England and Wales, at their Annual Meeting at Blackburn in September last, adopted the following resolution on Popery :—

“ That this assembly, while cheerfully according to all Christian denominations the same liberty of opinion and action which it claims for itself, views with apprehension the aggressive tendency of the Roman Catholic community in many districts; and deeming the subject worthy of most serious consideration, it hereby refers the whole question to a special Committee, who shall bring up a carefully considered report and resolution on the same at the next annual meeting of the Union; and that such Committee shall consist of the Rev. G. Smith, Thomas Barnes, Esq., Rev. J. Kelly, Rev. John Kennedy, J. R. Mills, Esq., S. Morley, Esq., Rev. J. Parsons, Alfred Rooker, Esq., and Charles Robertson, Esq.

The Secretary has recently visited Weymouth, Exeter, Bristol, and Bath, at which he held meetings. He also visited Plymouth.

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#### GARIBALDI ON THE POPE.

THE following is an extract from a recent speech by the great Italian Liberator. It would be well if our own statesmen understood the matter as well :—

“ Hear me, then, generous people of this great and beautiful metropolis, and if I deserve anything of you hear my words. The canker and ruin of our country has always been personal ambition. It is still so. It is personal ambition which blinds the Pope King, and urges him to oppose the national movement, so grand, so noble, so pure—yes, so pure that it is unique in the history of the world. It is the Pope who retards the moment of complete

liberation of Italy. The sole obstacle, the true object is this. I am a Christian, and I speak to Christians. I am a good Christian, and I speak to good Christians. I love and venerate the religion of Christ, because Christ came into this world to rescue humanity from the slavery for which God did not create it. But this Pope, who wishes that men should be slaves, who asks from the powerful of the earth fetters and chains for the Italians—this Pope King does not know Christ, he lies against his own religion. In the Indies they recognise and adore two genii—that of Good and Evil. The genius of evil for Italy is the Pope King. Let no one misunderstand my words; let no one confound Paganism with Christianity—the religion of liberty with the avaricious and bloody policy of slavery. Repeat that—repeat it—it is your duty. You who are here, a portion of the educated and cultivated population, it is your duty to educate the people; educate it to be Italian. Education gives liberty; educate the people means the power to assure and defend its independence. On a strong and healthy education of the people depends the liberty and grandeur of Italy.”

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#### PASTOR CHINIQUEY.

WE are delighted to find that our excellent friend Pastor Chiniquy is making such progress in England. His visit will do great good, and we have much pleasure in inserting the following appeal:—

LONDON, Nov. 1, 1860.

REV. AND DEAR SIR,—As, in the Providence of God, you have been the blessed means by which the children of the Gospel in Great Britain have come to the help of our dear converts in Illinois, you will not rebuke me if I ask you to be the interpreter of our gratitude towards our benefactors.

But now that our dear brothers and sisters have so charitably answered the voice of our bodily sufferings, I ask them, for Christ's sake, not to shut their hearts to the voice of our spiritual wants. I have now around me seven congregations, scattered over a space of more than 200 miles, numbering more than 6,000 souls, which God has brought from the servitude and degradation of the Papal yoke to the liberty of the children of God, these last four years. And a much greater number of Roman Catholics, speaking the French, all over the United States, are ready to receive the Gospel as soon as it shall be preached to them in their own tongue. I constantly receive invitations from places to go and preach the Gospel. All these things are very rejoicing indeed. But a *very grave question* presents itself here, How will these congregations be supplied with ministers of the Gospel, and how will those hundred places, longing after the Word of God, hear that Word, when there are scarcely any French-speaking ministers of the Gospel in the United States, and there is not a *single college* to train French-speaking ministers of the Gospel in that country?

In North America there are not less than fifteen colleges, academics, and universities to train priests to preach the errors of Rome, raised and maintained at a cost of more than a million of dollars, and *there is not yet a single college worthy of that name* to provide ministers of the Gospel for the 1,500,000 people speaking the French language in America!

I will ask the disciples of Jesus all over England, Scotland, and Ireland, “Will you permit this to continue? When the slaves of Rome are so liberal, so zealous, to propagate their errors, will the children of light and truth be less zealous and liberal to make known the Word of God? Will you refuse me, when, in the name of more than a million of perishing souls—when, in the name of our common Saviour, I ask you to help us to build a college to train the ministers of the Gospel who are wanting to distribute the Bread of Life to these multitudes of famishing souls?”

I have now in my colony of St. Anne thirty young men, who desire to consecrate themselves to the preaching of the Gospel. I have already begun to teach them the Holy Scriptures, which they are studying. I have to lodge, feed, clothe, and teach them, and I am alone for such a work. Need I tell you, that such a work and such expenses are above the strength of a poor missionary, whose people are

only coming out from three years of famine? Every one understands that we want a college, where those thirty young men, and the many more who will join them, may be prepared to preach the Gospel to the French-speaking population of America.

The great religious movement which has so providentially begun in our colony of Illinois, and which is spreading every day its blessed influences all over the land, is shaking the power of Rome all over Canada and the United States. This is not only seen by the Protestants, but it is confessed even by the priests of Rome. Is it not, then, the moment to strike a decisive blow against the crumbling walls of the great enemy of the Gospel?

Noble people of Great Britain! at the price of your blood you conquered Canada, some eighty years ago; but here you have a new and a more glorious conquest to make of that country. You must conquer it again, not by the power of the sword, but by the power of the Gospel of Christ. Nothing could daunt your heroic courage and perseverance in the first conquest; you lavished your millions of pounds, you sent your bravest soldiers, you covered the American waters with your unconquerable fleets, you shed your noblest blood.

Ah! for Jesus' sake, be not less noble and generous and persevering in the new conquest which God is calling you to make for His glory. Do not complain of the daily sacrifices you are making for the support of the Gospel all over the world. *Remember what you owe to the Gospel!* Is it not to the Gospel that you owe your liberty, your strength, your purest glory? Is it not to the Gospel that you owe to be the arbiters of nations and the masters of the seas! Does not every page of your admirable history tell you that the more sacrifices you have made for the Gospel the more you have been raised above all the other peoples of the world, and the more you have been blessed by the great God, in whose almighty hands are the destinies of the nations? You have not only raised your fervent prayers to God, to ask his blessing upon the soldiers of liberty in Italy,—you have sent your treasures and some of your noblest sons to the help of Garibaldi, whom God has so visibly raised up to break the tyranny of the Pope, and to prepare the way for the Gospel. And, far from regretting your sacrifices in that great cause, you bless God to have had the privilege of doing something for it. Now, look to America, and you will see a small but noble band of soldiers of Christ fighting hard against the giant power of Rome, and pulling down her citadels. But, in the heat of the battle, like the soldiers of God in Italy, they want the help of their brothers and sisters in this blessed Gospel land. Ah! come, come to their help; and before long, in America, as well as in Italy, and all over the world, if the children of God unite their efforts, a cry of joy will be heard in every land, "The great Babylon is fallen! the great Babylon is fallen!"—Believe me, my dear Mr. Thomas, your devoted brother in Christ,

C. CHNIQUY.

*To the Rev. Mesac Thomas, Secretary of the Colonial Church and School Society.*

The contributions for our Seminary may be sent to Rev. M. Thomas, Serjeants'-inn, Fleet Street, London; Rev. Thomas Scott, Secretary of the Priests' Protection Society, Dublin; G. R. Badenoch, Esq., 6 York Place, Edinburgh; the Bank of Messrs. Ransom, Bouverie, and Co., 1 Pall-mall East, London; or to my address in London, 9 Serjeants'-inn, Fleet Street (E.C.).

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## PROTESTANTISM IN DUNDEE.

Our friends in Dundee have commenced operations with great vigour, as will be seen by the annexed Report. We shall mark their progress with much interest from time to time, as they have a great and important work before them.

FIRST QUARTERLY REPORT OF THE DUNDEE BRANCH SCOTTISH REFORMATION SOCIETY.

10th July to 9th October 1860.

On the evening of Monday, 25th June 1860, Mr. Jamieson, one of the agents of the Scottish Reformation Society, lectured to a large audience in Bell Street Hall, Dundee, on the subject of Purgatory; and so interested his hearers that they requested another lecture on the same subject on the following evening. To this he kindly agreed, and again had a full house. At both of these meetings Mr. J. pro-

posed the formation, in Dundee, of a branch of the above-named society, explaining its nature and objects; at the same time showing how the scheme worked elsewhere. A considerable number of gentlemen, on both evenings, enrolled their names as intending members of the branch, and it was intimated that a general meeting, to be announced by notice and advertisement, would be held in about a fortnight, to establish the society, and to elect office-bearers—Mr. D. Burt having been elected interim secretary.

Accordingly, on the evening of Tuesday, 10th July, a well-attended meeting was held in Lamb's Hall, Reform Street, Mr. Burt being called to the chair. The nature and objects of the society were again fully explained, and it was unanimously resolved to form a branch in Dundee on Mr. Jamieson's principle, which is, that each member, on receiving his membership ticket, pay 1s. per annum, and is so entitled to a copy of the *Bulwark*, at 1d. per month.

A draft of rules, on the foundation of those published by the parent society, was then read, and with some alterations agreed to. It was also agreed that the society should meet once per month for general business, and that the committee should meet once per fortnight; which arrangement has been kept up, with this addition, that at each monthly meeting a paper on the controversy is read by one of the members, so tending both to diffuse information and to keep the society together. A committee of 25 was then appointed, Mr. Burt being named president.

The first general meeting was held on Tuesday, 6th August, in the seamen's chapel, the attendance being ordinary, when, in accordance with the arrangement to have a paper read every month, the secretary here read the first—on "The Sin and Folly of the British Government in supporting Popery;" and afterwards were circulated some of the slips published by the parent society relative to the August meetings, Protestant Institute, &c. After this the secretary and treasurer were appointed to go to Edinburgh, as a deputation from the Dundee Branch to the Tricentenary Commemoration of the Reformation from Popery in Scotland, and to bring back a report of the proceedings.

At a second general meeting held in the same place as the first (we having got the use of it gratis), the secretary read a report of the Edinburgh proceedings, which were exciting much interest at the time. Subsequent to this, at a meeting of committee, the sub-committee were ordered to make arrangements for a course of winter lectures, with an endeavour to have the first on Jesuitism, as they consider this to be the feature of Romanism with which at present they were most strongly called upon to contend, as these members of the blasphemously named "Order of Jesus" are in parliament, in nominally Protestant pulpits, in gentlemen's families as tutors, governesses, and servants; in schools, in public offices (as instance Mr. Turnbull), and in fact in every place of the least importance to which they can fairly or unfairly gain entrance; while their existence in all or any of these places is prejudicial to the interests and well being of the country—their whole conduct being such as to justify us in agitating for their expulsion from the country.

At the next monthly meeting the treasurer gave an extempore report of the tricentenary proceedings, which was so much admired that he was asked to read a written report.

The society having received information that Mr. Chiniquy could visit Dundee on 26th October, set to work to make preparations, putting the whole affair into the hands of the sub-committee, under whose management arrangements were completed, while a dozen members of committee kindly volunteered to assist them in the collection and chequing of tickets at the hall; and these were of the very greatest use, while they saved money by taking away the necessity of hiring less efficient assistants. The parent society found it necessary to change the date to the 16th, on the evening of which Mr. C. came and addressed a large and respectable audience in the Corn Exchange Hall.

The arrangements for the lectures proceed, and Dr. Wylie will (*D. V.*) open the course on Friday, 9th November, with a lecture on "The plan of the Jesuits to pervert Britain to the Romish faith."

The meetings of the society are regularly kept up, and the number of the members slowly increases. Alex. Gilruth, Esq., of this place, has been elected Hon. President; and as he has long taken a great interest in the cause, it is presumed that his connexion with the society will be beneficial to it.

In such a town as Dundee, with its 100,000 inhabitants, 30,000 of whom are papists, a branch of the Scottish Reformation Society was much wanted: and it is to be hoped and prayed for, that by the blessing of God on its labours, much good may be done in this place, first in awakening Protestants, and secondly, in converting

papists. It is a lamentable fact that a large portion of the professing Protestants here, and, alas, it is to be feared, not a few of God's people, are mournfully, and we would say sinfully apathetic in this notable controversy, in which our noble forefathers engaged, to the loss of their blood, yea even of their lives.

R. J. NIVEN, *Secy.*

*N.B.*—We have extended this report beyond the limit of the quarter, for the purpose of mentioning both Mr. Chiniquy's address and our course of lectures, which both occupy much of our attention at the present time.

R. J. N., *Secy.*

DUNDEE, 31st October 1860.

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### PRIESTLY MORALITY—THE POPE AS THE "FATHER OF HIS PEOPLE."

THE following extraordinary but most life-like narrative will give our readers an idea of the priestly rule against which the Italians have at length revolted with such disgust. This is what Great Britain is preparing for herself, by her liberal public support of the Romish system, if the mercy of God do not prevent.

(*From the Daily News*).

FLORENCE, 20th October 1860.

A PACKET of documents lies at this moment before me, containing one more undeniable proof, if proof be needed, of the hideous plague-sore engendered by priestly misrule in the Roman provinces yet subject to Papal sway, which still assumes a show of civilized administration, and cries aloud just now to the Catholic Powers of Europe to restore to its fatal gripe the newly-liberated Marches. The papers in question consist principally of three petitions, presented at considerable intervals to his Holiness Pius the Ninth by one of his subjects, and, as appears by the internal evidence of their contents, a very loyal and orthodox subject and a pious Catholic, one Signor Wenceslao Bajocchi, for redress of wrongs done to him and his, since the year 1854, by several members of the ecclesiastical body. The petitioner is a man of good moral character and respectable standing in Rome, where one of his brothers holds a Professor's chair, and another, who is in the Church, has, it seems, taken part with the enemies of the petitioner.

Signor Bajocchi was residing in Rome, in 1854, with his wife, a son of sixteen, and a daughter of eighteen years old, when a priest, an ex-curate, as the petition styles him, came to lodge in the lower floor of Bajocchi's house, and soon became intimate with the members of his family. The evil effects of this intercourse were too soon visible in the little homestead above stairs. Both son and daughter speedily announced their intention of devoting themselves to a religious life, and the young girl, Anna, especially entered into the closest intimacy with the priest, and despite her father's strict and repeated prohibition, persisted in visiting him alone, in season and out of season. The father, seeing that nothing he could say produced the slightest change in his daughter's conduct, now remonstrated severely with his wife for favouring rather than opposing the priest's designs, which he seems from the very first to have suspected. The only effect of his expostulations, however, was to earn for himself, from the malice of the priestly clique, the ill-repute of "an atheist and sectarian, who was trying to thwart his children in the pursuance of their holy vocation, by the immoral means of education." Bajocchi, finding his efforts to save his child grievously misrepresented, offered, if her conventual vocation were indeed so strong, to place her under the care of a certain Father Ignatius, a Passionist, of venerable character, the Professor of Philosophy at San Giovanni Paolo, to be by him placed in a convent, so only she might be removed from the pollution of the ex-curate's society, who figures throughout the documents under the undisguised title of "the seducer."

Before long the infamous plan of the ex-curate had ripened to completion, and the girl disappeared from her father's house. Bajocchi instantly taxed the priest with having conceded her and aided her flight. The tempter does not appear to have denied his guilt, but utterly refused to restore his victim, even on the lukewarm interference of the parish priest, to whom the miserable father appealed for aid. His

wife, too, whom he had bitterly reproached for complicity in their child's disappearance, now secretly left his house, and for upwards of two months his most strenuous efforts could gain no tidings of either mother or daughter. At the end of that time Bajocchi was summoned by the Cardinal Vicar of Rome, and formally commanded to take back his wife and child without inquiry. This, however, he positively refused to do, and in presence of his parish priest, and afterwards of the Cardinal Vicar himself, he solemnly protested against receiving them again under his roof before the seducer had been brought to justice, and his own character cleared from the detestable accusations with which his enemies had befouled it.

Such was the state of things for a considerable length of time; and on the 25th April 1857, Signor Bajocchi was again ordered to appear at the Cancelleria of the Criminal Tribunal, presided over by the Cardinal Vicar, and there informed that his wife had been authorized to live apart from him, and that he would be bound over to leave her undisturbed in her present way of life. His daughter, he was told, had been placed by the Cardinal Vicar in a Conservatorio, or asylum for young women, where he was forbidden to see her. The miserable father then besought his persecutors at least to tell him for what crimes he had been subjected to such a fearful sentence. The reply was worthy of the cold and cruel executors of inquisitorial torture. He was told—and one fancies the icy sneer that must have curdled through the words—that “he had required perfection in this world, and that as neither his wife nor his daughter could be expected to be perfect, it had been thought best to come to this decision.”

It was on this occasion that Signor Bajocchi, despairing of redress from the tribunals, addressed his first petition to the Pope, of which the copy lies before me. As may be supposed, no notice whatever was taken of the appeal, with its piteous attempt at humble truthfulness and religious faith in the Supreme Head of the Church. The petition was duly sent to his Holiness, and that was all!

A few days after this, Bajocchi's son, the only creature now left beside him in his desolate home, suddenly and without warning disappeared. The police, when applied to for information respecting him, replied that he had left Rome with the laudable intention of entering on a monastic life, and that his father had no authority to interfere in the matter.

This information, it subsequently appeared, was totally false, for the boy had enlisted in the Pope's Chasseurs, and when discharged from that corps more than a year afterwards, for “unfitness for military service,” came, pinched by hunger, to his father's house, and was charitably taken back again, as was also the emancipated wife, about the same time, for pretty much the same reasons. The son remained at home about a year, then ran away again for several months; again returned, again was taken in, and commenced so unruly and scandalous a course of life that he was obliged to be removed to a small estate Bajocchi possessed at some distance from Rome, where he still resides.

On the disappearance of his son, Bajocchi addressed a second petition to the Sovereign Pontiff, with no better result than had attended the former one. Yet, wrestling to the last with the merciless fate which encompassed him, he ceased not from instituting inquiries and presenting memorials for the restoration of his lost children wherever he thought he saw the slightest shadow of probable success. On the 14th of January last he received a short and flippant note from the Imperial Commissioner Renard, to the effect that his daughter Anna was residing in a convent of Teresian nuns, attached to the church of Saint Egidio, in Trastevere. Thither the poor father instantly despatched two female friends, not in his own name, but in that of her priest-uncle, to make inquiry as to the truth of the statement. The portress of the convent informed these messengers that the girl in question, whose conventual name was Clara Theresa, had worn the habit and resided in the convent for some time, but had afterwards, on account of bad health, been released from her vows, and had returned to the world a good while previously. The superior of the convent also confirmed the portress's account; but Signor Bajocchi, on questioning the two medical attendants of the convent, both of them professors of note, in the course of the same day was assured by them that the whole affair was totally unknown to them, and that they had never been consulted respecting the release of any such nun from her vows on account of bad health, as was asserted by the superior. Signor Bajocchi, without delay, informed M. Renard that his lost child was no longer, if she had ever been, in the Convent of Santa' Egidio, and was answered that the girl, when removed from that convent, had been refused a shelter by two of her maternal uncles, and had then been placed, by the care of a confessor, in an asylum, the name of which was as yet unknown to M. Renard, where she would remain only until her brother had been compelled to provide for his sister's maintenance.

No sooner had Bajocchi received this unsatisfactory note, than he hurried to the confessor of the Convent of Santa' Egidio, under pretext of a desire to make his shrift to him, and besought him, before he began his confession, to tell him where he had placed his daughter Anna, when sent away from the Teresian convent. The Confessor flatly refused his request, and once again, for the last time, the now desperate father addressed a petition to the Pontiff-King for aid and comfort. In this last document it is only too easy to see the unsettled wandering of a mind now staggering under the terrible load of undeserved misfortune. The poor sufferer reminds his impassible pontifical idol how he had now appealed thrice to his Holiness's mercy. The first time as to the Supreme Power of the state: the second, as to the Vicar of God on earth; the third, as to the only power capable of prevailing against the demon; and then, with a sharp cry, like that of some wounded creature in distress, he entreats, with lamentable eagerness, for the panacea of the Papal benediction, as if trying to find consolation in the old talismanic power of blind faith and obedience—"O holy Father," he exclaims, "give your blessing to the desolate parent, now desolate at your feet." But the holy Father made no reply; and instead of it Signor Bajocchi was soon after summoned to a notary's office, to make pecuniary provision for his daughter's entrance into another convent. This he refused to do, on the plea that the girl had been removed by a priest from under his care when he had agreed to place her, himself, in a religious house, whereupon a decree of sequestration was issued against him to the amount said to be required for his daughter's maintenance.

Rather than quietly submit to so iniquitous a sentence, Signor Bajocchi resolved on emigrating to America, and publishing to the world the story of his sufferings and wrongs in the columns of every journal that would give it circulation.

On the point of departure, he received information (this time, at last, true) that his daughter was living at the Orphan Asylum of Sant' Onofrio, founded by Prince Torlonia, to whom he immediately went, and in touching words commended the unfortunate girl to his protection, declaring his readiness to leave a provision for her at his departure. His passport was already signed for Florence when the Prince Torlonia himself informed him of a suit which was even then pending against him in the Criminal Court, for attempting to assassinate his daughter, as well as for other and, if possible, more hideous crimes, which, said his accusers, had rendered the removal of the girl from home, by the ex-curate, absolutely necessary.

At first the distracted father refused credence to this most horrible of all the machinations of his tansured destroyers, but the testimony of the widow and daughter of a near friend of his own at length overcame his unbelief.

According to their statement, the trial had already been going on for some days, and they complained of the loss of time occasioned by their being summoned as witnesses. It appeared that the wretched girl herself had been examined before the Court, but the principal accusers, as far as could be made out, were her spiritual directors. The widow and her daughter pledged themselves to the unfortunate Bajocchi, to give him full information respecting the tenor of their examination as witnesses. But when, on the day appointed for the purpose, he proceeded to their lodging in company with a notary, to draw up a statement in legal form from their own lips, they, after many excuses and delays, refused to compromise themselves, as they said, by declaring anything, except by order of the authorities. Among the papers now in my hands, is the certificate of the notary who accompanied Bajocchi to the widow's lodging, and who attests the refusal of the two women to perform their promise.

The dismal story is done. The father, baffled, calumniated, ruined by his wily foes, and now, at times, almost disordered in mind by the sufferings he has endured, is now in Florence. His little patrimony is in the hands of the iniquitous executors of the so-called law; his degraded child, it is to be supposed, is still in the Orphan Asylum of Sant' Onofrio; and the supreme Pontiff yet reigns over all, and his rule has just been set up again, by force of arms, in the province of Viterbo, nobly self-liberated a few weeks ago, while all true hearts look on in sorrowful dismay, as the citizens—a gloomy train of emigrants—go forth in stern silence from the ancient gates.

It is said that the French Emperor intends to use this Papal restoration as a means of proving to the world the utter hatefulness of the temporal sway of Rome. Let us hope it may be so. Yet, in truth, the new demonstration is hardly needed in Italy—whatever it be elsewhere—while such victims as this poor harassed soul, Wenceslao Bajocchi, have breath left to tell their tale of villany and despair.



## THE SENTENCE OF DEATH ON PATRICK HAMILTON, 1527.

*Christi nomine invocato* : We, James, by the mercy of God, Archbishop of St. Andrews, primate of Scotland, with the council, decree, and authority of the most reverend fathers in God, and lords, abbots, doctors of theology, professors of the Holy Scripture, and masters of the university assisting us, for the time sitting in judgment, within our metropolitan church of St. Andrews, in the cause of heretical pravity, against Mr. Patrick Hamilton, abbot or pensionary of Ferme, being summoned to appear before us, to answer to certain articles affirmed, taught, and preached by him; and so appearing before us, and accused, the merits of the cause being ripely weighed, discussed, and understood by faithful inquisition made in Lent last past, we have found the same Mr. Patrick many ways infamed with heresy, disputing, holding, and maintaining divers heresies of Martin Luther and his followers, repugnant to our faith, and which are already condemned by general councils and most famous universities; and he being under the same infamy, we decerning before him to be summoned and accused upon the premises, he, of evil mind (as may be presumed) passed to other parts, forth of the realm, suspected and noted of heresy; and being lately returned, not being admitted, but of his own head, without license or privilege, hath presumed to preach wicked heresy.

We found also that he hath affirmed, published, and taught divers opinions of Luther, and wicked heresies, after that he was summoned to appear before us and our council: *That man hath no free will: That man is in sin so long as he liveth: That children incontinent after their baptism are sinners: All Christians that be worthy to be called Christians, do know that they are in grace: No man is justified by works, but by faith only: Good works make not a good man, but a good man doth make good works: That faith, hope, and charity are so knit that he that hath the one hath the rest, and he that wanteth the one of them wanteth the rest, &c.*, with divers other heresies and detestable opinions; and hath persisted so obstinate in the same, that by no counsel nor persuasion he may be drawn therefrom to the way of our right faith.

All these premises being considered, we having God and the integrity of our faith before our eyes, and following the counsel and advice of the professors of the Holy Scripture, men of law, and others assisting us for the time, do pronounce, determine, and declare the said Mr. Patrick Hamilton, for his affirming, confessing, and maintaining of the foresaid heresies, and his pertinacity (they being condemned already by the church, general councils, and most famous universities) to be an heretic, and to have an evil opinion of the faith; and therefore to be condemned and punished, likeas we condemn and define him to be punished by this our sentence definitive; depriving and sentencing him to be deprived of all dignities, honours, orders, offices, and benefices of the church; and therefore do judge and pronounce him to be delivered over unto the secular power to be punished, and his goods to be confiscate.

This our sentence definitive was given and read at our metropolitan church of St. Andrews, the last day of the month of February, A.D. 1527, being present the most reverend fathers in Christ and lords, Gawand, Bishop of Glasgow; George, Bishop of Dunkeldin; John, Bishop of Brechin; William, Bishop of Dunblane; Patrick, Prior of St. Andrews; David, Abbot of Aberbrothoc; George, Abbot of Dunfermline; Alexander, Abbot of Cambuskenneth; Henry, Abbot of Lendors; John, Prior of Pittenweem; the Dean and Suburban of Glasgow; Mr. Hugh Spens, Thomas Ramsay, Allan Meldrum, and others of the clergy and people.



### THE POPISH BISHOPS OF CANADA AND THE DUKE OF NEWCASTLE.

WE have already illustrated the kind of favouritism manifested by the Duke of Newcastle, who is understood to be a decided Puseyite, towards the Romanists of Lower Canada, when acting as authoritative adviser of the Prince of Wales. The matter has excited very intense feeling of disgust throughout the colony, a strong Protestant organization is about to be formed, and remonstrances are likely to be made to our Government at home. It would be well if we could believe that the Duke of Newcastle did not too faithfully represent the spirit and tone of all our recent governments in regard to the mystic Babylon. A crowded meeting for remonstrance has been held at Toronto, presided over by the Mayor, and addressed by the Hon. J. H. Cameron, Dr. Bovell, D. B. Read, Esq., the Hon. H. J. Boulton, Mr. Ogle, R. Gowan, M.P., and others. Mr. Gowan said, amongst other things,—“He would remark, in the first place, that he took exception to the manner in which the Prince of Wales had been received in this country. He was received by Mr. Langevin, the Mayor of the city of Quebec. When this official approached the Heir to the British Throne, was it not in a foreign language? He had the honour—should he say dishonour?—of being present on that occasion; and the members of the Legislature were given the third or fourth or fifth place in a municipal procession, by the courtesy of the French Mayor of Quebec! The members very properly resented the indignity, and decided on not joining the procession at all. The resolution further stated, that the tri-coloured flag of France floated over their heads in the city of Quebec. His Grace the Duke of Newcastle could close his eyes to the tri-coloured flag

of France, but he could open them wide to that colour which was worn by those who were loyal and true to the most illustrious sovereign that ever sat upon the throne of Britain. Immediately after the procession there was a public reception at the Parliament House. FIRST WERE PRESENTED THE HIERARCHY OF THE ROMAN CATHOLIC CHURCH, DRESSED UP IN THEIR PURPLE ROBES, THEIR CRUCIFIXES DANGLING BEFORE THEM! THESE WERE THE GENTLEMEN WHO TOOK PRECEDENCE OF THE REPRESENTATIVES OF THE PEOPLE. It was said at a meeting held in that hall some time since, that the Protestant bishop was 'received' because he was made a member of the Prince's suite. True, he was, but did that circumstance recognise him in his public capacity? Most decidedly not! He (Mr. Gowan) would ask his Grace of Newcastle, Could such an act have taken place in London?—could the representative of Her Majesty the Queen of England in the person of her son—could Her Majesty herself—receive Roman Catholic prelates dressed in the robes of office, and adorned with crucifixes, in the city of London? Certainly not. All they asked—all they demanded—and all they should get—were equal rights. With that they would be content; but with nothing less. They claimed no superiority for themselves; they conceived that they were equal, physically, politically, and morally, to any other class of men; but to submit to inferiority they never would, with God's blessing."

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#### CAUSES THAT HAVE RETARDED THE REFORMATION.\*

THAT the Reformation which broke out over Europe with such vigour in the sixteenth century should not only have been arrested, but that the front of the battle should now be so completely turned in certain quarters, that the rulers of Britain, for example, should now be supporting, by public grants, the very superstition and idolatry which their ancestors rejected as intolerable, is remarkable in no small degree, and we are not sure that the causes of such a startling phenomenon have ever been sufficiently investigated. The Essay before us formally discusses this important question, and does so with great intelligence. We agree in the main with all the views presented by the author, and we cordially recommend his work to general perusal. Meantime, amongst the means by which the deadly wound of the beast has been so largely healed, we select the chapter which relates to the educational efforts of the Jesuits, because it concerns a matter very little understood. We hear Protestants, who ought to study the following article, say, in reference to the government grants to Rome, "Better education by the priests than no education at all;" and this is supposed to be profound and unanswerable. Those who utter this approbation of doing evil that good may come, have no idea of the depths of Romish cunning, of the machinery of education being employed for the purpose not of opening and expanding the mind, but of sealing up the soul against the light of truth; they have no notion of men being educated that they may become incapable of learning—of children being sent to school that they may be kept in darkness—and of the shallow statesmen of Britain being made the catspaws of Jesuits in rolling back the tide of knowledge and Christianity under pretence of advancing it. The present age is remarkable for progress in certain directions, but in reference to those profounder studies which bear upon the ultimate destinies of nations, our statesmen and theo-

\* *The Blackwell Prize Essay for 1860.* By the Rev. W. Mackray, A.M. London: E. Marlborough & Co.

logians generally, are no matches for the dexterous emissaries of Rome. We strongly recommend the following chapter to the attention of readers. The extract is long, but we do not see how it can easily be abridged:—

“We frankly confess we feel difficulty in applying this term (*education*) to the Papacy. Education, in its normal state, is an object altogether noble and good. It is the leading forth of the opening faculties of the mind to truth—the imbuing them with heaven-descended knowledge—the forming and preparing the mind for useful, honourable, virtuous exercise in all the duties of human life, and in all the departments of civil and religious society. Not such is Popish education. Far other than this is the training which the Papacy gives to those young immortal minds that are unhappily subjected to her charge. But just on this very account is the fact which we indicate, by the title prefixed to this section, a momentous safeguard of Popery, and another powerful retarding cause in the way of the Reformation.

“It is a remarkable and interesting fact, that soon after the breaking out of the Reformation in Germany, almost all the teachers of youth there were Protestants. The same seems to have been the case in Hungary, and in many other parts of Europe where the Reformed doctrines had effected an early entrance. Nor is this fact difficult to be accounted for. These men were, of course, converts from Romanism—becoming so the more readily, from their possessing a higher degree of knowledge and of mental qualifications than the ordinary classes of society, at the same time that they were not characterized by the high-toned and contemptuous bigotry of the professors and other dignitaries of the Papal colleges and other seminaries throughout Europe. ‘At this time,’ says the historian, ‘almost all the teachers in Germany were Protestants; the rising generation sat at their feet, and, with the first rudiments of knowledge, imbibed hatred of the Pope.’\*

“To this matter of fundamental importance the keen eye of the Papacy was soon directed. At the Diet of Augsburg, in 1550, there was with the Emperor Ferdinand I., his confessor, the good old Bishop Urban, who would not have forsaken the faith of his fathers though a voice from heaven had proclaimed its falsehood, and who was wont, in the shaking times of the Reformation, to ascend the pulpit, and preach earnestly to the people of ‘the one fold and the one Shepherd.’ Le Jay, the friend of Loyola, and other members of their order, were there. The grave sentiment was mooted by the Jesuit—‘that the only means of propping the declining cause of Catholicism in Germany, was to give the rising generation learned and pious Catholic teachers.’ The idea was approved, and extensive arrangements were forthwith made. An establishment consisting of thirteen Jesuits was instituted at Vienna; another of eighteen was erected at Ingolstadt, and a third in Cologne. From these three metropolitan settlements kindred institutions were soon spread over the Austrian dominions and over Germany, and in a very few years over a large part of Europe. By an immense variety of artful means, they succeeded in obtaining possession and control of the higher colleges, and filled the inferior and more ordinary seminaries and schools with their own well-initiated and devoted disciples. The highest regards and anxieties of the Jesuits were concentrated on the universities; but they never lost sight of the schools. It was even one of the principal maxims of Lainez, that ‘above all things, the schools should be provided with efficient masters.’ He held, and lost no opportunity of impressing on the minds of his associates, ‘that the character and conduct of the man were mainly determined by the first impressions he received.’ On this point they exercised intense care and discrimination, and only chose men who, when once they had undertaken this subordinate branch of education, were willing to devote to it their whole lives.

“Not satisfied with the maintenance of schools for the ordinary classes, the poor came within the range of their educational regard. Schools were originated for the poor, and modes of instruction, and even catechisms for children followed. Even Sunday-schools, which we have been generally accustomed to regard as of recent origin, were an *anti-reformation* device of the Jesuits in the sixteenth century; and so zealous were they on the subject, that Cardinal Andrews, son of the Archduke Ferdinand, caused religious catechisms to be printed and distributed among the school children and the uneducated classes of the people. Finally, the whole system of Jesuit teaching was *gratuitous*. ‘Whenever a prince or city founded one of their colleges, no private persons needed to incur further expense for the education of their children. They were expressly forbidden to bestow either remuneration or reward.’ ‘In short,’ says the historian, ‘the society had, in fact, formed itself into a body of

\* Ranke, ii. 14, 29.

instructors for all ages, that, extending over every Catholic country, acquired an amount of influence altogether incalculable.\*

"And what was the education they imparted? Rather, what *is* it? for, although this astonishing community, to whom, more than to any other body of men that ever existed, might be applied the description of the ancient satirist:—

‘Grammaticus, Rhetor, Geometres, Pictor, Aliptes,  
Augur, Schenobates, Medieus, Magus omnia novit  
Græculus, . . .  
Viscera magnarum dominium, dominique futuri,’—

though in the year 1773 this community fell amid the execrations of outraged Europe, and were formally suppressed by the Papal head, they were, by a bull of Pius VII., in 1814, restored to all their former standing of privilege and power, and have ever since been engaged in as active, insidious, and audacious a course of educational and other modes of warfare against the cause of the Reformation as ever before marked their iniquitous and disastrous career. What has been—what *is* the teaching—the education of Rome?

"We might, *a priori*, form no very incorrect judgment in this matter from the sadly recorded and well-known character of the order in question. Under a solemn oath of subjection to the Roman see, and of devotedness in their every movement and action to the interests of the Church, we should expect that, in their system of instruction, freedom of thought would have no place—that no sentiment or opinion would be introduced or tolerated having any tendency to introduce intellectual speculation, or to encourage and foster mental independence—that the principles on every subject laid down by the Church should be regarded as fundamental truths, needing no proof, and admitting of no investigation—that, in short, the whole bearing of their educational system should be, not on the intellectual and moral elevation of its disciples, but on the skilful preparation of them for promoting the interest and doing the service of the Church.

"The whole course of instruction was given entirely in that enthusiastic devout spirit which had characterised the Jesuits from their earliest institution. The first rector in Vienna was a Spaniard, John Victoria, a man who distinguished himself at Rome, on his first entrance into the society, by walking along the Corso clad in sackcloth during the festivities of the Carnival, and by constantly scourging himself till the blood streamed from his body. The children who frequented the Jesuit schools in Vienna were soon remarkable for the firmness with which they rejected the forbidden viands on fast-days, while their parents partook of them without scruple.† 'In the year 1560, the youth of the Jesuits' school at Ingolstadt walked two and two on a pilgrimage to Eichstadt at the time of their confirmation, in order that they might be strengthened with the dew which dropped from the tomb of St. Walpurgis. The sentiments of which these acts were demonstrations, thus carefully instilled into the schools, were disseminated through the whole population by means of preaching and confession.†

"Such Papal education *was*—such it is. Look, in the first place, at the higher seminaries. In the early part of the present century a profound foreign philosopher, who knew them well, recorded his opinion in the following terms:—'The Jesuits were put in possession of the principal direction of public instruction in all Catholic countries. Europe had tasted of the tree of knowledge—light was diffused on all sides, and had made rapid progress. It had become impossible to oppose it directly. The most salutary expedient now was no longer to attack science, but to manage it in such a manner as to prevent its becoming hurtful. To well-informed adversaries, therefore, the court of Rome resolved to oppose defenders equally well informed. To satisfy the universal desire for knowledge, they destined the artful companions of Ignatius. In this province it was that the inconceivable talents of the new instructors of the human species were displayed. Their directing principle was to cultivate to the highest degree those kinds of knowledge from which no immediate danger could result to the system of hierarchical power, and to acquire by this means the character of the most able and learned personages in the Christian world. By means of this command of the opinions of men, it became easy for them either to prevent the growth of those branches of knowledge which might bear fruit dangerous to the Papal power, or to bend, direct, or graft upon them at pleasure. Thus, by inspiring a taste for classical learning, profane history, and mathematics, they contrived dexterously to extinguish the taste for inquiry into matters of religion and state—the spirit of philosophy and investigation. The philosophy taught in their

\* Ranke, i. 172.

† Ranke, ii. 35.

schools was calculated to excite aversion and disgust. With regard to the study of religion, it was confined to the books of theology, composed for that purpose by the members of the society—to the casuists and the Jesuitical moralists. All that relates to the moral improvement and the ennobling of human nature; all that relates to the philosophical sciences, the Jesuits endeavoured, and in reality were enabled to retain in oblivion, to render theology as well as philosophy a barbarous system of subtleties, and even ridiculous to men of the world.\*

"The nobleness and judiciousness of the preceding citation will justify us, we think, in giving it a place, long as it is, in our Essay. It brings out to view the very heart, as well as the whole projected framework of Papal education. It shows that its educational system was regarded by the Papacy as one of its strongest, if not the chief, of its bulwarks; and even as one of the mightiest engines it could employ for intercepting the progress and overthrowing the cause of the Reformation.

"Such, we say again, was Papal education, and such it is at the present day.

"We need not, on this point, look abroad on countries purely Popish, as Austria, Italy, and Spain. We have only to look around us in our own favoured land, where Popish training must be at least attempted to be held forth with every possible advantage, and we will there find the principles embodied in the preceding statements at once boldly avowed and carried out by those who unfortunately have Papal education in their hands.

"We do not stay to quote in proof of this the great Popish establishment in our sister kingdom, where the professor of ethics named as one of the class-books the *Secunda Secunda* of the seraphic Doctor Aquinas; and the President himself mentioned as another a work on theology, in which the immoral sophistry of the schools takes the place of the Divine standard of righteousness; an establishment in regard to whose miserable educational training the Hon. and Rev. B. Noel felt constrained to express himself in these emphatic and sorrowful words:—'For those poor youths themselves I felt a deeper pity still; *there*, before they know it, to be drilled and practised for their hopeless warfare against the kingdom of Christ; *there* to imbibe endless prejudices, fatal to themselves and others; *there* to be sworn upon the altars of superstition to an interminable hatred of what they call heresy, which is indeed pure and undefiled religion; to have prejudice blackened into malice against those who love God; to have all their worldly interests henceforth identified with priestcraft; to settle down, perhaps after a fearful struggle between interest and conscience, into Epicurean scepticism; perhaps, in some instances, to teach the people to adore what they know to be a bit of bread; to curse them from the altar for what they themselves believe to be right and a duty—the perusal of the Word of God; and lastly, to despise them for trembling at the impotent malediction.†

"We take our proofs from sources and facts of a different kind.

"In the first place, the following extract from a Roman Catholic memorial, in the present year, in regard to the London University, we deem worthy of grave consideration. The basis of that institution has been generally regarded as sufficiently broad for the admission of all students to whatever religious denomination they might happen to belong. It appears not to be broad enough for the disciples of Rome. With marvellous effrontery they demand its extension, and that demand has relation to the very point of which we are now treating:—'That the other regulation, to which your memorialists take even more serious exception, is that which extends, or rather introduces a new element into the philosophical examination, by prescribing mental philosophy, and that to such an extent as may fairly be attained by a course of instruction in a class during the year preceding examination.

"That their grounds of objection to this regulation are, that it tends to exclude the Catholic body altogether from the B.A. degree at the London University, because mental philosophy, as studied by Catholics, is not a mere *Inquisitio Veri*, or a history of opinions, but a *Demonstratio Veri*, presupposing the dogmas of faith. That hence the conclusions of Catholics in philosophy are ruled by the articles of the Catholic faith, so as to render any theory inadmissible which in any way contravenes these articles.

"That, by consequence, Catholic professors, for safety's sake, and as an imperative duty, teach a body of philosophical principles and doctrines, before passing on to the consideration of those theories, whether now in vogue, or otherwise important enough to be discussed, which are inadmissible by Catholics; in other words, that a standard of judgment is given by them first, and then only the great variety of philosophical opinions submitted to their pupils to be tried by such standard.'

\* Villers on *The Spirit of the Reformation*.

† *Notes on a Short Tour*, &c. 1836.

"The principles of Papal education, as we have already described them, are here distinctly brought out to view. In the first place, the dogmas of the Papacy are laid down. Philosophy is not the investigation of truth, but a demonstration, as true, of the dogmas thus laid down. Nothing is admissible, even for discussion, which contravenes the prescribed standard. In short, freedom of thought, even in philosophy, there is none, and the poor fettered student must, without misgiving or hesitation, adopt implicitly the Church's dogma as his own.

"We need not stay to express even a hope, that our Universities will spurn the idea of listening for a moment to such demands as these. But we do most earnestly state our deep conviction, that while, on the one hand, it is painful to think of the Popish youth from their earliest days bound hand and foot, soul and spirit, with such ignominious fetters as these; it is, on the other, the very perfection of Jesuitical policy, thus to seal up the mind from its infancy in darkness, and to rear a barrier against the entrance of light and truth, which, but for a higher and mightier agency than that of man, must remain unpenetrated and unbroken for ever.

"The preceding extract would of itself be sufficient to verify the statements we have made as to the pervading principle of all Popish teaching; but we deem it necessary to adduce a few other illustrations of it, with the view of exhibiting the system in its actually working state.

"There are in England nineteen of what are termed Training Colleges, or Industrial Schools, under the management of the Church of Rome—to which, during last year, our Protestant Government made grants to the extent of £3921.\*

"Brook-green is one of these. The following, in reference to it, is an excerpt from a letter of the Hon. Charles Langdale to the *Weekly (Popish) Register*. Referring to a question with the Poor School (Popish Education) Committee, he says—'I must respectfully submit whether, on reflection, he could really propose a committee, consisting two-thirds of *laymen*, to enter upon an enquiry into the conduct of a president of a college—himself a *Priest and Religious*, appointed by the Cardinal Archbishop of the diocese—with a body of religious professors, carrying on a work of no ordinary difficulty; subjecting a set of young men from all parts of England and Scotland, for the first time in their lives, to anything like college discipline, and endeavouring—I am assured successfully—during their short residence within its walls, not only to perfect their secular training as the future masters of our poor schools, but still more, to instil religious principles for their own guidance, as well as for that of the future objects of their charge.'

"Here is a seminary—supported too by our Protestant State—conducted under Popish superintendence—to even the contemptuous exclusion of all other; an institution presided over by a '*Priest and Religious*,' that is to say a monk, appointed by Cardinal Wiseman, and conducted by a staff of other '*Religious*.' And here is a body of our British youth, the future teachers of another generation, having '*religious principles*,'—that is to say, of course, thoroughly Popish principles—instilled into them for '*their own guidance, as well as for that of their future charges*.' Little wonder, surely, if the principles of the Reformation, that is, of the Gospel and unadulterated Christianity, should find no access into minds thus early and assiduously—not merely barred against them—but positively pre-occupied by other doctrines of a far different kind! And, beyond question, it cannot but occasion serious reflections to considerate Christian men, that our own Protestant nation should be accessory to the bringing about of so melancholy a result!

"Hammersmith is another of these seminaries, to which a parliamentary grant was last year made of £247, 11s., and the following is a statement regarding it from the same Popish print:—'A good training in secular knowledge is but one out of many appliances towards the production of a Catholic schoolmaster. Hammersmith was established not merely to impart secular knowledge, but what is far more important, to root out the spirit of pride and abominable presumption so characteristic of Protestant institutions, as well as to infuse that genuine Catholic tone, which shows itself chiefly in a spirit of submission and deference to Church authority in general, and to the Priests of individual schools in particular.' This requires no remark as to the spirit and bearing of Romish education.

"Before leaving our present topic, we feel constrained to advert to another of these State-supported institutions. It is that of Mount St. Bernard, to which last year a Government grant was made of £773, 4s. 'In Charnwood Forest,' says a visitor, quoted by the inspector, 'is the Abbey of Mount St. Bernard. About 400 yards from the Abbey stands a range of buildings, resembling a large-sized farm-yard. The whole of the land belonging to the Abbey is enclosed with a stone wall.

\* These are distinct from the grants made by the department of the Secretary of State.

At present, there are attached to the schools, or colony, smiths', wheelwrights', joiners', tailors', and shoemakers' shops; the stables, barns, shippens, and stack-yards. The inmates are numbered at 300. Twenty of the boys are able to sing ecclesiastical music. One boy is now preparing for his first communion. Another has been twice at holy communion. The monks' lives of piety make a deep impression on the boys' minds. The efforts of the "Sisters of the Good Shepherd" are supernatural, marvellous—not by nature, but by grace; in all these institutions a work is in progress, in the success of which the gravest social interests are involved. "The work we have in hand," says the Abbot of this Popish institution, in his report for the present year, "has had the formal sanction of the General Chapter of the Order, the approval of our own hierarchy, and the special benediction of the Holy Father. The 'Fathers of Charity,' assisted by another Priest, are now giving our boys a 'retreat,' and preparing several of them for confirmation. Our good bishop hopes to administer to them the great sacrament next week. I am anxiously endeavouring to secure the constant services of a resident Priest—one suitable to so important a post."

"Such is Papal education even in Britain—so blighting, so debasing, so utterly the reverse of everything in which education should consist. It is not the imbuing young minds with all useful knowledge, and training them to the honourable discharge of personal, domestic, and public duties; it is absolutely the training them to be disciples of Rome, filling them with hardly anything else than implicit veneration for her priesthood, her dogmas, and her rites, and hatred of Protestantism, its doctrines, institutions, its disciples, and its very name. This is the education of Rome, which for many years it has been practising in our own Protestant country, and under the wing of our own Protestant Government, and for the extension of which in Britain and Ireland, and throughout Europe, and in America, it is plying every mean, putting in requisition the utmost depth of its policy, and the intensest energy of its power. Tremendous is the influence which this individual cause has exerted antagonistic to the Reformation, and it will not be well for the interests of Protestantism, if its friends do not soon and earnestly rouse themselves to larger, and wiser, and more strenuous and united effort, than has heretofore characterized them, to counteract and overthrow it."

### SCOTTISH REFORMERS AND MARTYRS.\*

WE regard that man as a decided benefactor to his country who labours to deepen in the minds of the people an impression of the great truths of the Reformation, and of the immense debt of gratitude which we owe to God for raising up and qualifying the great spiritual heroes of the past. In the work before us, this good service is done with energy and success. By a series of very readable biographies the great Reformers and Martyrs of Scotland for two centuries, commencing with the Reformation, are made to pass before us, and the principles for which they struggled and suffered are admirably delineated. As a guide book to the monuments which have lately been erected by the munificence of Mr. Drummond to the worthies of Scotland, in the beautiful new burial ground of Stirling, nothing could be better. We give the following specimens of the work from the life of John Knox:—

"Matters, at this crisis, ran so high that it was thought advisable that, for a time, our reformer should withdraw from Edinburgh.

"Poor Mary's course, meanwhile, became more and more involved. Her marriage with Darnley—her mad partiality for Rizzio—that unworthy minion's murder by the hands of Darnley and his adherents—the not very remote murder of Darnley himself, procured, as it was believed, by the intrigues of the queen—her worse than injudicious forgiving of the parties who had been guilty of the death of her husband—her marrying their leader, the Earl of Bothwell—the public discontent on this account, augmented by the restoration of the Archbishop of St. Andrews—the undisguised purpose of re-establishing Romish Episcopacy and of overthrowing Presby-

\* By Alexander Beith, D.D. London, T. Nelson & Sons.



terianism—all led to the rising in arms of the Protestant nobility, and to the war which preceded Mary's imprisonment in the castle of Lochleven, and ultimately caused her flight, or rather expulsion, from the kingdom, and made an end of her open persecution of the religion of the country.

"These great changes opened the way for Knox's return. By his counsel the nobility were aided and encouraged in their resolution to demand from Mary the resignation of the government—to declare the infant James, her son, king—and to nominate the Earl of Murray, her half-brother, regent, during the king's minority. James was accordingly crowned at Stirling on the 29th July 1567, on which occasion Knox preached in the parish church there, close by the spot where his statue now stands. The Earl of Murray was also appointed regent.

"The first parliament under the new reign, or rather under the new regency, met on the 15th December. Among other important measures then carried, all the acts which had been passed in 1560 in favour of the Protestant religion and against Popery were ratified, and new statutes of a similar kind were added. The ecclesiastical jurisdiction exercised by the Assemblies of the Church was also ratified, and the provision for the temporal support of the ministry was put on a somewhat more satisfactory footing. The years of painful conflict through which the Church had passed thus ended in such success as gave evident token of divine guidance and favour. The General Assembly which, seven years before, numbered only forty members, six of whom were ministers, could now number 252 ministers, 467 readers, and 154 exhorters.

"'It is to be admired,' says Kirkton, 'that whereas in other nations the Lord thought it enough to convert a few in a city, village, or family, to himself, leaving the greater part in darkness—as it was in France and Poland, or, perchance, the magistrates and greater part of the people, as it was in Germany, the Low countries, and in England—in Scotland the whole nation was converted by lump, and within ten years after Popery was discharged in Scotland, there was not in all Scotland ten persons of quality to be found who did not profess the true reformed religion, and so it was among the commons in proportion. Lo! here a nation born in one day, yea, moulded into one congregation, and sealed as a fountain with a solemn oath and covenant: this was singular.'

"The secretary, Lethington, on this point made the following remarks:—'As to religion,' said he, 'the quietness you presently enjoy declares sufficiently the victory that God, by his word, has obtained among you within a space of eight or nine years; how feeble the foundation was in the eyes of men, how unlikely it was to rise so suddenly to so large and huge a greatness, with what calmness the work has proceeded, not one of you is ignorant. Iron has not been heard in the house of the Lord; that is to say, the whole has been builded, set up, and erected to this greatness without bloodshed. Note it, I pray you, as a singular testimony of God's favour, and a peculiar benefit granted only to the realm of Scotland, not as the most worthy, but chosen out of his providence from among all nations, for causes hid and unknown to us, and to foreshew his almighty power, that the true religion has attained a free course universally throughout the whole realm, and yet not a Scotchman's blood shed in the forthsetting of the whole quarrel. With what nation in the earth has God dealt so mercifully? Consider the progress of religion, from time to time, in other countries—Germany, Denmark, England, Flanders, or where you please, you shall find the lives of many thousands spent before they could purchase the tenth part of that liberty whereunto we have attained, as it were, sleeping upon down beds.'"

The following passage has reference to one of the most melancholy circumstances connected with the Scottish Reformation, the baneful effects of which are still sufficiently visible.

"The concluding public trial of Knox's life was connected with the battle he had to do against the nobility for their seizing of the revenues of the Church. The small proportion of these awarded to the Protestant ministers has already been noticed, as also the very large proportion left with the various orders of the Romish clergy. The latter having no successors, as they died out their revenues fell to be disposed of. The nobility, in their greed, and in their need, sought to appropriate them to themselves. The manner in which they effected their object was by presenting parties to the livings with the names of Archbishops, Bishops, &c., who, at their appointment, entered into engagements with their patrons to pay to them a certain portion of the emoluments, retaining for themselves only such balances as were

agreed on. The General Assembly—Knox, although he was not able to be present, being their leader—protested against the proceeding. The greatest dissatisfaction prevailed throughout the kingdom. The earnest resistance of the ministers everywhere daily increased the ferment. At length the offending parties found it necessary to come to some settlement of the questions in dispute. A CONVENTION was resolved on, which was held at Leith. The professed object was to bring all the parties interested to a better understanding, and to effect such an arrangement as might accord with the known views of the nation. The CONVENTION, though it produced a temporary lull in the public agitation, proved unsatisfactory. Modifications of the practices which had occasioned such just discontent were proposed and agreed to; but the ministers protested that they acquiesced in the measures adopted, only as temporary expedients, having as their ultimate aim to abolish entirely the evil complained of, though without appearing to act harshly towards those who had unhappily been betrayed into the unwarrantable course which they had taken. Episcopal *titles* were allowed, and certain Episcopal *duties* ordained; but all under the control and authority of the Assemblies of the Church, and not, in any sense, so as that the concession should be injurious to Presbyterianism in principle or practice. In point of fact, the system thus allowed differed very little from that system of superintendents which Knox had himself sanctioned in the infancy of the Church, when the governing power was necessarily centralized, as it happily ceased to be in times subsequent. When the concessions agreed to by the ministers at the convention at Leith were afterwards found to be employed in a way which had not been anticipated, the most earnest remonstrances were made by them in opposition to the whole matter. Knox, who was too ill in health to be able to take any active part in the discussions referring thereto, offered his strenuous resistance to the invasion of the rights and property of the Church in every way he could, and very much fortified the Assembly and the ministers everywhere in their unmitigated hostility.”

There is one passage in this book upon which we feel disposed to make a single observation. It is the following :

“In those days the power of the press was unknown. The vehicle through which the public mind was reached and impressed was the pulpit. The state of things which exists in our days, which sets the pulpit free from all charge but that of proclaiming the ‘glad tidings,’ and the truth therewith connected, and leaves to the press mainly such controversies as that which, in Melville’s time, shook the kingdom, is a happier one. But no one who can appreciate the sacred interests which were involved in the conflict between the Church and State then, will condemn the use of the pulpit to the extent to which it was used, in announcing the great principles of spiritual independence for which battle was done, and the distinction which Scripture so clearly establishes between the spiritual and civil jurisdictions. The people were not left in ignorance of the invasions which were attempted to be made on their rights, through the oppression of the Church. They were particularly instructed in one truly important aspect of the question—the dishonour done to the prerogative of our Lord Jesus Christ, as the only head of that Church which he has purchased with his blood. Public opinion became strong; and although in the days of James, it was not the power which it is now, yet it had its influence even on the profligate and hardened flatterers and dependents of the frivolous monarch in whose hands the destinies of the nation were placed.”

We do not suppose that we differ from Dr. Beith, but we are not quite sure that the nation has gained by the recent practical restriction in the range of the topics handled in the pulpit, or that the present state of matters can much longer continue. The subject deserves a much fuller investigation than we can at present give it. But to us it seems that the preaching both of prophets and apostles consisted in applying to actual circumstances the great principles of Divine truth, over and above declaring to men the message of grace and salvation. The preaching of Christ himself was precisely of the same character. We are certain that Dr. Beith will agree with us in thinking that all true preaching ought to include a declaring of what Paul calls “the whole counsel of God,” and that probably one reason why “the offence of the cross” has ceased, is that worldly men can sit in our churches now without often hearing their own favourite forms of worldliness and vice,

if these be of a public kind, plainly denounced. For the same reason also, many profess to hold correct views on the main principles of the gospel, and yet are virtual infidels in all their social and political relations.

How has the press disposed of those general public questions which have been so generally handed over to it by the modern pulpit? To a large extent by repudiating Christian principle and the glory of God as that by which men should be guided, "whether they eat or drink, or whatsoever they do." There is thus a virtual antagonism between the modern pulpit and the press. A man hears two good sermons on Sabbath, confined, let us say, to the message of the gospel, and he receives no directions in regard to the affairs of every-day life. Every morning, on the other hand, there is laid upon his table a daily newspaper, containing, it may be, the most unsound principles in regard to the business of life and the government of nations. These erroneous principles are introduced in every form into articles, reviews, and scraps of information. The result is inevitable. Drop after drop wears out the stone; the man's views of public duty are gradually moulded not according to the Bible, but according to a so-called expediency recommended in his newspaper, and he separates between his faith as a Christian and his duty as a man. Hence a spurious race of church-goers, professing to give their Sabbath to God, and their political influence to the world—in a word, professing to serve God and Mammon. There is altogether a fault in this; the clergy must either reform the press, or resume the old work of the pulpit.

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#### "OUR LORD GOD THE POPE."

THE following correspondence lately took place at Bristol, and is worthy of preservation and general perusal, both because of the blasphemous fact which it establishes, and because of the illustration which it affords of the tactics of Jesuits in insinuating contradictions, when they dare not openly and flatly make them. Mr. Tayler has done much good service to the Protestant cause.

*To the Editor of the Daily Post.*

SIR,—Since I last wrote to you I have received the following from a learned ecclesiastic, which I send you for the information of your readers:—

"Whoever states that the Pope has ever been styled by any Catholic 'Our Lord God the Pope,' should not merely give a reference, but also the exact quotation in the original Latin. If such an expression has ever appeared in print, I can easily account for it, by assigning the obvious cause of the printer's mistake. When the Pope is mentioned in ecclesiastical documents he is often designated by a double 'Dominus,' as expressing his pre-eminence: thus, 'Dominus Dominus Papa Joannes,' or 'Dominus noster Dominus Papa;' and by contraction, as it was formerly written and printed, 'Dominus Dñs,' or 'Dominus Ds.' Now, it would be a very easy thing for a printer to mistake Dñs, or Ds. for Deus, or for an ignorant or malevolent translator to write 'Lord God.' This style of the double 'Dominus' is occasionally given to others as a distinction; thus, for instance, in our college, when a newly-ordained priest was to celebrate his first mass, he was 'read up' the day before in the refectory, in this fashion—'Cras in festo, &c., primam suam Missam cantabit, et primitias suas Deo consecrabit Reverendus Dominus Dominus N., &c.'"

Hoping you will insert this as soon as possible, I am, Sir, yours faithfully,  
July 22.

A CATHOLIC.

*To the Editor of the Daily Post.*

SIR—As I happen to possess a copy of the *Canon Law* of Rome, containing the expression "*Our Lord God the Pope*," perhaps you will favour me with the insertion of the following particulars respecting it.

This blasphemous statement, which has been the subject of controversy in your journal of late, occurs in the gloss upon the Extravagant of John XXII., entitled "*Cum Inter.*" I give you the actual words of the original in a foot-note, of which the following is a literal translation:—"To believe that our Lord God the Pope has not the power to decree as he has decreed is be deemed heretical."\* The "learned ecclesiastic," whose communication appears in to-day's *Post*, suggests that it was a printer's blunder. This is, however, simply impossible, as I can specify, if required, no less than *ten* editions which contain it, and those printed at different places. Besides, it is well known that Pope Gregory XIII. appointed a commission, in 1582, to prepare a new edition of the Canon Law. The ecclesiastical commissioners were directed to "revise, correct, and expurgate" not only the text, but the glosses. Yet the edition thus prepared, and *which is to the present day the standard edition*, retained the objectionable words, without the slightest intimation of anything being wrong. Accordingly other editions published since that date, and which are printed according to the Roman corrected copy, agree in reading—"Our Lord God the Pope." I may name the following instances:—That of Lyons, 1584; and those of Paris, 1585, 1601, and 1612. The "learned ecclesiastic" broaches an idea as to the expression having sprung from the ancient practice of contracting words, but allow me to remind him that the contractions to which he refers *had gone out of use* very long before the date of the above Papal revision.

I do not wonder that "A Catholic," and the "learned ecclesiastic" also, should feel anxious to repudiate such a sentiment. I could quote some passages from ancient writings which may throw some light upon the matter.

1. St. Paul, speaking of the "Man of Sin," says:—"He sitteth in the temple of God, *showing himself that he is God*" (2 Thess. ii. 14.) The temple of God is evidently the visible church of God.

2. Pope Gregory the Great, writing of Antichrist, uses the following remarkable language:—"Since he is a damned man, and a wicked spirit, he lyingly asserts *that he is God*" (in *Job*, cap. 34).

3. Anselm, Archbishop of Canterbury, in the eleventh century, also speaking of Antichrist, says:—"He will say *that he is God*, and will cause himself to be adored" (in 2 Thess. ii.)

It may be expected that when the Reformers of the 16th century urged these and similar points in their controversy with Rome, the Papal authorities would repudiate, as soon as it could conveniently be done, a doctrine which, however useful in the dark ages, could no longer be safely acknowledged as the teaching of the Church. Still it was judged expedient to proceed cautiously in the matter. To have at once expunged the obnoxious word *Deum* would have been too great a concession to their Protestant opponents. Hence it is that even the corrected copy of Pope Gregory XIII., published at the close of the 16th century, retains it; and the Paris edition, so late as A.D. 1621, printed expressly according to that Roman copy, reads precisely the same.

I observe that a "learned ecclesiastic" refers to the fact of "*Dominum Deum Papam*" occurring in the *gloss* to the Canon Law, and not in the text. It may be necessary, therefore, to state, for the information of your readers, that in the case of the Canon Law the gloss has been generally considered as of much the same authority as the text itself, and as such I find it quoted by the Papal doctors to settle controverted points. We have in our own language an instance precisely similar, that of "Coke upon Littleton;" the commentary of Coke is considered in courts of law just as authoritative, in settling a disputed question, as the text of Littleton himself.

But, after all, the question of "authority" is not material. The great fact to be proved, and which a "learned ecclesiastic" questions, is, that for about two hundred years a book was published in Rome by the Pope himself, and by Papal permission elsewhere, containing a statement to the effect that the Bishop of Rome for the time being was "*Our Lord God the Pope.*" Nor was this the language of an obscure or an ignorant man, but that of a dignified ecclesiastic, a man of vast learning and of high standing in the Papal Court—the author of the Gloss in question being no less a person than the celebrated Zenzelinus de Cassanis, Doctor of Canon and of Civil Law.—I am, Sir, yours very faithfully,

W. ELFE TAYLER.

MONTPELIER, July 24th.

\* *Crederet autem Dominum Deum nostrum Papam, sic non potuisset statuere prout statuit, haereticum censeretur.*

## RECENT GOVERNMENT OF NAPLES.

WE have here a fair specimen of the kind of civil government that the Church of Rome produces and admires. The Holy Father has had this kingdom of Naples under his paternal care for many centuries. It lies nearest his holy see and his sacred heart. It has been a fostered and favourite dependant on his triple throne; and what has Rome made of it? The sufferings of the people of Naples have awakened the sympathy and indignation of the civilized world, and made the government under which they groaned a synonym for oppression and tyranny. "None could hear, without a shudder, of the lawless cruelty of the Neapolitan police; of innocent men crazed by their sufferings, while merely waiting to be tried; of whole classes of refined and educated citizens, condemned after a mock trial, and then chained to common felons in deep fetid dens, day and night for life, without relief. Every one was disgusted at the narrow and brutalizing bigotry with which the priestly regime of the two southern courts of Italy struggled to stifle all progress and shut out all light from the wretched peasantry, with whose ignorance their domination was bound up. It was felt that these things were an outrage on modern civilisation, and that they were heaping up to themselves a bloody retribution against the time to come." The world rejoices that that day has come, and that the Naples of the Popes and the Bourbons is no more.—*American and Foreign Christian Union.*

## PREPARATIONS FOR THE 20TH OF DECEMBER IN SCOTLAND.

THE leading religious denominations in Scotland, as well as Scotchmen in all lands, are preparing to observe Thursday, the 20th of December, the Tri-centenary of the day on which the first meeting of the General Assembly of Scotland was held, after the nation was emancipated from Popish darkness, as a day of thanksgiving and prayer. The following are the resolutions of the different Supreme Church Courts of Scotland on the subject. Similar appointments have been made by the Presbyterians of England, Ireland, and the Colonies:—

## 1. The Resolution of the General Assembly of the Established Church:—

"That the General Assembly, while deeming it highly becoming that the Tri-centenary of the Reformation should be celebrated by the members of the various Protestant Churches of the land, met together in unity, yet feeling it to be a duty specially incumbent on the Church to commemorate the blessed era of the Reformation, do appoint Thursday, the 20th day of December next, to be observed by all her ministers and congregations as a day of solemn thanksgiving to God, and grateful commemoration of the benefits conferred on us through the reformation of the Church from Popish error, and the deliverance of the nation from Popish supremacy, and remit to Presbyteries to make such arrangements as they may deem expedient for the due observance of the same."

## 2. Deliverance of the General Assembly of the Free Church of Scotland, on Thursday, the 24th May 1860:—

"This Assembly appoints Thursday, the 20th December next, being the Tri-centenary of the first meeting of the General Assembly of the Church of Scotland emancipated from Popish thralldom, as a day of public thanksgiving and humiliation in all our congregations, on which day every minister shall explain to his people the principles and facts of the Scottish Reformation, and stir them up to the appropriate discharge of duty. And inasmuch as the General Assembly of 1859 'highly approved of the establishment of a Protestant Institute in Edinburgh for the training of Students in the distinctive principles of Popery and Protestantism as the best memorial of our zeal on behalf of the Reformation from Popery,' this Assembly recommends that

the collection made on the 20th of December shall be devoted to the fund for the promotion of this object."

3. Extract from the Report of a Committee which was approved of by the United Presbyterian Synod :—

"A further measure to which the Committee attach much importance, is the setting apart a day, to be observed throughout all the congregations of the Church, for the special and devout commemoration of the Reformation from Popery, when, with services of thanksgiving and humiliation, and discourses or addresses devoted to the occasion, a revival should be sought of the principles and spirit of the Reformation, and thereby of enlightened piety and spiritual zeal, and onward progress in truth and freedom.

"The day most appropriate for such an end is the 20th of December, when, without any appointment of Parliament or Privy Council, the first General Assembly of the Church of Scotland was held; and that Church, in all the freshness, simplicity, and freedom of young life, stood forth, like the Primitive Church at Jerusalem, organized and ardent to fulfil the mission for which she had been called into being, alike unendowed by and unallied with the State."

It has been since resolved by the Committee of the United Presbyterian Synod, that the ministers be recommended to preach on the subject for one or two previous Sabbaths, and that the people be recommended to study such books as Knox's *History of the Reformation*, M'Cric's *Life of Knox*, and others. This suggestion might also be adopted with advantage by the other churches. There are two other points which we deem of great importance :

*First*, As all the Churches have spoken of "a day," we trust that wherever it is possible the *entire day* will be devoted to exercises of thanksgiving, and humiliation, and to others fitted to diffuse a knowledge of Protestant principles. Of course, the convenience of particular districts must be studied in the arrangements made, but if there ever was an occasion on which the entire wheels of that industry, which has sprung from the Reformation, should be arrested that men may give thanks to God, and learn lessons of wisdom and duty, that occasion is the present. We should like to see not only the general community, but magistrates of towns, and corporate bodies of all kinds, publicly owning the hand of God in their present rights and liberties, and in the great contrast which exists between their state and that of Popish lands. There is another reason for this. Were half a day only proposed, it would be found that even that half day would not be well observed. Work-people will not, in many cases, put on their Sabbath clothes for a mere half day, and thus by aiming at too little, we may practically lose all. We trust, however, that the resolutions of the Churches will be cordially observed in their full import wherever it is possible, by an enlightened and grateful people.

*Secondly*, It will be observed that the Free Church has made an appointment in regard to a collection on that day, and has devoted it to the object of handing down the knowledge of Reformation principles to coming generations. This is surely most appropriate. We know, besides, that there are many men in the other churches who have this object equally at heart; and we trust that they also will join on that day in building an appropriate monument to John Knox, by securing a thoroughly equipped Protestant Institute as a means of training the youth of Scotland, and especially her future ministers and teachers, in a complete knowledge of Protestant and Popish principles. Without some such practical result, our commemorations will evaporate in mere words, and be soon forgotten. Rome will despise our efforts. Amidst her own mighty and expensive preparations for overthrowing the Reformation, and with Maynooth and other institutions upheld at

the public expense, she is not to be arrested by mere occasional sermons and speeches, however earnest or eloquent.

#### PROPER AND IMPROPER VOWS.

To guard against profaneness in making vows, let the following cautions in relation to the matter be observed:—

If they respect an act which is specifically religious, which is directly and immediately, and not merely by virtue of the intention, an act of worship, let it be well settled that it is appointed in the Word of God. As it is the prerogative of the monarch to ordain the ceremonial of his court, so it belongs exclusively to God to determine by what external observances His holy name shall be honoured. Nothing is more offensive or insulting than will-worship. He takes such pleasure in obedience “that he pronounces a curse,” says Calvin,\* “on all acts of will-worship, however specious and splendid they may be in the eyes of men. If God abominates all voluntary services invented by us, without his command, it follows that nothing can be acceptable to Him except what is appointed by His word. Let us not therefore assume to ourselves such a great liberty as to presume to vow to God any thing that has no testimony of His approbation.” *In vain do they worship me, teaching for doctrines the commandments of men.*

The matter of a vow should, further, be something clearly in our own power, either according to the strength of nature, or the promises of grace. In the case of commanded duties, or prohibited sins, we can throw ourselves upon the everlasting covenant, and should make all our engagements in humble reliance upon its provisions. But in uncommanded instances, we should measure our ability before we venture to assume so solemn an obligation. The aids of grace will be imparted only in so far as may be conducive to God’s glory; and as the circumstances which to-day justify a particular use of liberty may change to-morrow, no man can contract any permanent obligations, in regard to these things, in dependence upon God’s help. He has no promise to justify such faith. Vows of this class, therefore, should always be temporary; otherwise they become a temptation and a snare. To illustrate my meaning, there may be a conjuncture of circumstances which render it highly inexpedient at one time for a man to marry. It may, subsequently, by a change in his condition, be as evidently his duty to do so. If, now, he had contracted a vow of perpetual celibacy, he has engaged to do what he is not sure that he shall have strength to perform, and what God has nowhere promised to enable him to do. The Lord has commanded chastity, and all His people may rely upon His grace to preserve them from uncleanness. But chastity is not virginity; the wife is as pure as the virgin—the husband as chaste as the eunuch. We dare not, therefore, pledge ourselves to perpetual continence, when it may be that God designs to protect our purity by the holy estate of wedlock. This is the class of vows which entangle the conscience—those which relate to matters of indifference, that only partake of the character of virtue in the way of accident. Hence the advice of Taylor, “Let not young beginners in religion enlarge their hearts and straiten their liberty by vows of long continuance; nor indeed can any one else without a great experience of himself, and of all accidental dangers. Vows of single actions are safest, and proportionable to those single blessings, ever begged in such cases of sudden and transient importunities.”—Thornwell’s *Discourses on Truth*, pp. 248-9, 251-3.

\* *Institutes*, Book iv. chap. 13.

MARTYRDOM OF ROBERT GLOVER AND MRS. LEWIS. By the Rev. B. Richings, M.A., Vicar of Mancetter. London: Seeley, Jackson, and Halliday. 1860.

THIS is an extremely interesting work, and a specimen of what we greatly value, viz., an effort to instruct the people of particular districts in Protestant principles by a detail of local facts of the olden time. Mr. Richings has done this very successfully, and his book is of general value and importance.

THE REFORMATION IN SCOTLAND: ITS PROGRESSIVE AND MISSIONARY ASPECTS. By Andrew Somerville, D.D. Edinburgh: William Oliphant & Co.

THIS is a very excellent and seasonable tract. Viewing the Reformation in its relations to an influential church, it is written upon the whole with discrimination and ability; and in so far as it presses the great duty of extending the Reformation by missionary efforts it is peculiarly valuable.

THE BROAD CHURCH; or, Professor Blackie's Eulogy on Robertson of Brighton. By the Rev. Hugh Martin, Edinburgh. Edinburgh: Nelson & Sons.

HITHERTO there has been little of what is called the Broad Church in Scotland, at least in theory. The evil of latitudinarian views is however steadily increasing, and appearing in various dangerous quarters. In the present pamphlet, Mr. Martin has exposed with great vigour and talent a recent introductory address by Professor Blackie of Edinburgh, in which he eulogized the state of matters in England, where virtual Papists and virtual infidels act equally in defiance of their ordination vows, and are allowed to do so with im-

punity. We cordially commend the pamphlet to general perusal.

THREE HUNDRED YEARS AGO, ETC. By the Rev. James Macgregor, Free Church, Barry.

THIS is a vivid and interesting sketch of John Knox and the first Scottish Reformation, and is therefore a very appropriate contribution at the present period. Occasion should be taken, at the approaching commemoration, to fill the minds of the youth of Scotland with historical facts, since a great struggle is probably still imminent.

THE CONNEXION OF ART WITH POPULAR EDUCATION. By Louisa O. Hope. London and Glasgow: Richard Griffin & Co.

MISS HOPE has distinguished herself by the advocacy of a useful practical training for girls—a matter of the utmost public importance. Her present treatise indicates a thorough acquaintance with the general aspects of the question to which it relates, and is most worthy of perusal.

POPISH TYRANNY, AND GOD-SENT DELIVERANCE. By William Johnstone, M.A. Belfast: George Phillips & Son.

A very energetic lecture by one who has proved himself a true, able, and unflinching Protestant. The multiplication of men of a like spirit would be a great blessing to our country.

THE QUEEN'S SABBATH VISIT TO GUERNSEY. A Sermon by the Rev. W. Brock, Rector of Bishops Waltham. London: J. F. Shaw.

THIS is an admirable and faithful sermon, and an illustration of the plain-speaking most urgently required in England in the present day. The position of the Dean of Guernsey is in our opinion not to be envied.



## PERSECUTIONS IN SPAIN.

THE deputation to Lord John Russell on this subject was remarkably successful, both in point of numbers and influence, as will be seen by the Report given in this Number, but not so successful as the friends of the cause could wish in bringing out from the Foreign Secretary a distinct declaration of purpose to remonstrate with the miserable government of Spain in regard to its present atrocious proceedings. We cannot help thinking that the force of the appeal intended to be made by such a large number of Deputies was unnecessarily broken by a statement to the effect that they did not intend the Government to act in its official capacity. This statement was volunteered by a distinguished member, without previous consultation with the other Deputies. We cannot see on what ground such a suggestion was made, although it was very obvious that Lord John Russell eagerly caught at it, as a means of avoiding any pledge of action on the part of himself or his colleagues. Why should Lord John Russell be approached at all on the subject, except as Foreign Minister of Great Britain? Any other respectable nobleman, according to any other theory, might have served the purpose quite as well; but the Deputies had evidently assembled from all parts of the United Kingdom for the purpose of urging that our Government, as a Government, should, in continuing to hold friendly alliance with Spain, openly wash its hands of the guilt of her persecutions. And where is the difficulty in the way of such an appeal? It is clearly in accordance with the principles of international law, as Mr. Bird so clearly proved. It is in accordance with all past precedents, especially the great precedent of Cromwell and Milton, which Lord John Russell strangely endeavoured to misrepresent. If a similar state of things existed in Britain to what at present prevails in the Peninsula, it is precisely what Spain and all Popish powers might be expected to do. If, for example, Dr. Wiseman, in consideration of saying mass in this country, were commanded to trudge in delicate health from London to John o' Groat's House, through frost and snow, chained to common felons, and obliged to sleep from night to night in loathsome dungeons by the way, would it excite any astonishment in this country if the Spanish Government and all Popish Governments were found remonstrating with our Foreign Minister, and demanding redress? And yet the present case is quite as strong, to say the very least of it. Two men, for reading the Divine Word, which instead of a crime is an important duty, are treated in the most barbarous way by the Spanish Government,—a government in friendly relations to this country, and deeply indebted to us for many past favours, and our Foreign Secretary demurs to remonstrate. If the proposal had been to declare war against that Government, we could have understood the ground of hesitation. If the proposal had even been to withdraw our ambassador unless instant redress were obtained, we could have still understood the ground of difficulty, although ambassadors have been withdrawn for far less satisfactory reasons. But when the proposal simply was to remonstrate calmly and perseveringly, it passes our comprehension to see where the difficulty lies, except in the growing complicity of our statesmen in the atrocities of the Romish system, and their unwillingness to speak out against her even in the most urgent circumstances. Our readers will watch the progress of this matter with eager interest, and we trust will not fail to lay it before Him "whose ear is not heavy that it cannot hear, nor his arm shortened that it cannot save."

## GRANTS FOR POPISH SCHOOLS

IN

### ENGLAND, WALES, AND SCOTLAND.

*These Tables should be carefully studied, as they have been elaborately compiled from Minutes of Privy Council on Education, 1859-60, and from Information obtained at Privy Council Office.*

*N.B. — The sums set opposite Reformatory and Industrial Schools do not include what is paid by the Home Secretary.*

\* Denotes New Schools during the Year.

County, Place, and Name of School.	Amount which has been given to each School during 1833-58.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1833 to 1859.
<b>I. ENGLAND.</b>			
<b>BERKSHIRE—</b>			
Abingdon,* . . . . . £	....	33 8 2	
<b>CHESHIRE—</b>			
Birkenhead, St. Mary's,* . . . . .	1,121 9 6	....	
.. St. Patrick's, . . . . .	264 17 0	77 11 6	
(Formerly St. Werburgh's),†			
Birkenhead, St. Werburgh's (Girls),†	....	22 19 1	
Chester, St. Werburgh's, . . . . .	53 6 2	48 16 0	
Crewe, . . . . .	157 15 5	69 16 0	
Hyde, St. Paul's, . . . . .	22 13 0	24 3 0	
Liscard, St. Albau's, . . . . .	65 1 3	34 14 0	
Macclesfield, . . . . .	215 15 11½	1 10 1¼	
Stockport, . . . . .	861 4 11	874 18 4	
Night School, . . . . .	85 0 0	....	
	2,847 3 2½	692 16 2¾	
<b>CUMBERLAND—</b>			
Carlisle, St. Patrick's, . . . . .	495 10 2	93 19 2	£3,539 19 5
Whitlaven, St. Mary's, . . . . .	21 16 8½	....	
Wigton, St. Guthbert's, . . . . .	89 1 4¾	....	
Workington,* . . . . .	10 13 9	16 5 0	
	617 2 0¼	110 4 2	
<b>DERBYSHIRE—</b>			
Derby, St. Joseph's, . . . . .	285 11 8	....	727 6 2½
.. St. Mary's, . . . . .	321 13 10¼	114 16 0	
Haslop and Calver,* . . . . .	2 10 0½	22 10 8	
Spinkhill Mount, St. Mary's, . . . . .	262 19 2½	64 13 0	
Calver,* . . . . .	7 10 8	....	
Night,* . . . . .	8 0 0	....	
	688 8 5¼	202 4 8	
<b>DEVONSHIRE—</b>			
Stonhouse, . . . . .	85 3 0	83 11 2	1,090 13 1½
			168 17 2
<b>DURHAM—</b>			
Birtley, . . . . .	3 16 7½	....	
Carry forward . . . . . £	3 16 7½		5,526 15 11

† These Schools are stated not in accordance with the Blue-books, but in accordance with a correspondence between the Education Office and the Scottish Reformation Society, dated 11th December 1860.

County, Place, and Name of School.	Amount which has been given to each School during 1833-58.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1833 to 1859.
Brought forward, . . . £	5 16 7½		5,526 15 11
Brooms, St. Cuthbert's,* . . .	4 19 10		
Darlington, St. Augustine's, . . .	407 11 11	56 10 0	
Durham, St. Cuthbert's, . . .	646 16 1	115 7 8½	
Gateshead, Our Lady and St. Wilfred's, . . .	2 13 4	....	
Hartlepool, St. Hilda's, . . .	358 3 5	87 10 0	
.. Reformatory, St. Bega's, . . .	45 13 3	....	
Houghton-le-Spring, St. Michael's	134 16 5	33 0 0	
Shields, South St. Bede's,* . . .	....	1 5 0	
.. Stella, . . .	607 6 0	54 18 0	
Sunderland, St. Mary's, . . .	1,059 17 10½	162 16 0	
Thornley, St. Godric's, . . .	20 15 0	....	
	3,292 9 9	491 6 8½	
GLoucestershire—			3,783 16 5½
Bristol, Deighton Street, . . .	208 15 4	126 13 4	
.. St. Joseph's, . . .	335 17 4½	....	
.. St. Mary's on the Quay, . . .	171 9 10	105 5 4	
.. St. Nicholas' Tolentine, . . .	234 3 4½	141 7 0	
Cheltenham, St. Gregory the Great, . . .	359 13 0½	62 9 0	
Clifton, Ch. of the Apostles, . . .	187 10 6¾	46 10 0	
Kemerton, St. Bennett's, . . .	58 0 0	....	
	1,595 9 6¼	482 4 8	
Hampshire—			2,077 14 2½
Portsea, . . .	2 11 4	....	2 11 4
Herefordshire—			1 6 8
Belmont, St. Michael's, . . .	....	1 6 8	
Kent—			186 17 0¾
Deptford, . . .	85 17 6¼	....	
Greenwich (Crown's Hill), St. Ann's Reformatory, . . .	47 0 0	....	
Ramsgate, St. Augustine's,* . . .	13 14 6	35 5 0	
Tunbridge Wells, St. Augustine's,	2 6 8	....	
Woolwich, . . .	2 13 4½	....	
	151 12 0¾	35 5 0	
Lancashire—			11,579 1 7¾
Accrington, St. Oswald's, . . .	138 12 4½	60 11 4	
Alstone Lane, . . .	....	14 13 4	
Appleton, St. Bede's, . . .	6 9 0	7 5 0	
Ashton, . . .	280 18 0	109 2 4	
Ashton-under-Lyne, St. Ann's, . . .	....	46 5 6½	
Barton-on-Irwell, All Saint's, . . .	27 1 8	45 0 0	
Blackburn, St. Alban's, . . .	425 5 0	....	
.. St. Ann's, . . .	411 17 5½	124 12 6	
.. Mr. Sparrow's, . . .	388 12 4½	112 16 3	
Bolton-le-Moors, St. Peter and St. Paul's, . . .	1,088 8 1½	799 1 0	
Bolton, St. Mary's,* . . .	15 11 10½	....	
Bootle, . . .	11 14 0	....	
Brownedge, St. Mary's, . . .	1 7 9	....	
Burnley, St. Aloysius, . . .	69 1 10	68 10 0	
.. St. Aloysius, Night, . . .	10 0 0	....	
.. St. Mary's,* . . .	196 16 4¾	125 19 4	
.. St. Mary's, Night, . . .	10 0 0	....	
Burscough Hall, . . .	8 1 8½	....	
Bury, St. Mary's, . . .	6 8 9½	0 0 10	
Chipping, . . .	6 8 8	....	
Chorley, St. Mary's, . . .	1,001 14 11	12 10 3	
Clithero, . . .	10 1 3	....	
.. Cottam,* . . .	2 10 0	6 13 4	
.. Cunsough, . . .	8 10 0	....	
.. Eccles, St. Mary's, . . .	6 5 3	4 15 1	
.. Euxton, St. Mary's, . . .	150 15 0½	65 0 0	
.. Fernyhulgh, . . .	107 6 8½	80 5 0	
Carry forward, . . . £	4,389 18 1¼	1,633 1 0¼	

County, Place, and Name of School.	Amount which has been given to each School during 1833-53.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1833 to 1859.
Brought forward, . . . £	4,289 18 1 $\frac{1}{2}$	1,633 1 0 $\frac{1}{2}$	11,572 2 7 $\frac{1}{2}$
Flectwood, . . . . .	55 14 4 $\frac{1}{2}$	61 7 11	
Garstang, . . . . .	811 9 4 $\frac{1}{2}$	43 16 0 $\frac{1}{2}$	
Gillross, St. Swithen's, . . .	116 11 4 $\frac{1}{2}$	59 18 7 $\frac{1}{2}$	
Harwood, Gt. St. Hubert's,* . .	25 0 0	42 4 10	
Helen's, Saint (St. Joseph's), . .	749 9 2	45 16 0	
Helen's, Saint (Lowe House), . .	672 9 8	250 9 8	
Helen's, Saint (Greenbank),* . .	.. ..	31 19 4 $\frac{1}{2}$	
.. Hurst Green, . . . . .	462 3 7	75 13 4 $\frac{1}{2}$	
Inch Blundell, . . . . .	125 14 6	17 1 8	
Kirkham, The Willows, . . . . .	15 13 4	30 3 4	
Laucaster, . . . . .	677 8 6	155 10 0	
Lea, . . . . .	1 0 10	11 8 4	
Litherland, . . . . .	358 12 6	62 1 0	
Liverpool, Mount Pleasant Female Training College, . . . . .	2,029 16 11	1,303 13 3	
Liverpool, St. Ann's, Edge Hill, . .	27 18 8	130 13 10	
.. St. Anthony's, . . . . .	1,309 0 5	.. ..	
.. St. Augustine's,* . . . . .	1,929 1 9 $\frac{1}{2}$	.. ..	
.. St. Elizabeth's Reformatory, . .	288 6 0	217 16 1	
.. St. Francis Xavier's, . . . . .	1,847 1 2	.. ..	
.. St. Helen's, . . . . .	475 17 6	110 5 0	
.. Holy Cross, . . . . .	2,053 6 9 $\frac{1}{2}$	548 3 7	
.. Practising, . . . . .	6 13 4	55 10 0	
.. St. Mary's, Raye St. . . . .	2,724 14 0 $\frac{1}{2}$	258 15 10	
.. St. Nicholas, . . . . .	1,479 11 2 $\frac{1}{2}$	379 12 0	
.. St. Oswald's, . . . . .	507 2 9 $\frac{1}{2}$	147 19 0	
.. St. Peter's, . . . . .	564 9 7 $\frac{1}{2}$	170 2 6	
.. St. Thomas' and St. William's, . . . . .	1,061 7 11 $\frac{1}{2}$	180 13 8	
.. Everton Cres Industrial, . . . .	998 17 4	.. ..	
.. St. Thomas', Mount Vernon Street, . . . . .	923 10 2 $\frac{1}{2}$	1,172 1 3	
Lytham, St. Peter's, . . . . .	51 4 4 $\frac{1}{2}$	37 5 8	
Manchester, St. Alphonsus' . . . . .	143 11 6	82 0 0	
.. St. Chad's, Cneetham Hill, . . .	1,312 3 8	93 4 8	
.. St. Mary's, . . . . .	782 10 0	157 14 0	
.. St. Patrick's, . . . . .	1,303 1 7	245 3 4	
.. St. Wilfred's, . . . . .	432 19 2 $\frac{1}{2}$	125 19 0	
Mawdsley,* . . . . .	.. ..	2 1 8	
Oldham, St. Mary's, . . . . .	.. ..	1,451 0 0	
Orrell, St. James', . . . . .	2 0 0	.. ..	
Patricroft, Holy Cross, . . . . .	3 7 8	14 1 8	
Preseat, St. Mary's, . . . . .	5 16 8	14 0 0	
Preston, St. Augustine's, . . . . .	189 12 9 $\frac{1}{2}$	176 19 0	
.. St. Ignatius', . . . . .	917 4 7 $\frac{1}{2}$	338 13 6	
.. The Talbot, . . . . .	524 17 7	311 16 10	
.. Night School, . . . . .	32 19 10	.. ..	
.. Walker Street, . . . . .	1,119 16 0 $\frac{1}{2}$	131 2 0 $\frac{1}{2}$	
.. St. Wilfred's, Foxe St., . . . . .	1,112 11 0 $\frac{1}{2}$	216 13 8 $\frac{1}{2}$	
.. Night School, . . . . .	11 0 0	.. ..	
Rainhill, Boys' . . . . .	256 17 4	2 7 3	
Rainhill, Girls' . . . . .	.. ..	15 0 0	
Richton,* . . . . .	7 4 0	.. ..	
Rochdale, St. John's, . . . . .	2 3 4	.. ..	
Rochdale, St. Patrick's, . . . . .	5 0 0	.. ..	
Salford, St. John's, . . . . .	2 6 4	7 14 3	
Stockport, St. Mary's, . . . . .	1 0 0	.. ..	
South Hill,* . . . . .	.. ..	424 0 0	
Sutton, St. Ann's, . . . . .	11 4 4 $\frac{1}{2}$	7 5 0	
.. St. Joseph's, . . . . .	725 0 0	39 6 7	
Thurnham, . . . . .	9 10 2 $\frac{1}{2}$	.. ..	
Towneley, . . . . .	591 4 10 $\frac{1}{2}$	15 12 6	
Warrington, St. Alban's, . . . . .	229 16 8 $\frac{1}{2}$	1 0 0	
Wigan, St. John's, . . . . .	1,048 8 2	532 0 0	
.. Night School, . . . . .	20 0 0	.. ..	
.. St. Joseph's, . . . . .	262 10 4 $\frac{1}{2}$	129 10 0	
.. St. Mary's, . . . . .	264 11 8	327 3 10	
.. St. Patrick's, . . . . .	1,046 6 2 $\frac{1}{2}$	51 14 0	
£	30,071 5 5	11,502 1 8 $\frac{1}{2}$	50,073 7 1 $\frac{1}{2}$
Carry forward,	.. ..	.. ..	62,552 8 9 $\frac{1}{2}$

County, Place, and Name of School.	Amount which has been given to each School during 1833-38.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1833 to 1859.
Brought forward, . . . £			62,552 8 9 $\frac{1}{2}$
<b>LEICESTERSHIRE—</b>			
Loughborough, St. Marie's, . . .	65 3 4 $\frac{1}{2}$	67 1 8	
Mount St. Bernard's Agricultural Colony, . . .	1,624 9 11	....	
	1,689 13 3 $\frac{1}{2}$	67 1 8	
<b>LINCOLNSHIRE—</b>			1756 14 11 $\frac{1}{2}$
Grantham, St. Mary's, . . .	3 6 0 $\frac{3}{4}$	....	3 6 0 $\frac{3}{4}$
<b>MIDDLESEX—</b>			
Albany Street, St. Ann's, . . .	11 2 8 $\frac{1}{2}$	159 19 8 $\frac{1}{2}$	
Bayswater, . . .	3 15 0	....	
Blandford Square, . . .	755 19 8	151 14 2	
.. Industrial Depart., . . .	515 10 0	299 2 7	
Brompton Lower Grove Industrial, . . .	....	1 14 0	
Brompton, Marlborough Sq., . . .	56 9 4 $\frac{1}{2}$	221 11 7 $\frac{3}{4}$	
.. St. Martha's Reformatory, . . .	343 16 10	....	
Bunhill Row, . . .	329 18 4	....	
Charles St., Drury Lane, <sup>1</sup> . . .	3,000 0 0	1,253 11 1	
Chelsea, Chene Walk . . .	86 7 3	23 0 0	
.. St. Joseph's, . . .	651 14 8 $\frac{1}{2}$	144 17 0	
.. St. Mary's Infant, . . .	4 16 8	46 6 8.	
Clerkenwell, . . .	8 17 4	....	
Commercial Bank, St. Patrick's and St. Augustine's, . . .	326 17 10	180 1 8	
Dufour's Place, St. Edward's, . . .	432 5 6 $\frac{1}{2}$	627 11 6 $\frac{1}{2}$	
Fulham, St. Thomas', . . .	515 11 2	92 8 11 $\frac{1}{2}$	
Gate St., Lincoln's-Inn-Field, . . .	725 19 8	73 13 4	
George St., in the East, Pell St., . . .	274 3 0	176 8 8	
Giles, St., in the Fields, Refuge Boys' Reformatory, . . .	911 8 0	279 5 2	
Hammersmith, Asylum of the Good, . . .	....	....	
.. Shepherd Reformatory, . . .	513 6 11 $\frac{3}{4}$	0 1 0	
.. St. Mary's Practising School, . . .	632 13 0 $\frac{3}{4}$	77 14 6	
.. Male Training College, . . .	5,914 6 8	1,057 15 0	
Hamstead, St. Mary's, <sup>2</sup> . . .	10 0 0	....	
Holborn, Dunn's Passage, <sup>2</sup> . . .	198 10 8	....	
Holborn Industrial, <sup>3</sup> . . .	352 14 8	....	
Holborn Night School, . . .	7 8 0	....	
Isleworth, St. Mary's, . . .	95 19 0	44 18 8	
Islington, St. John's Evangelical, <sup>4</sup> . . .	10 10 0	38 0 9	
John's, St., Wood Street, . . .	915 17 4	124 8 4 $\frac{1}{2}$	
Kensington, Vicar Place, . . .	315 7 3 $\frac{1}{2}$	136 1 8	
Lendon East, Johnson Street, . . .	740 19 0	136 0 0	
.. 14 Red Lion St., Wapping, . . .	225 15 1	101 1 0	
Mary-le-bone, Bryanstone Square, . . .	....	8 0 0	
Mary-le-bone, St. James', . . .	649 7 11 $\frac{1}{2}$	109 15 0	
Moore, St., Edgeware Road, . . .	32 6 8 $\frac{1}{2}$	2 14 0	
Poplar, Wade St. . . .	529 14 11	169 14 0	
Soho, Greek St., . . .	144 5 0	73 5 0	
Soho, St. Patrick's, Tudor Place, . . .	411 11 10 $\frac{1}{2}$	55 5 0	
Spitalfield's (Spicer St.) Boys' Free, <sup>1</sup> . . .	2 11 7	....	
.. Do. Do. . . .	257 3 4	....	
.. Domestic Mission, . . .	19 17 0	....	
.. Spicer St. . . .	257 3 4	....	
.. St. Ann's, Princes St., . . .	92 18 2 $\frac{1}{2}$	58 15 0	
Carry forward, . . .	21,288 0 8 $\frac{1}{2}$	5,869 15 1 $\frac{1}{2}$	64,312 9 9 $\frac{1}{2}$

<sup>1</sup> These now include the Schools that were formerly in Holborn, Dunn's Passage, according to correspondence with Education Office before referred to.

<sup>2</sup> These three Schools have been merged into the Schools at Charles Street, Drury Lane, according to correspondence with Education Office before referred to.

<sup>3</sup> These are now stated as one school in Report for 1859-60.

<sup>4</sup> This is no longer stated as a Papiash School, but an Unitarian School. The correspondence above referred to states, in regard to the title of this School, "The Managers of Schools settle the titles of them."

County, Place, and Name of School.	Amount which has been given to each School during 1853-58.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1853 to 1859.
Brought forward, . . .	21,288 0 8 $\frac{3}{4}$	5,869 15 1 $\frac{3}{4}$	64,312 9 9 $\frac{1}{2}$
Westminster, St. Mary's, . . .	1,149 4 0 $\frac{1}{2}$	165 18 8	
.. St. Edward's,* . . .	16 14 2	50 13 4	
.. South Malton Lane,* . . .	6 14 0	21 10 0	
	22,460 12 11	6,107 17 1 $\frac{3}{4}$	
MONMOUTHSHIRE—			28,568 10 0 $\frac{3}{4}$
Newport-on-the-Usk, St. Mary's, . . .	958 18 5 $\frac{1}{2}$	280 13 4	
.. Infants, . . .	523 9 6	....	
	1,482 7 11 $\frac{1}{2}$	280 13 4	
NORTHUMBERLAND—			1,763 1 3 $\frac{1}{2}$
Alnwick, . . .	203 1 0 $\frac{1}{4}$	4 6 8	
Berwick-on-Tweed, . . .	9 4 4 $\frac{1}{2}$	6 9 7 $\frac{1}{2}$	
Hexham, St. Mary's, . . .	201 8 8	278 1 8 $\frac{3}{4}$	
Lowick, . . .	2 0 0 $\frac{1}{2}$	....	
Newcastle, St. Andrew's, . . .	2,468 18 10 $\frac{1}{2}$	301 8 0	
.. St. Mary's, <sup>1</sup> . . .	67 3 11	....	
Shields, North, . . .	660 11 8	127 15 0	
Stamfordham, . . .	138 16 8	....	
	3,751 5 3	818 1 0	
NOTTINGHAMSHIRE—			4,569 6 3
Nottingham, St. Barnabas, . . .	436 6 9 $\frac{1}{2}$	27 14 0	
.. St. Mary's, . . .	1,364 3 8 $\frac{1}{2}$	401 0 8 $\frac{1}{2}$	
Worksop, St. Mary's . . .	47 8 0	....	
	1,847 18 7 $\frac{1}{2}$	428 14 8 $\frac{1}{2}$	
OXFORDSHIRE—			2,276 13 2
Assendon . . .	106 2 7 $\frac{1}{4}$	10 5 0	
Banbury, St. John's, . . .	277 3 4	73 3 4	
	383 5 11 $\frac{1}{4}$	83 8 4	
SHROPSHIRE—			466 11 3 $\frac{1}{2}$
Middleton, . . .	77 14 0	....	
Wellington, St. Patrick's, . . .	36 17 4 $\frac{1}{2}$	54 10 0	
	114 11 4 $\frac{1}{2}$	54 10 0	
SOMERSETSHIRE—			169 1 4 $\frac{1}{2}$
Bath, . . .	614 5 7	114 19 4	
Bristolington, Arnes' Court <i>Reformaty</i> , . . .	238 4 10 $\frac{1}{2}$	....	
Taunton, St. George's, . . .	1 9 11 $\frac{1}{2}$	....	
	854 0 5	114 19 4	
STAFFORDSHIRE—			968 19 9
Alton, St. John's, . . .	262 19 1 $\frac{1}{2}$	66 16 0	
Ashton-in-Stone, St. Michael's, <sup>1</sup> . . .	22 7 0 $\frac{1}{4}$	....	
Bilston, St. Joseph's, . . .	725 14 2 $\frac{1}{2}$	167 8 6	
Brewwood, St. Mary's, . . .	219 15 2	60 0 0	
Broomwich, West, . . .	1 17 1	....	
Cheadle, St. Giles', . . .	556 9 10 $\frac{1}{2}$	50 14 0	
.. St. Wilfred's, . . .	39 6 8	....	
Cobridge, St. Peter's, . . .	509 7 7 $\frac{1}{4}$	101 5 4	
Cresswell, St. Mary's, . . .	291 4 3 $\frac{1}{2}$	2 0 0	
Haywood, St. John the Baptist, . . .	339 16 4 $\frac{1}{2}$	70 12 0	
Longton, . . .	161 0 11 $\frac{1}{2}$	79 13 0	
Maryvale, Industrial, . . .	88 16 8	....	
Rugeley, St. Etheldreda's, . . .	82 5 0	....	
Stone, St. Ann's, . . .	13 0 0 $\frac{1}{2}$	....	
Walsalls, St. Mary's, . . .	499 5 9	203 14 0	
Wolverhampton, St. Mary's, . . .	171 17 10 $\frac{1}{2}$	66 0 0	
.. St. Patrick's and St. George's (Girls), . . .	1,221 18 4 $\frac{1}{2}$	186 6 8	
.. St. Peter's and St. Paul's, . . .	397 7 10	23 5 0	
	5,714 10 0 $\frac{1}{4}$	1,080 14 6	
SURREY—			6,795 4 6 $\frac{1}{2}$
Bankside, Boys', . . .	90 13 4	57 16 0	
.. Great Guildford St., . . .	177 8 0	79 1 8	
Clapham, St. Mary's, . . .	121 15 1 $\frac{1}{2}$	39 6 4	
Mortlake, St. Mary's, . . .	144 9 2	42 5 0	
Peckham, Newtown, St. Francis, . . .	9 15 0	48 5 0	
Carry forward, . . .	644 0 7 $\frac{1}{2}$	266 14 0	109,890 0 6 $\frac{1}{2}$

<sup>1</sup> This is the correct sum, according to correspondence before referred to.

County, Place, and Name of School.	Amount which has been given to each School during 1833-53.	Amount during the year 1859.	Total Amount given to Schools in each County, from 1833 to 1859.
Brought forward, . . . £	544 0 7½	266 14 0	109,890 0 6½
Richmond, St. Elizabeth's, . . .	85 4 2	29 5 0	
Southwark, St. George's, . . .	52 18 0½	88 15 0	
.. St. Joseph's,* . . .	.....	7 0 0	
	682 2 10½	391 14 0	
<b>SUSSEX—</b>			1,073 16 10½
Brighton, St. John's, . . .	4 0 8½	.....	
.. St. Mary's, . . .	326 13 8½	140 10 0	
Leonard's, St., on Sea, All Souls', . . .	443 14 11	61 10 11	
.. Female Training College, . . .	1,310 3 4	798 15 0	
	2,084 12 8	1,000 15 11	
<b>WARWICKSHIRE—</b>			3,085 8 7
Birmingham Oratory, . . .	94 10 11	104 12 6	
.. St. Ann's, Alcester St., . . .	455 12 8	702 11 1	
.. St. Chad's, . . .	1,300 14 6½	275 3 3¾	
.. St. John's, . . .	271 19 0	79 6 8	
.. St. Mary's (Girls'), . . .	497 13 4½	86 8 7½	
.. (Boys'), . . .	.....	13 19 8½	
.. St. Nicholas', . . .	268 14 8	96 6 0	
.. St. Patrick's, . . .	144 5 4	85 5 4	
.. St. Peter's, . . .	923 2 7	144 5 0	
Coventry, St. Osburg's, . . .	3 3 2½	.....	
Erdington, . . .	84 16 0½	38 0 0	
Hampton-on-the-Hill, . . .	65 5 7	32 10 0	
Kenilworth, St. Austin's, . . .	11 0 0	.....	
Leamington, Priors', . . .	182 0 5½	.....	
Mount Carmel, . . .	1 0 0	.....	
Sutton Colefield, . . .	243 5 8	.....	
	4,567 9 0½	1,658 8 2½	
<b>WORCESTERSHIRE—</b>			6,225 17 3
Broadway, St. Mary's, . . .	98 6 8	23 0 10	
Bromsgrove, Park Place, . . .	33 0 0	.....	
Worcester, St. George's, . . .	1 3 4	.....	
	132 10 0	23 0 11	
<b>YORKSHIRE—</b>			155 10 11
Allerton, Mauleverer, . . .	243 3 7½	16 10 0	
Barnsley, Holyrood, . . .	538 13 2½	142 8 0	
Bradford, St. Marie's, . . .	185 10 10	135 13 0	
Broughton, . . .	344 12 7½	8 6 8	
Burton Constable, . . .	1 1 4½	.....	
Carlton, . . .	34 11 8	.....	
Clifford, St. Edward's, . . .	49 18 5½	.....	
Doncaster, . . .	39 14 7	0 10 4	
Gargrave, St. Mary's, . . .	2 8 8½	.....	
Hazlewood, . . .	172 9 11	24 10 0	
Holme, . . .	1 6 8¾	.....	
Hull, St. Mary's, . . .	973 13 0	79 0 0	
Hull, Canning St., . . .	1,005 3 10½	223 15 11	
Knarlesborough, St. Mary's, . . .	15 0 0	.....	
Keighlev, St. Ann's,* . . .	225 0 0	.....	
Leeds, St. Patrick's, . . .	552 12 2½	126 4 0	
.. St. Ann's,* . . .	.....	14 0 1	
Pontefract, St. Joseph's, . . .	101 17 4½	83 2 0	
Pontefract, the, George Street, St. Mary's, . . .	91 17 6½	15 0 0	
Richmond,* . . .	.....	12 7 0	
Sheffield, St. Vincent's of Paul, . . .	1,471 13 4	332 10 11	
.. Surrey Street, . . .	1,321 16 1	111 4 0	
.. St. Mary's, Sheaf Gardens,* . . .	974 0 0	0 10 0	
Skipton, St. Stephen's, . . .	11 2 4½	.....	
Townley, <sup>1</sup> . . .	2 12 6½	.....	
Wakefield, St. Austin's,* . . .	.....	737 10 0½	
Carry forward, . . . £	8,566 5 1½	2,083 1 11½	120,430 14 1½

<sup>1</sup> This ought to be "Townley, in Lancashire," according to the correspondence above referred to. See therefore, under Lancashire for the correct sums.

County, Place, and Name of School	Amount which has been given to each School during 1833-58.	Amount during the year 1859.	Total Amount given to Schools in each county from 1833 to 1859.
Brought forward . . . £	8,566 5 1½	2,083 1 11¼	120,430 14 1¾
York, St. Mary's (Boys), . . .	467 8 1	69 16 8	
(Girls), . . .	754 11 2½	214 9 4½	
Yorkshire Reformatory, . . .	163 4 11	....	
	9,951 9 4	2,367 8 0	12,318 17 4
ISLE OF MAN—			
Douglas,* . . . . .	....	40 10 8	40 10 8
TOTAL GRANT FOR ENGLAND,	.. ..	.. ..	£132,790 2 1¾†
<b>II.—WALES.</b>			
Bangor, . . . . .	1 0 0¾	....	1 0 0¾
FLINTSHIRE—			
St. Asaph, . . . . .	96 11 6	37 8 4	
Holywell, St. Winfred's, . . .	13 0 1½	10 3 0	
Pantassaph, . . . . .	17 13 4	....	
Rhyl, . . . . .	....	7 18 4	
Talaere, . . . . .	148 5 0	730 5 0	
	275 18 11½	785 14 8	1,061 13 7¼
GLAMORGANSHIRE—			
Cardiff, . . . . .	883 8 3	268 10 8	
Dowlais, . . . . .	34 17 3	57 13 0	
Swansea, . . . . .	19 5 0½	50 10 0	
	937 10 6½	376 13 8	1,314 4 2¼
TOTAL GRANT FOR WALES,	.. ..	.. ..	£2,376 17 10¼
<b>III.—SCOTLAND.</b>			
ABERDEENSHIRE—			
Aberdeen, Constitution Street,			
St. Peter's, . . . . .	270 18 4	74 1 7¾	
Braemar, Achendryne, . . . .	1 5 9	....	
Inverey, . . . . .	1 0 9	....	
Huntly, West Park Street, . . .	1 0 2	....	
	274 5 0	74 1 7¾	348 6 7¼
AYRSHIRE—			
Ayr, . . . . .	3 0 0	....	3 0 0
DUMBARTONSHIRE—			
Dunbarton, . . . . .	2 13 5	....	2 13 5
DUMFRIESSHIRE—			
Dumfries, St. Andrew's, . . . .	170 18 4½	23 0 0	193 18 4½
EDINBURGHSHIRE—			
Edinburgh, St. Andrew's, . . .	1,206 7 11	166 3 4	
St. Catherine's, . . . . .	793 0 2½	....	
St. Mary's, . . . . .	1,480 15 6½	11 13 4	
St. Mary's, Lothian Street, . . . . .	....	164 8 4	
St. Patrick's, . . . . .	700 6 5¾	117 11 8	
Leith, . . . . .	364 18 4	....	
	4,545 8 5½	459 16 8	5,005 5 1½
FORFARSHIRE—			
Dundee, St. Mary's,* . . . . .	....	44 10 8	44 10 8
INVERNESS-SHIRE—			
Beauly, . . . . .	29 10 0	29 0 0	58 10 0
LANARKSHIRE—			
Airdrie, St. Margaret's, . . . .	477 16 7½	155 9 1¾	
Coubridge, St. Patrick's, . . . .	364 5 9	122 14 2	
Glasgow, Calton, St. Mary's, . .	1,062 10 0	222 10 0	
St. Alphonsus's, . . . . .	20 8 4	....	
St. Andrew's, . . . . .	426 19 10	339 0 0½	
St. Joseph's, . . . . .	125 8 4	70 10 0	
St. Mungo's and St. Columbkil's (Boys'), . . . . .	1,116 1 8	....	
Carry forward, . . . . . £	3,693 10 6½	910 3 4¼	5,656 4 2¾

† This does not include what cannot be locally distributed among individual Schools.



County, Place, and Name of School.	Amount which has been given to each School during 1853-58.	Amount during the year 1859.	Total Amount given to Schools in each county from 1832 to 1859.
Brought forward, . . . . . £	3,593 10 6½	910 3 4½	5,656 4 2½
Glasgow, St. Mungo's, Girls', and Evening, . . . . .	169 10 1½	462 0 10	
.. St. Patrick's, . . . . .	....	39 0 0	
.. Gorbals, St. John's, Male, Female, & Nt., . . . . .	458 3 4½	165 6 7½	
.. Springburn, . . . . .	2 0 0	....	
	4,223 4 0½	1,576 10 9½	5,799 14 10½
RENFREWSHIRE— Greenock, St. Mary's,* . . . . .	....	10 16 8	10 16 8
ROXBURGHSHIRE— Galashiels, . . . . .	130 19 11½	51 10 0	182 9 11½
STIRLINGSHIRE— Falkirk, St. Francis', . . . . .	117 13 3½	44 1 8	
Stirling, St. Mary's, . . . . .	117 10 0	68 0 0	
	235 3 3½	112 1 8	347 4 11½
GRAND TOTAL FOR SCOTLAND,			£11,996 10 8½†
GENERAL ABSTRACT.			
TOTAL FOR ENGLAND, . . . . .		132,790 2 1½	
TOTAL FOR WALES, . . . . .		2,376 17 10½	
TOTAL FOR SCOTLAND, . . . . .		11,996 10 8½	
			147,163 10 8½
Amount of sums which cannot be locally distributed among the respective Roman Catholic Schools, but have been expended in connexion with them,			15,761 8 2½
GRAND TOTAL,			£162,924 18 11½

The following figures will show how the above Grants have been increasing year after year. Down from 1839 to 1859, the amount was only £2205, 2s. 0½d., but from that date to 31st December 1859, these Grants have been rapidly accumulating, until we have a grand total of £148,731, 1s. 2½d.

Year.	Amount of Annual Grant as at 31st Dec. each year.	Increase of Grant year by year.	Total Grants from 1839 downward to 31st Dec. of each year.
From 1839 to 31st December 1850	....	....	£2,205 8 0½
.. 1851	£3,732 2 8½	....	5,937 5 3½
.. 1852	7,559 8 7½	£3,827 6 4	14,583 7 1½
.. 1853	9,789 7 10½	2,229 19 2½	21,572 15 0½
.. 1854	10,907 12 9½	1,118 4 10½	35,280 7 9½
.. 1855	13,272 11 10½	2,364 19 1	48,552 19 7½
.. 1856	19,185 1 0½	5,912 9 2	67,738 0 8
.. 1857	26,894 7 7½	6,709 6 7½	93,622 8 3½
.. 1858	36,258 7 8½	10,364 0 1	129,890 16 0
.. 1859	33,034 2 11½		162,924 18 11½

These figures deserve most careful attention. On the one hand, they demonstrate the unceasing and unwearied activity of the Church of Rome in taking the utmost advantage of the present system of educational grants, and in thus spreading her schools over the length and breadth of the United Kingdom. While she is planting schools in the extremities of the country, she is most active in our metropolitan cities. For example, when referring to the Roman Catholic schools in London, the Popish inspector, Mr. Marshall,

† This does not include what cannot be locally distributed among individual Schools.  
‡ The Blue Book is incorrect.

says their successful exertions "perhaps surpass anything which I have witnessed in any part of England."\* "London furnishes already more than one half of the annual grant cases in my district, and is likely before long to absorb the whole of my time." Again, Mr. Stokes, another Popish inspector, remarks, in reference to his district, which includes Liverpool: "Judging of the future from the past, I anticipate an average yearly addition of eleven new annual grant schools." "I see no symptom of any diminution in the rate of increase."† And in regard to industrial or reformatory schools, the same inspector says, "St. George's and St. Elizabeth's have been certified, and a certain number of destitute children are now detained in them by the order of magistrates."‡ Again he adds, "New schools have been built in Oldham, Stockport, Chester, Birkenhead, St. Patrick's, Cottam, Garstang, Southhill."§

Not only is the increase of these Popish schools remarkable, but the character of the teachers and managers ought to engage the serious attention of every Protestant in this country. For example, Mr. R. Morell, another Popish inspector, remarks: "Very few of my schools are self-supporting—in many cases the manager is almost always the resident priest."|| Again, Mr. Marshall refers to certain schools in London, Newport, Cardiff, Rugby, Nottingham, Clifton, Brighton, &c., as being taught very efficiently by communities of men, in other words, by monks;¶ and when referring to schools for females, it is evident from his remarks that the greater portion of the teachers of these schools are nuns. The following is a short specimen of the kind of language he employs: "The schools of the Sisters of Mercy at Chelsea, St. Joseph's, and Moorfields, are also taught with much ability, while those at Charles Street and Brompton, under the Sisters of Compassion, are of a kind which I can hardly venture to praise—in the presence of such astonishing labour and devotion, one can only maintain a respectful silence!"\*\*\* But the most enthusiastic inspector of all the Popish staff is a Mr. Reynell Morell, already referred to. His report is so characteristic that we think it right to make the following extract—he says: "Nothing is more remarkable than the great readiness shown by parents in my district to send their children to schools taught by nuns. Indeed, the introduction of teaching orders in any part of my district creates a change in the habits and character of the population. In few ways have your Lordships' grants been more usefully employed than in promoting the spread of these teaching communities. Education, to be successful, must not stop in the school, for any good that is done there is often more than effaced at home. This almost insuperable evil affecting our poor is combated and almost neutralized by the constant supervision of the religious communities, which alone are able to meet this great difficulty."†† It is thus most manifest that the Church of Rome is using these government grants for the purpose of maintaining monks, Jesuits, or other Popish orders; and as these grants accumulate, our country will be unceasingly beset by those very communities which have been the bane of every Popish country, and the existence of which in this country violates the laws and constitution of the kingdom.

As to the kind of teaching that is carried on in these schools, the greatest possible stress is laid upon the so-called religious education, barring the female schools, where we are told that the girls are taught from "darning a

\* See Report, 1859-60, p. 205.

† *Ibid.* p. 212.

‡ *Ibid.* p. 197.

§ *Ibid.* p. 213.

\*\* *Ibid.* p. 207.

+ *Ibid.* p. 211.

|| *Ibid.* p. 220.

++ *Ibid.* pp. 219, 220.

worsted stocking or patching a list shoe to making point lace or weaving the gold embroidery of the most costly ecclesiastical vestments." We have no objections to the former; but as to the latter, it is intolerable that the money of the country and the time of these girls should be wasted in making gold embroidery for Popish priests. And as to the so-called religious instruction, we are told over and over again, that in every school the doctrines of the Church of Rome are taught. One inspector says societies are formed in connexion with certain schools for stimulating the scholars to the "practice of definite good works."\* Another (Mr. Morell), when lamenting that the present parliamentary grants do not extend far enough, remarks, "There is one bright point which is found in that careful religious instruction constituting the essence of education imparted by these devoted men, the Catholic clergy. Indeed, I can verify that the clergy to whom I refer answer the purpose of the most efficient peace officers in two ways—first, by preventing crime by the careful instruction of the young in their religious duties; secondly, by reclaiming even hardened criminals by certain religious influences which they alone possess."† Again, as to night female schools, he says, "Careful religious instruction is by far the most important matter of education for this class."‡ Again, "Managers and teachers lay the greatest stress on teaching them their religion."§ Again, "Happily the catechism (an abridgment of Christian (Popish) doctrine) in which all such children are instructed is itself an excellent intellectual exercise."||

Now it is evident from all this, that all Roman Catholic schools in the country receiving money from the national exchequer are simply schools for training the children of this country in all the doctrines of the Church of Rome.

There is one other feature to which we shall refer. We have formerly pointed out that the great aim of the Church of Rome seems to be to get a firm footing in all our large towns, and to lay hold upon the female mind. This latter fact comes out in a very striking manner on a comparison of the students and Queen scholars of Popish schools with those of Protestant schools. In the schools of the Church of England, the proportion of male and female students and Queen scholars is nearly as follows:—

Students—males to females,	.	.	1 to 0·78
Queen scholars—males to females,	.	.	1 to 0·72

In the schools of the Free Church of Scotland it is—

Students—males to females,	.	.	1 to 0·71
Queen scholars—males to females,	.	.	1 to 0·54

But in Roman Catholic schools it is as follows—

Students—males to females,	.	.	1 to 2·66
Queen scholars—males to females,	.	.	1 to 2·28

In other words, Rome seeks to have upwards of thrice the number of female teachers to those trained by Protestants.

There is just one other feature in the Report on Popish Schools, and it is of such an extraordinary nature that we desire the special attention of our readers. One main drift of Mr. Reynell Morell's Report seems to be, not to give a report on the state of education, or of the schools in his district, but to make an attack on Protestantism,—an attack so outrageous as to compel the Scottish Reformation Society and the Protestant Alliance to complain to the Committee on Education, which elicited the following reply by the Secre-

\* See Report, 1859-60, p. 202.

† *Ibid.* p. 221.

‡ *Ibid.* p. 222.

§ *Ibid.* p. 224.

|| *Ibid.* p. 225.

tary, of date 17th December 1860. He writes: "I have stated to their Lordships of the Education Committee of the Privy Council the substances of the observations made to me by yourself (Mr. Badenoch) and Mr. Bird, during the interview which I had with you on the 6th inst. . . . You complained that Mr. Reynell Morell's last Report travelled beyond his official province, and contained matter which was both irrelevant and inaccurate. With reference to this complaint, I am directed to inform you that my Lords do not hold themselves answerable for the statements made by individual inspectors. My Lords must leave the question to such notice as may be taken of it in Parliament."

Mr. Morell, in the course of his remarks on the effect of religious education—which, to his mind, consists in the teachings of the Church of Rome—quotes the authority of a German writer, to the effect that the "proportion of females compared with male criminals in Italy is so small, that it is quite anomalous, and far below that in other countries of Europe." And he adds, "Now we must remember that in Italy the women are well instructed in their religion, though many of them cannot read or write;" and thus he leads the reader to infer that Popery is highly conducive to female purity. But Mr. Morell advances a step further in his insinuations, by contrasting a Protestant country with a Popish, taking for his illustration Prussia and France. "On the other hand," he says, "in Prussia, the most highly-educated country in Europe (intellectually) female morality is very low (especially in certain provinces)—lower, indeed, considerably, than in France." "Such a result," he gravely argues, "can only be attributed to the fact, that a proper religious influence is universal in Italy, considerable in France, and very partial in Prussia." But not contented with this, he comes nearer home, and says,— "We find strong evidence of the same fact in Great Britain." "The amount of illegitimate births in the different workhouses (in Ireland) bears a direct proportion to the religious faith of the inmates;" and "turning to Scotland I find the percentage of illegitimate births to be, in Aberdeenshire, 14.8; in Kinross, 19.2; in Dumfries, 16.2; and in Wigtown, 16.3. On the other hand, in Lanark, the illegitimate births were only 6.8, and in Renfrew 7.0 per cent. To estimate the importance of these figures, we must remember that the two latter counties are filled with poor Irish, and contain the populous city of Glasgow. A still stronger evidence results from comparing the towns; for whilst in Greenock the illegitimate births were 3.8, in Glasgow 7.3, and in Paisley 4.0, per cent., at Aberdeen they rose to 15.6; and in these cases it is proper to remember that about one-third of the population of Greenock and Glasgow is Irish." Thus Mr. Morell wishes to prove that wherever Popery is taught, there is a marked improvement in point of morality; and wherever Protestantism exists immorality increases. And to add insult to injury, this public inspector, salaried by money paid by this Protestant country, and sanctioned by Parliament, has the insolence to conclude his remarkable Report by throwing out a challenge; it is in these words—"In conclusion, I may fairly declare that, if this statement can be gainsaid, I shall be ready to retract it."

Now, in the first place, there would be no difficulty in answering all this as a matter of debate. The history of Popish and Protestant nations is too well known to admit of any serious question as between the two in any matter of morality. But the real point for present consideration is, whether this is a fair use to make of the position of a Government Inspector of Schools, and of the Reports which are printed year after year, and circulated partly at the

expense of the country, on the subject of education? Such documents must, in the nature of the case, bear a semi-official stamp. If any of the Protestant inspectors were to make his Report consist, not in statements in reference to schools within his bounds, but in strong controversial denunciations of the Church of Rome, we should soon hear of the matter in Parliament; and we hope that, as soon as the Parliament meets, the present outrage will be duly exposed and denounced. A man capable of so thoroughly abusing a responsible position is unworthy of holding it; and the Committee of Council must no longer be allowed to plead the necessity of printing all that an inspector may please to write, however unfounded or irrelevant, under the name of a Report on Schools. There may be a danger in an unlimited power of rejection on the part of the Committee; but if this rejection is confined to obviously irrelevant matter, the danger can never be very great; whereas it is something startling to think that they may be compelled to print, and, partly at the public expense, to circulate, for example, the whole of "Deu's Theology," under the name of an Educational Report, if any zealot like this Reynell Morell may be absurd enough to transmit it under that name. We hope that Mr. Selwyn or Mr. Whalley, Mr. Kinnaird or Mr. Newdegate, or some good Protestant member, will signalize the advent of next Session by a thorough exposure of this new Romish insolence, and by securing effective redress, especially in the way of overturning the whole present system of giving educational grants to Rome.

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#### THE TWENTIETH OF DECEMBER.

THE 20th of December, being the Tricentenary of the first meeting of the General Assembly of the Reformed Church in Scotland, has upon the whole been very well observed. The three great Presbyterian Churches observed it with general unanimity. The magistrates of Edinburgh and of other leading towns proclaimed a recommendation for its observance. Sermons were preached in the different churches appropriate to the occasion, and large meetings were held to expound the principles of the Reformation, and urge the duty of handing down the privileges secured by that event to the latest generation. Thus Scotland has at three separate times commemorated the Reformation of 1560; and it is hoped that the immense amount of valuable information diffused throughout the community will bear fruit many days hence.

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#### POPERY IN ORKNEY AND SHETLAND.

POPERY seems to be employing her usual devices for the purpose of securing favour in these Northern Isles. An intelligent correspondent, who is well acquainted with the subject, sends us a communication, from which the following is an extract:—

"The Romish dignitaries appear to be endeavouring to insinuate themselves into the favour of Protestants and the press, by writing articles in the newspapers on literary, scientific, and local subjects, signed by their names and all their titles. I heard also of a conversation one of them had with a Protestant gentleman. They said that they had found some of their own people without the Bible, and they were desirous that they should all possess it. The gentleman remarked that of course they would circulate only their own version of the Bible. Apparently with the greatest liberality they answered, 'Oh, any version, any version!' Popery can thus adapt itself in profession to the feelings of any one, while compassing sea and land to make one proselyte. I may add that the people here remark that it is a new thing under the sun to hear of Popery circulating the Word of God."



### POPISH PERSECUTIONS IN SPAIN.

"Manuel Matamoros suffers for the *crime of being a Christian*. He is an excellent young man, of blameless life, but—he is a Christian. For this crime he is in prison, and, though ill and spitting blood, is to be sent on foot to Granada.

"We entreat all who love the cause of truth to bestir themselves in this case. Public opinion availed much in the case of Escalante; and we have no doubt that all true Protestants will have their sympathies awakened in behalf of Matamoros.

"Here is his touching and affecting letter:—

"[TRANSLATION.]

"PRISON, BARCELONA, October 17th, 1860.

"To Mr. ———. Respected and very dear brother in Jesus Christ,—I have received with sincerest joy your kind letter of the 9th, which afforded me infinite comfort in this house of misfortune.

"The same day on which you were so good as to write to me—the 9th inst.—at seven o'clock in the morning, I was arrested for the single crime of being a Christian, and loving my fellow-men so well as to desire that they should know the Lord Jesus, by whom alone they can be saved.

"A charge laid against me in Granada induced the Civil Governor of that city to send a telegraphic order to the governor of this place for my arrest, and also for the minute examination of my house, &c.

"After a most rigorous and tyrannical search, there was found in my possession a packet of letters and papers from several places in Spain, and certain other documents, which compromise me to a considerable degree. I was brought to this prison and kept for eight days in a sad and terrible solitary confinement; after two examinations before the whole tribunal, I was relieved from my solitude—that is to say, I am now confined with criminals!

"I gave my answers without confessing anything, except my faith (so as not to involve others)—that faith which shall save me when the One Supreme Judge shall sit upon His throne.

"At this stage of my examination a singular episode occurred. The magistrates believed that I should deny my faith, and that the sight of the enemies of Christ and my tyrants would overwhelm me; but they were mistaken.

"The questions and answers were as follow:—

“*Question*—‘Do you profess the Catholic Apostolic Roman faith? And if not, what religion do you profess?’

“*Answer*—‘My religion is that of Jesus Christ; my rule of faith is the Word of God or Holy Bible, which, without a word altered, curtailed, or added, is the basis of my belief; and in this I am confirmed by the last few sentences of the Apocalypse, and the many distinct charges of the apostles in their epistles. The Roman Catholic and Apostolic Church not being based upon these principles, I do not believe in her dogmas, and still less do I obey her in practice.’

“The tribunal appeared astonished at these words, and the judge said to me—‘Do you know what you are saying?’ ‘Yes, sir,’ I replied, in a firm voice. ‘I cannot deny it; I have put my hand to the plough, and I dare not look back.’ The judge was silent, and the tribunal then rose.

“Nothing, dear brother, alarms me for myself; but I do grieve over the arrests which have been made (both before and since mine took place) in various parts of Andalusia. Oh! they will injure worthy Christian people, honoured fathers and virtuous sons! Alas! this oversets my tranquillity of mind, and I shall not recover it for many days! And, again, my dear old mother, with my two little brothers, are left alone in this strange town. Thus my position is very trying. I suffer—yes, I suffer much.

“Our mission, dear friend, is not, and has not been, to separate believers from the Church of Rome. It has been to bring souls out of the Roman darkness, and from Atheism or indifference to the knowledge of Christ, to gather together intelligent and evangelical congregations. In a word, to form churches worthy of God and of the world.

“As you will easily imagine, my spirit is not at rest, and I cannot write to-day to you at length upon these topics; but I promise to do so shortly, and give you explicit details.

“Although my imprisonment threatens to be a long one—that is, of some months’ duration—yet I can labour here also.

“I trust you will soon write to me. You will easily believe that now more than ever your letters will be a comfort to me in my present sorrowful and trying position. Counsel and consolation from Christian friends is a necessary of life to me now!

“God be with you, dear friend. Your brother in Jesus Christ,  
“MANUEL MATAMOROS.”

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## THE TEMPORAL POWER OF THE POPE.

[THE subjoined article is by an able correspondent, and presents in a strong light one side of an interesting question. The Pope, however, is not yet deprived of his temporal power, and it is pretty evident that the great sovereigns of Europe intend that he shall yet remain at Rome. The drama of the Papacy is by no means yet terminated.]

It seems now to be as certain as anything can be that is still future, that the Pope is about to be stripped of his temporal dominions, and must descend from the position he has held, at least since the days of Charlemagne, as a temporal Prince. By far the largest portion of his dominions are already in the hands of those who are not likely to relax their gripe. Rome and its environs are still held in his name, but the authority he exercises over it is not greater than his rule over those cities that earliest threw off his yoke; and even that nominal tenure is becoming every day more precarious. Speculations are afloat as to the city that would afford the most convenient residence for the head of the Popish Church, since his old capital is wanted for other purposes. Some of his own children are rebellious enough to talk of handing him over to the care and protection of the infidel, and kindly designate Jerusalem as the centre of his future see; and even those who would not proceed to such extremities manifest no reluctance to strip him of

his temporal power altogether, and if he is to stay at Rome, they say it must be in the capacity of a spiritual overseer, not of a temporal Prince.

The interesting question for Protestants to consider is, how either of these courses would affect Popery as a system. There are men who conscientiously deprecate the despoiling of the Pope of his temporal power on conscientious grounds. They say that if the head of the Romish Church were relieved of those temporalities, which, under the guise of trappings, are really fetters, a new life would be imparted to the superstition of which he is the centre; the world would respect the decrees of a man who had none but spiritual weapons to enforce them; and in the removal of the scandals to which the Romish temporalities have ever given rise, half the objections to Popery as it is would be done away. There is no doubt much that is plausible and something that is true in this argument; but we do not think it contains the whole truth. While we admit that in the abstract spiritual authority gains from the absence of temporal power, we maintain there is that about Popery which makes the temporal power necessary to its completeness, and that the removal of that power would cause the whole fabric to totter to its fall.

Let us look first at the consequences that would follow from the removal of the Pope from Rome. The most obvious consideration is, that he would then cease to be what is now his most familiar designation, the Pope of Rome. Let no one imagine that this is a mere phrase of speech which could be changed without injury. It enters into the vitals of the question. The authority and veneration which invests him in the eyes of Latin Christendom is as much derived from the city of Rome as the designation of the Pope; nay, it was Rome that made the Pope. No other bishop in the ancient world could have acquired such grandeur and reverence save the bishop of the metropolis of the ancient world, and the old spell has not yet lost its power. There is still an air, a tone, a sentiment—call it what you will—of awe and reverence that attaches to the name, and still more to the localities, ruins though most of them are, of the ancient mistress of the world. If Teutonic Protestants, whose forefathers never bowed to the old Pagan city, can hardly shake off the impression, what are we to expect from those Latin nations whose ancestors for more than 2000 years have never had any other idea of a head than Rome—Pagan or anti-Christian Rome? It was not on account of the personal qualities of the Bishop that other towns brought their disputes for his arbitration, but because he was Bishop of Rome. The character of the functionary might and did vary; the grandeur and prestige of the city never. Hence the building up, by slow and almost imperceptible steps, of a power and authority which gave the master of the modern city an extent of sway such as was never dreamt of by those old masters of the world who preceded the Pope in that capital. But how long would that respect be given to that authority if it were once divorced from its accustomed seat? We have some example of what the consequence would be from the history of the Papal sojourn at Avignon. Never was the Papal authority at a lower ebb than during the course of that long exile. The name was rapidly becoming all that was left of the office, and a few generations more seemed all that was needed to blot out the title from the face of the earth, and destroy it before its time. The most sagacious friends of the Papacy saw this consequence clearly; and their efforts, favoured by a conjunction of circumstances, led to the restoration of the Pope to the Vatican. From that period the power of the Papacy rose, and received no second shock till the period of the Reformation. Would a second exile be more favourable? Suppose



Pius ix. and all his Cardinals were a second time to retreat from Rome, where would they go? There is not a town in Christendom where their residence would not be viewed with jealousy and suspicion by all the other Powers. "Do you see Jack Cade?" said the old Marquis of Newcastle, in one of the seventeenth century discussions on prerogative; "if I have him in my hands I can make him bite you; if you have him in yours, you can make him bite me." Such would be the feeling with which the Catholic Powers would regard the possession of the Pope. But that would only be for a time, while his authority was yet fresh, and the memory of his former power green. Let us suppose a generation or two to have passed away, we doubt not, such is the vitality of human error, that we should still find all the paraphernalia of the Papal power in existence. The Pope would still be creating Cardinals, and the Cardinals would still elect the Pope; but the life and power and spirit of the system would have departed. The natural effect of this spiritual breeding in and in, which are already apparent to all who have looked closely at Rome as she is, would be developed at a frightfully accelerated pace. The Pope of these days would be to Hildebrand or Leo what the Emperor of Austria now is to Justinian or Charlemagne. Europe and Christianity, with all their rich and varied life, all their free and bounding impulses, would have left this effete fabric quietly to moulder to decay, and the Pope would be regarded as little more than a venerable old gentleman, who had been elected to be the shadow of a once great name by a score or two of other old gentlemen as venerable and as servile as himself.

But let us take the other alternative, that the Pope, stripped of his temporal power, remains in his present seat, relying on his spiritual authority as Bishop and Pope of Rome, his position would then be wholly changed; he would no longer represent the old Roman grandeur. He would have a master who would stand forth to the world as the inheritor of the power and dignity that once belonged to the Cæsars. This has never yet been the case with the Pope. Through the long period of Papal power there has been no higher functionary where he resided. To the student of history there is nothing more striking than the manner in which Providence appears to remove all temporal power from Rome, that the government thus left vacant might be seized by the Bishop. And that power had in its outset a respectable origin. The Bishop was elected by the votes of the Christian people. America itself does not give freer scope to the principle of universal suffrage than Rome, and not Rome only but all the cities of Christendom gave originally to the election of their Bishop. It is fair to add, that France herself has not observed that privilege more. All Christian people had a right to vote, but by the lax rule of the Mediæval Church all the population were Christians. The consequences might have been anticipated. So it was, however, that the Bishop of Rome, on his elevation to his throne, had none to dispute with him the temporal more than the spiritual power: he united the functions of the tribune and the high priest in the Pagan city; and the surrounding nations, who, from long habit instinctively brought their causes to Rome, found none to decide them but the Christian Bishop. So his power grew up. Take away the temporal power that kept up the illusion, and how long will that illusion last? Make the Pope of Rome only the Chief Bishop in the Italian kingdom, and how long will the bishops of Paris or of Vienna or of Toledo brook his superiority? When Israel was one kingdom, no political principle forbade that the whole nation should go up to worship at Jerusalem. But when the Ten Tribes set up on their own account, Dan and Beersheba were soon found, or



A Memorial to Sir G. C. Lewis, the Secretary of State for Home Affairs, against the payment of public money to Romish Reformatory Schools under monks, was also adopted.

The Maynooth Grant, the Workhouse Question, the Opening of Nunneries to Inspection, and other subjects, were considered, and measures to be taken in reference to them were discussed and agreed to.

In June 1858 an application was made to the Court of Queen's Bench, Ireland, for the writ of *Habeas Corpus*, directed to Miss Aylward, to deliver up Mary Mathews, an infant child, to her mother, Mrs. Mathews. After numerous and protracted, but ineffectual proceedings to recover the child, or to ascertain the place of its concealment, Miss Aylward was found guilty of contempt, and is now in prison.

The case of Mary Anne Macdonell, prosecuted by the Protestant Alliance (*Monthly Letter for June 1859*), was frequently referred to by the judges, and it was greatly upon the authority of that case that the following sentence was passed :—

The Chief Justice said,—“ Margaret Aylward, the Court upon the last day you appeared here, upon a consideration of all that was offered by your answers to the interrogatories which gave you an opportunity of explaining, or excusing, if there was any excuse for the contempt with which you stood charged, in disobeying the authority of this court, by which you were ordered to produce the child, which it appeared had come to your possession, and had been since withheld. Under the circumstances which appeared before us on that occasion, the court were of opinion that you were guilty of a contempt of its jurisdiction. They have considered deliberately, after hearing what was offered this day on your behalf, of the sentence which it was their duty to pronounce for that contempt; and the sentence of the court is, that you be committed to prison for six calendar months, and pay all the costs of the proceedings. You, therefore, stand committed; and the prison to which the court directs that you shall be committed is the Richmond Bridewell, which is the prison to which those that are guilty of contempt are committed.”—*Daily Express*.

Two of the judges are Roman Catholics.

As there is no accommodation in the Richmond Bridewell for female prisoners, the place of confinement of Miss Aylward was changed to Grange-gorman Prison. In consequence of the variation in the Order, an attempt will be made to set aside the sentence. In reference to her imprisonment, the *Evening Packet* remarks :—

“ This Roman Catholic heroine lives on the fat of the land, and holds her lovers of friends in Grange-gorman Prison. Even Dr. Cullen has paid his devoirs to her martyrship, and while he condemns kidnapping in his pastorals, sympathizes with the kidnapper in her pleasant confinement. No doubt Miss Aylward and her numerous company of consoling priests laugh at the mockery of her nominal punishment, and look to the joyous passing away of the six short months of congratulations and compliments. But we ask, what has been done with the impounded documents, which the Lord Chief-Justice said were, or should be, handed over to the Attorney-General, that he on his part may enter proceedings for a combination or conspiracy to make away with the child? Are no further steps to be taken to enforce the production of the child? Are all kidnappers to escape after the manner of Miss Martyr Aylward?”

We are informed that “ the two city (Dublin) prisons are under the direction of a Board of Superintendents, chosen from the Corporation, the majority being Roman Catholics, and the Governors and nearly all the officers are also Romanists.”

A Dingle correspondent sent us the following notice of a marriage that recently took place in that neighbourhood :—“ On a Saturday last month, by the Rev. James Divine, P.P., of Annascall, James Sullivan, son of Daniel Sullivan, a farmer, of Acres, to Mary Leyne, only daughter of Thomas Leyne, farmer, of Gurteens, both of that parish.” Our readers may ask, what is there novel in this marriage that it

should be thus transferred into the editorial columns of a newspaper? Listen, then, to the startling and disgraceful fact—the bridegroom is but twenty years of age, and the bride is only eleven years old. The mother of this poor child, to her credit be it spoken, did everything in her power to prevent the unnatural marriage. She tried in vain to hide her daughter, and equally in vain tried an appeal to the better feelings of the priest, who, in spite of the mother's remonstrances, performed the marriage ceremony, for which he got the fee of £17—a very large fee considering the position of the people who paid it.—*Kerry Post*.

A correspondent of the *Tablet*, Nov. 17, 1860, states—

"There is no country in Europe where the (Roman) Catholics owe so much to the Jesuits as they do in England. It is mainly owing to their exertions and sufferings that the true faith among us was not long ago overwhelmed by heresy and schism."

"Saint Ignatius (*i.e.*, the Jesuits) has no houses left in the Pontifical States, outside of Rome, except at Tivoli and Ferentino. All the rest are suppressed, and their goods, moveable and immoveable, confiscated. Since the beginning of the war last year, fifty-three colleges, or houses, have been suppressed, and all their property confiscated; so that more than a thousand religious have been utterly deprived of everything they had. Many have been sent into foreign countries; a few, for various reasons, have remained in Italy. The aged and helpless are the objects of our most tender compassion; many of these latter were not even allowed to remain unmolested under the protection of private families, that for pity and human kindness had offered them shelter. This is the way that those who now prevail in Italy pretend to found her liberties!"

"From the time of the Italian war last year up to the present day, the Company of Jesus has lost three convents and colleges in Lombardy, six in the duchy of Modena, eleven in the Pontifical States, nineteen in the kingdom of Naples, and fifteen in Sicily. Everywhere the Company has been deprived of its estates and moveables in the strictest sense of the word."—*Daily News*.

"Reports are already current that the Jesuits in France are about to be attacked, and indeed it would be contrary to all precedent if, when evil was intended to the Church, the Jesuits were not everywhere among the first to experience the malice of the enemy."—*Tablet*, Nov. 24, 1860.

It is important that at this time, when the Jesuits are being driven out of other countries, the law of England respecting them should be known. By the 10th Geo. IV. cap. 7 (the Roman Catholic Relief Act), it is enacted—

"XXVI. And be it further enacted, that if any Roman Catholic ecclesiastic, or any member of any of the orders, communities, or societies hereinafter mentioned (*i.e.* Jesuits and members of other religious orders, communities, or societies of the church of Rome, bound by monastic or religious vows), shall, after the commencement of this Act, exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses, such ecclesiastic or other person shall, being thereof convicted by due course of law, forfeit for every such offence the sum of fifty pounds."

"XXIX. And be it further enacted, that if any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life."

"Let Government grant (Roman) Catholic claims, and they will unsheath the inquisitorial sword, and uncoil the rack and torture. Let the Government give them unqualified emancipation, and they will sap the very foundation of the British Constitution. Let our Government admit Roman Catholic Bishops into the imperial House of Parliament, and they will establish the Holy Inquisition in the British Empire."—*Rev. J. Morissy*, a Roman Catholic priest, quoted in the "*Church of Rome*," p. 125.

"The French Government has, we are told, resolved on subjecting all episcopal charges and pastorals to the stamp duty, thus making them amenable to the Bureau de la Presse at the Home Office, under the law regulating the colportage of books and preventing the hawking about of obscene and seditious pamphlets."

"We print elsewhere the French Minister's circular, forbidding the collection in

France of the Peter's Pence, for the support of the Sovereign Pontiff, by the voluntary contributions of the faithful."

"It is no matter of surprise, that all these accumulated signs have already suggested the idea that Napoleon III. intends to consummate a schism, and to declare himself Head of the Church. The Emperor is said to have sent for a Bishop ten days ago, and put the question, 'Can we form a National Church?' Sa Grandeur asked for twenty-four hours' time to deliberate, and returned the answer, 'Not at the present moment.'"—*Tablet*, Nov. 17, 1860.

"It was announced on Sunday, at all the chapels, that the Holy Father has allowed the use of dripping and lard on all days of fasting and abstinence except Good Friday."—*Tablet*, Nov. 3, 1860.

"Though chiefly occupied with the Royal movements, public attention here has for some days been much attracted by a circumstance which has occurred at the Trappist convent of Forges-lez-Chimai, in the district of Charleroi (Belgium). While the monks were engaged at vespers, the church of the establishment was discovered to be on fire; and though every effort was made to save the building, nothing remained but the bare walls and the pillars on which the roof had been supported. The adjoining abbey, by cutting off the communication, was, however, most fortunately preserved, so that the monks have not been left without shelter or a home. But the sad part of the affair is, that this destruction has been the work of an incendiary, who has been discovered to be one of these Trappists. He has already confessed his crime, and is now in prison, awaiting the judgment of the Criminal Court, before which he is to be immediately arraigned. This monk is one François Robyn, whose monastical name is Brother Hugo, who avows that he committed this sacrilegious deed for the gratification of his revenge."—*Daily Telegraph*.

JOHN MACGREGOR, *Hon. Secretary.*

CHARLES BIRD, *Secretary.*

## RELIGIOUS PERSECUTION IN SPAIN.

DEPUTATION TO LORD JOHN RUSSELL.

ON Wednesday afternoon a large and influential deputation, respecting the persecution of Protestants in Spain, waited upon Lord John Russell at the Foreign Office. Five Societies were represented—the Evangelical Alliance, the Protestant Alliance, the Scottish Reformation Society, the Evangelical Continental Society, and the Islington Protestant Institute. The deputation was headed by Lord Stratford de Redcliffe, and among those present we observed Sir Culling Eardley, Bart., Chairman of the Evangelical Alliance; Hon. William Ashley; Colonel Walker, R.A.; R. P. Collier, Esq., M.P.; Robert Baxter, Esq.; Hon. A. Kinnaird, M.P.; Rev. G. J. Collinson; Rev. Dr. King, of Glasgow; W. Leach, Esq.; Rev. A. R. C. Dallas, Rector of Winstan; Rev. Dr. Steane; H. Roberts, Esq.; Charles Bird, Esq., Secretary of the Protestant Alliance; Rev. W. Cardall and Rev. J. Davis, Secretaries of the Evangelical Alliance; Rev. M. Thomas, Secretary of the Colonial Church and School Society; Rev. Hermann Schmettau, Foreign Secretary of the Evangelical Alliance; Rev. Dr. Begg; and G. R. Badenoch, Esq., Secretary of the Scottish Reformation Society; Rev. G. Smith, Secretary of the Congregational Union; John Finch, Esq.; G. H. Whalley, Esq., M.P.; Rev. Dr. Blackwood; Rev. J. B. Owen, Dr. Tregelias, Rev. B. W. Newton, Colonel Dawes, J. Carter Wood, Esq., Rev. H. F. Ralph, Hon. Mr. Toilemache, Rev. H. Hinton, Captain Hon. F. Maude, R.N., Dr. G. H. Davis, Major Giberne, Mr. O'Malley, Q.C., Peter Cator, Esq., Rev. Dr. Mc'Crice, John Bockett, Esq., Rev. R. Birch, James Farish, Esq., Major Straith, Rev. A. Price, Rev. Josiah Pratt, Rev. W. Ackworth, Rector of Plumstead; A. Steedman, Esq., W. R. Ellis, Esq., Rev. Dr. Gillies, Professor Hoppus, Rev. W. Niven, Alexander Beattie, Esq., W. J. Maxwell, Esq., C. E. Corley, Esq., Manchester; A. N. Shaw, Esq., J. P. Murray, Esq. of Philiphaugh, Professor Donaldson, Dr. Crawford, Rev. W. L. Thornton, Rev. Dr. Rule, Rev. H. H. Beamish, J. Ballance, Esq., Dr. Cross, Rev. W. Arthur, S. Hanson, Esq., Rev. A. F. Carey, Rev. H. Hunter, Rev. Joshua Russell, Rev. J. Rogers, Rev. J. Beazley, E. W. Garland, Esq., James Lord, Esq., J. P. Rinch, Esq., K.L.S., late of Her Majesty's Embassy in Persia; H. Stokes, Esq., J. H. Tucker, Esq., &c., &c.

Letters regretting unavoidable absence, and expressing concurrence with the objects of the deputation, were received from Sir B. Bridges, M.P., the Dean of Carlisle, the Dean of Canterbury, Mr. Samuel Gurney, M.P., Mr. E. Baines, M.P., the Rev. Charles Kemble, Rector of Bath, Hon. and Rev. Baptist Noel, and a number of Members of Parliament besides those mentioned.

Lord Stratford de Redcliffe, in introducing the deputation, said,—There appeared to be a movement in Spain which, he believed, promised well for the introduction of more liberal principles with respect to freedom of religious opinion than had hitherto been shown, and anything his Lordship might feel it consistent with his duty to do to repress the persecuting spirit which had in consequence been called into existence, and which sought to injure those who had felt bound to obey the dictates of their conscience, he was certain he would do. It would not be for the members of the deputation to say how far Her Majesty's Government should interfere, particularly as they had the fullest confidence that whatever step the Government thought it right to take would be taken without delay in the fulfilment of a national duty.

Sir Culling E. Eardley having expressed his regret that the Earl of Shaftesbury had been detained at Torquay by the illness of his daughter, said that he (Sir Culling) represented the Evangelical Alliance, the object and principles of which he proceeded to indicate.

The Hon. Arthur Kinnaird, M.P., begged simply to present the memorial of the general committee of the Protestant Alliance, urging the exercise of his Lordship's influence for the liberation of the prisoners and to stay the persecution.

Similar memorials were presented from the Evangelical Alliance by Colonel Walker, R.A.; from the Scottish Reformation Society, by the Rev. Dr. Begg; and from the Islington Protestant Institute, by Major Giberne. These various documents embodied a narrative of the cases of MM. Matamoros and Alhama. The following extract from the Memorial of the Protestant Alliance embodies the main points. It sets forth:—

“That as many as twelve persons were, on account of their religious opinions, recently imprisoned at one time; that six others had fled to Gibraltar for protection, and that their families were, in consequence, plunged into the greatest distress. That your memorialists are informed that, although many of the prisoners have been liberated, there are two, named Manuel Matamoros and José Alhama, who still suffer a cruel imprisonment for the crime of being Protestants. That Manuel Matamoros is a man of excellent character, formerly a soldier, but purchased his discharge, and has since, as well as previously, been engaged in diffusing the Gospel among his countrymen. That on the 9th of October last, he was arrested on a charge laid against him in Grenada, and consigned to the prison in Barcelona, and that, after being confined there several weeks, he was a few days ago summoned by the Council of Grenada to appear there, and that it is expected he will be forced to travel about 700 miles on foot, bound with a gang of criminals, and be associated with murderers and other felons, and will be confined in most loathsome prisons, in the various places that he will pass through on his way to Grenada; that he is very delicate in health, and consequently such a journey will prove highly dangerous to his life. That the other prisoner, José Alhama, is a hatter in Grenada. Your memorialists are informed that he is a man much respected, very active in doing good, whose sole offence is being a Christian and quitting the Church of Rome; that José Alhama is now a prisoner in Grenada on account of his religion. That in consequence of the imprisonment of these two persons, Matamoros and Alhama, their families are reduced to great misery and want, and are plunged into great distress. Your memorialists are informed that it is greatly feared the persecution will extend to other cities, and many Christians in Malaga and other places are at this time in great terror, and many have already fled from their homes to escape the vengeance of the priests.”

Dr. Tregelles, of Plymouth, said he had spent a great portion of the last summer in Spain, and had had much personal intercourse with Matamoros and Alhama, and could bear warm testimony to their Christian character. He had received a letter, dated so recently as Nov. 28, stating that M. Matamoros was still at Barcelona, and that there was a struggle between three tribunals as to who should try him—namely, the tribunals of Barcelona, Malaga, and Grenada. He was in a most delicate state of health, and was hardly able to bear up against his confinement. There was no complicity whatever in political transactions—a rare thing among Spaniards. It was simply on conscientious grounds that they were persecuted, although Alhama certainly had a brother who had been banished in consequence of being mixed up with political matters. They looked to England, not for interference, but for the exercise of moral influence. The Spanish press abused these people

shamefully, and they would look to the government and the press of England to use influence in another direction. He believed that there had been more cases of imprisonment lately. One of the persons persecuted had written to say that his step-father had been sent for by the government, but he did not know why. So little information could be got in Spanish cities as to what was going on, that it was difficult to get any reliable information. The law of Spain was this, that the punishment for apostasy, or worshipping contrary to the principles of the Church of Rome, should be eight years' imprisonment with hard labour.

Mr. Bird, Secretary of the Protestant Alliance, read the following extracts from *Vattel* (bk. i., ch. 12, § 128, and bk. ii., ch. 4, § 62) in reference to interference in such cases:—

“The obligation of sincerely endeavouring to know God, of serving Him, and adoring him from the bottom of the heart, being imposed on man by his very nature, it is impossible for him by his engagements with society to discharge this duty, or to deprive himself of the liberty necessary to fulfil it. It must then be concluded that liberty of conscience is a natural and inviolable right. It is a disgrace to human nature that a truth of this nature should want to be proved.”—*Vattel's Law of Nations*, p. 52. London, 1793.

“When a religion is persecuted in one country, the foreign nations who profess it may intercede for their brethren; but this is all they can lawfully do, unless the persecution be carried to an intolerable excess; then indeed it becomes a case of manifest tyranny, in which all nations are permitted to succour an unhappy people. A regard to their own safety may also authorize them to undertake the defence of the persecuted.”—*Vattel's Law of Nations*, p. 147.

Lord J. Russell, after listening with much attention to these various statements, replied—I suppose it will be quite unnecessary for me to say anything on the general subject of religious liberty, or to state my opinion that religious persecution is equally hateful, whatever may be the government, or the religion of the government, that enforces it; whether it be a Protestant or a Roman Catholic government, persecution is equally hateful. This certainly is a general principle upon which I can have no doubt. When one comes to apply these principles, I must beg you to give me that indulgence which Sir Culling Eardley was good enough to allow, because these are matters which require a great deal of discretion in the mode of handling. If a government has not the entire support of its people in executing the laws, which are very often laws of a very ancient date, there is a great chance that the representations of a foreign government may be advantageous. There may be other cases in which the people themselves, and the press, are so bigoted and so fanatical, that they view with satisfaction the punishment of those who assert their own religious liberty and right of conscience, and would be induced rather to aggravate such punishment than to diminish it in consequence of such representations. This is what I say generally, merely for the purpose of reserving to myself to act in that way which may seem most discreet on this subject. I may quote an illustrious example as a guide to some discretion, for whoever will examine and go through the history of the interference which was prompted by Cromwell, and executed by Milton under his orders—and two better names one could hardly meet—would find that in the cases of the persecution of the Waldenses they did not proceed with any sort of violence or might, but by influence, and by means of that influence obtained, not a reparation, but a cessation of the persecution. Upon this subject I certainly have no reason to think that the Spanish people have changed the opinions which they have long held on the necessity of keeping their faith one, and undisturbed by any sort of difference of opinion. If I should find that good could be done by such means as you have mentioned, or in any other way which may tend to promote religious liberty, you may depend upon it my feeling will be to act in the way indicated. I am very glad to see that so much feeling has been exhibited in this country on the subject. In the end the knowledge of this feeling, and of the opinions which are entertained in such a great and such an enlightened country as England, may possibly have more weight than any direct interference on the part of the government of England towards the government of Spain. Far from discouraging discussion on this matter among the public, I should be desirous to promote it, because I think changes are still required in many parts of the world in reference to the great subject of religious liberty. It seems to me as clear as daylight, that these views must be diffused more by associations and by the active exertions of individuals, than by any international relations which the government can suggest.

## THE REFORMATION.

## WHAT IT DID FOR SCOTLAND.

THREE hundred years have gone by since Scotland was a Popish country: A poor, wretched country it was in those days. Great part of the people were slaves, bought and sold like cattle, with the fields which they tilled. The land was full of violence. Bands of fierce robbers defied the law. Murder was common; and no wonder, for the murderer had only to lift with his red hand the latch of the nearest church, enter, and be safe. Such was the power of superstition!

The people were steeped in ignorance. Scarce one could read a word, or write his own name. A whole parish would have been filled with dread if, for a single day or night, the church bells had failed to ring to drive away evil spirits. The priests would give the people some trash to kiss, calling it a bit of Christ's cross, or a thorn of his crown, or, perhaps, a piece of the Virgin Mary's veil, or of the sail of Peter's boat. The poor abused people paid for leave to kiss the relic—to draw virtue from it for the healing of their souls.

In all their troubles they cried to the saints. If fever raged, they prayed to St. Roche. When lightnings darted out of the thunder-cloud they prayed to St. Barbara. The farmer prayed to St. Anthony to take care of his cattle and swine. The soldier prayed to St. Sebastian to make the English arrows miss him in battle. People took long journeys to beg favours of particular saints. Insane persons were brought from all parts to be tied to St. Mungo's cross at Glasgow. When the poor madman, bound to the cross, had yelled and struggled a while, his friends took him down, expecting that he would now return to his right mind. Persons dying of consumption dragged themselves to the East Nook of Fife, to get health by kissing the "old cross of Crail."

The land swarmed with priests and monks, a debauched and vicious crew. There goes one, a stout, tall fellow, wrapped from head to heel in a long, flowing black gown, with sleeves as wide as a sack's mouth. His cowl, thrown back, shows his head all shaven, except a ring of hair above the ears. There goes another, with gown of grey, vast tippet, knotted rope round his middle, and wooden soles strapped to his bare and dirty feet. And there goes one of a third order, yellow-gowned, white-mantled, broad hatted. But to tell all the varieties of the monkish tribe would need a summer day. Their abodes were vast buildings like palaces, where they dwelt, fifty, a hundred, two or three hundred together, living in idleness on the fat of the land. Look at that stately person who rides along on his pacing mule, the silver bells at his bridle softly tinkling as he goes. People drop on their knees on the dirty street, and remain kneeling till he is past. It is the proud lord of one of these monk-palaces, with its broad lands, tributes, dues, and offerings.

Let us visit you cottage on the moor. It is the home of one who laboured a little patch of land for his family's bread. But some fatal disease has struck him down, and you see at a glance that he lies on the bed from which he will never rise. The sun is setting behind the hills, and time is setting with him. The death damp already gathers on his brow. A priest enters. He mutters some words in an unknown tongue, brings out a little box, and takes from it a morsel of bread, which he places in the mouth of the dying



man, and then leaves him to go his dark road into eternity. Poor, ignorant, fearfully deceived soul, taught to worship a wafer and eat his god!

On the morrow the priest returns. The sufferer of yesterday is done with all his earthly toils. The children that play beside the cottage door are orphans now, and the widow presses her infant to her bosom as she weeps beside her dead husband. What brings the priest back to-day? The greedy priest has come to look after his dues. He must have his "corpse present." The best cow that belonged to the dead man now belongs to the priest, together with the covering of his bed, or the uppermost of his body-clothes. The widow brings out the coat which was wont to wrap her husband's manly form, and weeps anew as she hands it to the priest. The cow is driven away, the wondering orphans looking on. This was what the priests, in their filthy greed, used to do whenever a man died.

If we think of these things we may have some idea what Scotland was, and what look it bore when it was a Popish country.

More than a hundred years before the Reformation, there came to the north an Englishman who had fled for his life from the priests in his own country. This Englishman, John Resby by name, went about teaching the Scottish people the truth as it is in Jesus. Many heard and some believed. But the priests seized this good soldier of Jesus, and burned him alive at Perth, the first of our martyrs. Far away in the city of Prague, in Bohemia, the people of God heard what had been done to the preacher of the cross in dark, fierce Scotland. They found a man who was willing to come here and risk his life to tell perishing souls of a Saviour. The name of this noble, generous man was Paul Cregar. He was a doctor of medicine, and while he healed the diseases of the body, he told his patients of Him who alone can heal the soul. The good which this blessed stranger did among our benighted fathers the last day will reveal. But the priests got hold of him also. They kindled his death fire at St. Andrews, and there they burned him to ashes. They forced a ball of brass into his mouth, lest he should speak to the people who gathered to see him die; and thus, among cruel strangers, far from his fatherland, he endured his great dumb agony. Such was Scotland's welcome to the messenger of peace.

From the time of John Resby, there never ceased to be a little hidden flock of Christ in Scotland. They met in great secrecy, to encourage one another in the faith and hope of the gospel. The fear of discovery forced them to use many strange concealments. For example, one Murdoch Nesbit, an Ayrshire man, had a written copy of the New Testament. He dug a vault below his house, and there, by the light of a burning splinter of bog-fir, he was wont to read his precious book, a few trusty friends who were in the secret creeping into the murky den to hear.

As printing came into use, copies of the English Bible were secretly brought into the country, and eagerly read by hundreds of little clubs like that which met in John Nesbit's hole. In this way the Word of God grew mightily and prevailed. The priests raged against it with all cruelty and blood. One most meek and gentle preacher of the truth, Patrick Hamilton, was the king's own kinsman born. Not the less for that was he burned at the stake. The fierce priests burned the bones of God's people to lime. But they could not stop, they only hastened God's work by that. The smoke of the burning martyrs infected all on whom it blew. When one blessed voice was silenced amid the roaring flames, God sent another messenger to declare his truth. The ashes of Patrick Hamilton might be trampled by the feet of

his murderers; but Wishart came and spoke as one who sees heaven open. Wishart, too, was burned. Fire, fire was the argument of the priests. But Knox was ready to lift up his mighty voice. He preached, and the hearts of his countrymen were moved as the trees of the wood are moved by the wind.

Slowly and long had God been preparing his own way. At last the power which had wrought in secret burst out like a flood. Scotland rose up to cast away its fetters, and put an end for ever to the tyranny of Rome. The REFORMATION had come—the hour of the good-will of Him who dwelt in the bush. The Popish Church was stripped of its enormous wealth, heaped up by ages of imposture and merchandise of the souls of men. The swarms of lazy, vicious monks, who ate up the nation's wealth, were scattered. The Word of God was made free. Over all the land the gospel was preached, and thousands of thirsty souls drank the water of life. As fast as ever it could be got done, ministers were planted in all parishes, schools opened, and schoolmasters set to teach. This was the work of John Knox and the Reformers. It is three hundred years to-day since they first met in General Assembly to consult about the doing of it.

What, under God, made Scotland what Scotland is? What was it that came upon our country like spring after winter, like life from the dead? The Reformation. Then it was that morning rose on the hills and glens of Scotland, and chased away the ancient night of ignorance and superstition. Without the Reformation ours would have been just such a poor, half-savage country as Spain is, or as the Popish parts of Ireland are to this day. Of all the precious blessings which our land enjoys, where is there one that had not its source in the Reformation? Our freedom? It was born at the Reformation, and its cradle was rocked in the storm that swept Popish tyranny away. Education? It is the rich inheritance which the Reformers bequeathed. Civilisation? It came on the wheels of light which the Reformation lent it. The Word of God? The Reformation brought it, and laid it at every cottage door. All the best blessings of the life that now is, as well as the blessings of the life to come, entered Scotland by the same door, and became ours by the same glorious event—the REFORMATION.

This day, the 20th of December 1860, the three hundredth anniversary of the first meeting of the General Assembly after our country was freed from spiritual bondage, is a memorable day for Scotland. Let us hope that, while in all the churches throughout the kingdom ministers tell the story of our great deliverance and give thanks to the Most High for His mercy to our land, the people will resolve, in His strength, to hand down to latest generations the blessings so dearly won.—*Tract for the late 20th of December. Published by Nelson and Sons.*

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#### DR. CUMMING AND THE FUTURE DESTINY OF ENGLAND.

POPULARITY is a dangerous snare. It often, unconsciously to the individual who is the subject of its delusion, biases a man's judgment, disposing him to speak not what is true, but what is pleasing to the multitude. We fear that it was such an influence which prompted Dr. Cumming, in a lecture which he lately delivered at Manchester, to express himself in the following terms with reference to the future destiny of England:—

“He believed the boom of Old England's guns, the signal of punishment to the oppressor and of deliverance to the oppressed, would be heard to the last hour of the world's history. He believed that England's white sails would be unfurled in every

wind, and her anchor would be dropped in every strand. He believed that England's power, greatness, and influence would be felt throughout Europe and the world to the very last, and that the sun of their national greatness—notwithstanding all their sins, and they were many, and their derelictions from duty, and they were many—would not set until lost in the splendours of the millennial day."

No doubt this was very flattering to Dr. Cumming's hearers, but, we ask, is it true? When this popular lecturer made his sweeping assertion concerning the righteous origin of our wars, did he forget that it was our nefarious attempt to force the accursed opium traffic on China, which causes "the boom of Old England's guns" to be heard at this time in that part of the world? And when he so confidently promised her exemption from judgment, did he forget that the English Government, with the consent of the English nation, support from the public treasury a system of superstition which they themselves have sworn to be idolatry? And did he forget that in timid subserviency to the priests of that idolatry, they have permitted God's most holy Word to be ejected from the great majority of national schools in this country as a noxious thing? And did he forget that the power acquired in India by very questionable means is employed to hinder, rather than help the missionary work among the heathen inhabitants of that benighted land? With such facts before him, we ask, on what principle could Dr. Cumming utter such flattering vaticinations? Is it not true of nations as well as individuals, "that those that honour God he will honour, and those that despise him shall be lightly esteemed?" Are we not expressly told that "the kings and judges of the earth" who refuse in their legislative acts to render affectionate homage to Christ "shall perish from the way?" Must not those who partake of Babylon's sins receive of Babylon's plagues? To hold out a prospect of continuous prosperity and blessing to a nation laden, as England is, with iniquity, without even an exhortation to repentance, as a condition of immunity from the judgments which are soon to fall on apostate Christendom, appears to us to place a public teacher in the class of those false prophets who "spoke smooth things and prophesied deceits." Let all who, like Dr. Cumming, stand high in popular estimation, ponder well the apostle's words,—“Do I now persuade men or God? or do I seek to please men? for if I pleased men I should not be the servant of Christ.”

We insert, as a suitable supplement to the above remarks, the following extract from a review of Mr. Chamberlain's book on Isaiah xviii., which appeared in a recent number of the *Educational Times*. The quotation refers to a part of that very able work which, in our judgment, deserves the same censure as Dr. Cumming's lecture:—

“We love our country, but because we love it we will tell it the truth. It needs reform; and radical reform, too. Neither in its schools, nor in its universities, nor in its churches, nor in its legis'ature, are God and truth supreme. The truth is, we, *Protestant Christendom*, court judgments, need repentance, and yet love to hear the voice crying, “Go up and prosper,” when we may be on the brink of defeat. We judge the Bible by ourselves, and not ourselves by the Bible. And we are concerned to say that it is just this reversal of the correct process that vitiates the book, in many respects so able, which now lies before us.”—*Achill Missionary Herald*.

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#### JOHN NEWTON AND DANIEL WILSON.

THE excellent memoir of Daniel Wilson, late Bishop of Calcutta, introduces us to intimate companionship with John Newton, Richard Cecil, Rowland Hill, and many other eminent servants of God in the last century. It is pleasant and instructive to follow them from the pulpit into the retirement of

the fireside, and mark how their public labours were enforced by consistent and godly lives. Mr. Newton was so much interrupted by calls that he found it expedient to invite friends and religious inquirers to breakfast with him, and the morning meal often gave occasion for quickening and instructive spiritual counsel. Mr. Wilson gives an account of several of these interviews enjoyed with the old patriarch, when he was first inquiring the way of salvation. Our readers may be interested in one of these narratives; as a specimen of Mr. Newton's familiar and impressive manner.

"I this morning breakfasted with Mr. Newton. I hope the conversation I had with him will not soon be effaced from my mind. He inculcated that salutary lesson you mentioned in your letter, of 'waiting patiently upon the Lord.' He told me God could, no doubt, if he pleased, produce a full-grown oak in an instant, on the most barren spot; but that such was not the ordinary workings of His providence. The acorn was first sown in the ground, and there was a secret operation going on for some time; and even when the spot appeared above ground, if you were to be continually watching it, you would not perceive its growth. And so, he said, it was in spiritual things.

"When a building is to be erected for eternity, the foundation must be laid deep. If I were going to build a horse-shed, I could put together a few poles, and finish it presently. But if I were to raise a pile like St. Paul's, I should lay a strong foundation, and an immense deal of labour must be spent underground, before the walls would begin to peep above the surface.

"Now," he continued, "you want to know whether you are in the right road; that is putting the cart before the horse; that is wanting to gather the fruit before you sow the seed. You want to experience the effects of belief before you do believe.

"You can believe a man if he promises you anything, but you cannot believe Christ when he says, 'Him that cometh unto me, I will in no wise cast out.' If you are cast out, it must be in some wise, but Christ says 'in no wise.' If he had said, I will receive all who come except one hundred, then you might certainly think that you were of that hundred; but the 'in no wise' excludes all such arguing. There are few awakened sinners who doubt Christ's ability to save, but the fear seems to run on to His willingness, which, of the two, is certainly the most dishonouring to our blessed Saviour. To illustrate my meaning:—Suppose you had promised to pay one hundred pounds for me, and had given me the promise in writing. Now, if you should refuse to pay when I sent for it, which do you think would involve the greatest impeachment to your character, to say that you were perfectly willing to fulfil your engagement, but really had not the power; or to say that no doubt could be entertained of your ability, but you were unwilling to be bound by your promise?

"Unbelief is a great sin. If the devil were to tempt you to open, notorious crime, you would be startled at it; but when he tempts you to disbelieve the promises of God, you hug it as your infirmity, whereas you should consider it as a great sin, and must pray against it.

"When Evangelist, in the Pilgrim's Progress, asked Christian if he saw a wicket-gate at the end of the path, he said No. Could he then see a shining light? He thought he could. The light was the Bible, and it led him to the wicket-gate. But when he had passed that gate, he still retained the burden. It was not till he looked to the Cross that the burden fell from his back and was felt no more. Now," said Mr. Newton, "the gate through which you have to pass is a strait gate; you can but just squeeze in yourself. There is no room for self-righteousness; that must be left behind."

## THE APPROACHING PARLIAMENT—POPISH TACTICS.

*(From our Parliamentary Correspondent.)*

January 1861.

THE session of Parliament which is fixed to open in the early portion of this month, may be expected to have more than the usual amount of Popish motions and Popish intrigues. It might at first sight appear as if they were improbable. Ordinary powers, when the seat of their dominion is threatened, and the very foundations of their rule are undermined, usually contract the sphere of their operations, and, abstaining from foreign intrigues, concentrate their attention on the means of self-preservation. When Austria is menaced with civil war, and Russia is in the throes of a social revolution arising from the emancipation of the serfs, neither of these once formidable despots have either leisure or inclination for thrusting their interference on the affairs of other countries. But the Papacy is not an ordinary power, and is not bound by ordinary rules. While the Italian heretic and rebel is thundering at his gates, the secret conspiracy against the liberties and progress of mankind that is rooted there, is as busily employed, as ever in weaving their tissue of plots and intrigues for the disturbance of all those countries where their power is not fully recognised. It may seem very courageous, and augur a lofty and unshaken hope in Romish destinies, to be so employed. But, in truth, there is nothing else to be done. In all the means of material opposition Rome is powerless. She can neither fight nor flee; her normal state is intrigue; and as her agents are spread through all countries, their services are made available in the only way they can be of use—in distracting the attention of her enemies, and even of her doubtful friends, that so men's minds may be occupied with their own affairs, so that Rome, if not respected, may at least be feared. Thus, in the late Papal allocution, even the faithful Austria is tacitly reproached through the sides of Baden for her presumed desire to break up the conditions of the Concordat; and when the Pope condescends to whine and moan in public, as he has lately taken to do, we may be sure there is not a priest or friar through the whole of his ghostly army, that will not make the quarrel his own, and inculcate on the ignorant and superstitious masses that their Government is leading its subjects to perdition.

When other countries are so treated, we, of course, cannot complain of the measure that is meted out to us. There is a large *corps d'armée* of the spiritual agents of Rome in this country; a division unnecessarily or even ludicrously large for the numbers of the devotees whom it is their proposed object to edify, but admirably adapted for that which is in reality their design, to make aggressions and conquests in the domain of the heretic. It would never do to allow this imposing array to remain inactive; and, therefore, though dangers threaten at home, they must not the less be employed abroad, where their activity can do no harm, and may do some good to the supreme and central power. Nor are we left in any secret as to the mode in which their activity is to be expended during the coming session. At least, three measures have been announced for agitation; two of them directly. The third indirectly, but yet most vitally connected with Popish supremacy. These measures are:—1. The education of Roman Catholic children in workhouses; next, the National Education of Ireland; and third, the Repeal of the Union, to be improved as occasion may serve, into the annexation of Ireland to the

French empire. Other agitations may arise, and other objects may be aimed at, as the circumstances of the ensuing year may determine; but these appear to have been determined on, the plan of action settled beforehand, and something like systematic organization for their attainment aimed at. A few words on each of these may therefore not be inappropriate.

The question of the education of Roman Catholic children in the workhouses of England and Scotland, has for some time past been a subject of complaint on the part of the priests, but it did not assume the importance it now occupies till about Christmas last. Dr. Wiseman issued his pastoral to the members of his communion, requiring from them alms for certain Romish schools. One would have thought that at a season which many in the Christian world, and not least his own Church, have agreed to recognise as a period of mutual peace and good will, the Doctor would have shown taste and temper enough to abstain from attacks on other people. Instead of that, it became plain that the solicitation of alms was made a mere pretext for the attack that was thus levelled at his antagonists. Now, the Doctor is too polished a man, and one of too much tact and knowledge of the ways of the world, to have thus scandalized Christendom without an object. What that object was he made pretty evident in the course of his pastoral, where, after descanting on the persecutions to which, according to him, Romish children are exposed, he winds up with the expression of a hope that a month will not be allowed to pass without an effort being made to remedy this state of things by an act of the Legislature. Here, then, we have the course of agitation pretty plainly laid down; and it only remains to see what justice there may be in his complaint—not that the most thorough demonstration of the hopelessness of their claim will cause the Doctor and his subordinates to desist from making it—sensible men must long ago have given up all expectation of this kind—but that Protestants may judge whether there is foundation enough in the complaint to require us to make any concession. It does happen, no doubt, that a large proportion of our pauper population profess the Roman Catholic religion. The Irish element that has overspread England and Scotland of late years has been almost universally of the lowest class, and their presence has sensibly tended to weaken the condition of our indigenous poor. It follows, that in all our workhouses there is a large proportion of Irish, and almost without exception these are of the Roman Catholic religion. The rule in dealing with such persons seems to be all that the greatest sticklers for liberty on matters of religion can require. Those that are able to go out of the workhouse are allowed to attend their own place of worship; for those who, from various reasons, are not able to leave the house, the Romish priest is allowed access, on condition that he conform to the rules and regulations of the house, and that he confine his ministrations to those who send for him. It is not very long since, indeed, that a demand was made for more. The Romish priests demanded that they should have free access to the workhouses, unrestrained by the ordinary rules of the house; and further, that they should have a salary out of the rates for their services. This demand, it is melancholy to add, was assented to by the Government, and was only departed from by the firmness of the Poor-Law Guardians. Now the approach is to be made from a different side. It is for the orphan children in the workhouse that anxiety is now felt. It is a horrible persecution—to which we suppose the kidnapping of the young Mortara is not to be compared—that these Romish pauper children should be educated in the same

school, and by the same masters, with their Protestant brethren in misfortune. This is the grievance of which Doctor Wiseman complains; it is this that wrings his heart, and constrains him to lift up his testimony. The tender care of the Romish mother for the spiritual welfare of her young charge is aroused, and nothing will satisfy it but the appointment of a Romish teacher, specially appointed to take charge of the faith, morals, and education of the one or half dozen of little Popish orphans that may be found in every union workhouse, with a handsome salary out of the parish rates. In most cases, it is true, his employment as a teacher will be of the lightest, but this need not be a grievance; he can amuse his leisure with confirming of the faith of the adults, and if he so far overstep his commission as to undermine the faith of the adult heretics, has not Rome a liking for all works of supererogation, and she would rather encourage the attempt than otherwise. Nay, that he may do the work the more efficiently, it were good that the schoolmaster should be a priest, or better still, a monk, though that fact need not be too ostentatiously put forward. Here, then, is one grant which it would be well for Rome to obtain; and which, as Dr. Wiseman intimates, he has set his heart on obtaining. Protestants will not be slow to take the warning.

So much for the plan of the English campaign. The second point more particularly regards the national system of Ireland. It is not, any more than the assault on the English workhouses, altogether new; for the audacious demand, that the money of the State shall be put unreservedly into the hands of the Romish ecclesiastics, without any control over their mode of spending it, has been made before; but it is plain, from the orations of John of Tuam, that it is to be renewed with more clamour than before. Now it may not be an easy thing for a good Protestant to defend everything connected with the national system. It is a system of compromises, of expediences, of make-shifts; giving a little too much here, and too little there,—impossible to be defended on any principle of logic or consistency. No wonder that many good Protestants condemn it, and refuse to participate in its grants. But however the opinion of the best men, both in Britain and Ireland, may be divided on this question, we are sure there can be no difference at all in the resolution, that the education of the masses in Ireland shall not be handed over to the Romish hierarchy there. This is not a question on which Protestant and Romanist alone are divided; the intelligent Romish laity would deprecate it as much as the Protestants. Such a demand is not conceded in any Romish country where there is a spark of freedom. Austria was insane enough to give that power in the late Concordat, and the result has been a general discontent and disaffection that threatens to shake down the whole fabric of that once powerful monarchy. The demand is indeed so audacious in its insolence, that it is difficult to believe Dr. M'Hale and his friends have not some deeper design to serve, to obtain which they put forward the education cry as a feint. But, after all, it is just as likely that the demand is made in earnest by priests who, wrapped up in the conceit and assumption they ascribe to their office, are blind to all the wonderful events passing on around them.

And then we are threatened with another agitation for the Repeal of the Union, which is to be carried on, in its first stages at least, by Parliamentary discussion. It might be supposed that the Romish clergy had nothing to do with the attempted revival of this defunct agitation, which so far is chiefly in lay hands. But there is little doubt the priesthood are at the bottom of it.

The member for Tipperary, who assumes to himself the style of The O'Donoghue, is at the head of it; and it is notorious that he is the nominee and tool of the priests, as much so as Sir George Bowyer. He is selected to bring forward all their questions, and to support them with as much arrogance and bluster as it is his nature to infuse into them. We cannot doubt, therefore, that in this, as well as in other matters, he is, though more secretly, the tool of Rome. And let it be observed, that this agitation has assumed a new shape from what it took in the hands of O'Connell—that able and unscrupulous demagogue always professed allegiance to the Sovereign. The O'Donoghue headed the deputation to present the Irish sword to M'Mahon, the descendant of the Irish kings; and since then it has been ostentatiously proclaimed, that if Ireland is not strong enough to set up as a republic on her own account, the next best thing to do is to annex herself to France. On this point, however, we may doubt whether the priests mean all they instruct their puppets to say. They know, though their miserable tools do not, how much liberty they would secure for themselves and their church by annexation to France, and they at least are not likely to exchange Crowns. But it is politic, no doubt, to distract the councils of this country, and terrify our statesmen, if possible, from throwing their weight wholly into the cause of the constitutionalists in Italy. They hope, no doubt, by making attacks on so many points, to give the British Parliament and its Protestant members occupation at home, and so arrest some of the blows that might otherwise fall heavy on their head at Rome. There is no real danger of any of their demands being granted, only it behoves Protestants to be on the watch against their subtle and stealthy approaches.

#### ADDRESS OF THE PROTESTANT ALLIANCE.

The following important and admirable address has just been issued by the Protestant Alliance:—

The great aim of the Roman Catholic priesthood in the present day is, according to the testimony of one of their most distinguished members, “to subjugate and subdue, to conquer and rule, an imperial race;” “to bend or break a will which nations and kingdoms have found invincible and inflexible.” England is the chosen field on which “to fight the battle of the Church.” If Protestantism be “conquered in England, it would be conquered throughout the world.” Such being the deliberate aim of the Romanists, the committee of the Protestant Alliance urgently appeal to every earnest Protestant to assist them in maintaining and defending the scriptural doctrines of the Reformation, and the principles of religious liberty, against the encroachments of Rome. Whatever differences of opinion may prevail, it is right that a full statement of the case be laid before the public.

The concessions granted by the Roman Catholic Relief Act in 1829, so far from satisfying the Romanists, have only stimulated them to greater demands, and successive governments have made unwise and unnecessary concessions.

The danger will become the more apparent upon serious consideration of the following statistical facts compiled from authentic sources:—

	1829.	1859.	1860.	Increase since 1829.
Priests in England and Scotland	447	1230	1342	895
Chapels, &c., „ „	449	950	993	544
Monasteries „ „	...	37	47	47
Convents „ „	...	123	155	155
Colleges „ „	...	12	12	12

In 1847 the Government recognised Romish priests as chaplains in the army. Since that time there has been a progressive increase both in their numbers and pay. The following statement is taken from official documents:—



	1853.	1858.	Increase.
Romish Priests as Chaplains . . . . .	85	145	60
Payments to Romish Military Chaplains	£2702	£7229	£4527

But besides this enormous increase in the number of Romish chaplains in the army, the Queen, by her Royal Warrant, dated November 5th, 1858, conferred on them the rank of commissioned officers, equally with Episcopalian and Presbyterian chaplains; and by another Royal Warrant, dated November 16th, 1859, the chaplains are divided into four classes, the lowest of which is equal in rank to a captain, and they all wear uniforms. These appointments assume additional importance, when it is known that many of the priests are not only foreigners from Italy, Belgium, France, and Germany, who have no sympathy with our country from birth, language, or religion, but who yield allegiance to a foreign potentate.

The Jesuits are also endeavouring to get hold of the young both in England and in our colonies, and therefore education is their "great battle-horse," and the grants for that purpose from the public treasury have become alarming in their amount. The last Report of the Committee of Council on Education for 1859-60 exhibits the following:—

Grants to Roman Catholic Schools in England, . . . . .	£33,034
Grants for building, &c., Roman Catholic Schools in England from 1839 to 1858, . . . . .	£21,462
Number of Romish Schools in England, . . . . .	414
Teachers—Male, 372; Female, 743 . . . . .	1,115
Scholars—Boys, 19,338; Girls, 26,522 . . . . .	45,860

In the colony of Victoria, Australia, a like course has been pursued, where in 1848 there were only five Romish schools, there are now 116 schools and nearly 6,000 scholars, and the grant of public money in 1858 amounted to upwards of £14,000. In Ireland, in 1859, nearly 480,000 Roman Catholic children attended the National Schools, the cost of which to the country was last year about £205,000. Yet, from the prison returns for Ireland it appears that 86 per cent. of the criminals are Roman Catholics, although they do not comprise more than two-thirds of the whole population.

The extension of institutions under the name of Reformatory Schools, is another object eagerly pushed by the Jesuits. The grant to these Romish Schools from the public treasury amounted in 1859 to the sum of £10,707, yet in one of them, to which upwards of £5337 was paid, the Government Inspector reports, that "*the misconduct and inefficiency of the 'Brothers,' i.e., the Officers charged more immediately with the moral and industrial training of the boys,*" caused great anxiety. Thus was public money paid to an establishment officially reported to be in a bad state, and not only so, but to men who by law are prohibited from coming into the kingdom, and who by residing here shall be deemed guilty of a misdemeanour, and on conviction are liable to be banished for the term of their natural life (see 10 Geo. iv., c. 7, sec. 29). The Committee have called the attention of the Government to these facts, and to the great wrong of paying public money to persons living here in violation of the law of the land.

Besides these large sums paid by a Protestant country in support of a system hostile to our religion and to our civil liberty, the sum of £26,000 is by the Act of 1845 paid annually to the College of Maynooth, to train priests; eight Romish Reformatories in Ireland are maintained entirely at the cost of this country; about £10,000 a year is to be paid to Romish chaplains to prisons and workhouses in Ireland; in most of our colonies, as Gibraltar, Mauritius, Malta, Australia, and India, large annual payments are made by the Government for Romish objects; so that the following summary, whilst showing an enormous annual support given to Popery, by no means includes the whole expenditure in its behalf by the British Government:—

Army Romish Chaplains, . . . . .	£7,229
Education Grants in England, . . . . .	33,034
Romish Reformatory Schools, . . . . .	10,707
Maynooth Grant, . . . . .	26,000
Irish Schools (proportionate part), . . . . .	205,000
Irish Prison and Workhouse Chaplains, . . . . .	10,000
Colonies and India, . . . . .	40,000
Irish Reformatory Schools (amount not known), . . . . .	

Total Annual Payment, . . . . . £331,979

It is not merely by pecuniary grants that Popery seeks to strengthen herself in this country, and to accomplish her aim of again becoming "the DOMINANT CHURCH

OF ENGLAND," but by obtaining appointments in the Royal Household, Treasury, Customs, Colonial Office, Poor Law Board, State Paper Office, Governors of Colonies, Judges in County Courts, the Magistracy, and in every department where her emissaries can assist in her design of overthrowing the liberty and Protestant religion of England.

During the Session of 1859, the Romanists were defeated in all their attempts to pass bills favouring the advance of their religion; and in the Session of 1860 they were also unsuccessful. By far the most important of the Popish bills was the one relating to Roman Catholic Charities introduced by Sir G. Bowyer and Mr. Hennessy; the original bill was most obnoxious, and would have legalized superstitious uses and trusts, the canons, doctrines, and usages of the Romish Church, as well as monastic institutions, and would have otherwise given most unjust privileges to Roman Catholics. The Alliance succeeded in getting the entire bill so altered that its promoters repudiated it, and stigmatized it as "most mischievous and insulting." In reference to four other bills, a similar success was obtained by the Alliance. Had these attempts not been closely watched, and systematic means taken to oppose them, several important advantages to Popery would have been obtained.

The Master of the Rolls having appointed Mr. W. B. Turnbull, a Romanist, to be Calendarer of the Foreign Papers in the State Paper Office, and consequently of many most important documents relating to the Reformation, the Alliance prepared and presented a memorial to Lord Palmerston, setting forth very strong and valid objections to such an appointment. This was signed by 2500 persons of the educated classes of society, of whom 10 were peers, 19 members of Parliament, 10 baronets, 85 magistrates, 518 clergymen, 553 dissenting ministers, besides several generals, admirals, and other officers in the army and navy, heads of colleges, literary and other gentlemen. A memorial from the Scottish Reformation Society was signed by 3500 persons. The Alliance will not let the matter rest until a satisfactory answer be given to their request that Mr. Turnbull be transferred to some other office, where his peculiar opinions might not be detrimental to the public service.

The important case in the Queen's Bench, in 1859, against a priest of the name of Roberts, for kidnapping a young girl, was undertaken and successfully prosecuted by the Alliance, and the child was delivered up to her father. The priest, whose answer on oath Lord Campbell pronounced to be "ILLEGAL, EVASIVE, AND UNTRUE," after being imprisoned for contempt of Court, was obliged to pay the costs. Upon the authority of this case, the Court of Queen's Bench, Ireland, has recently condemned a Miss Aylward to six months' imprisonment and costs for not delivering up a child to her mother. Other cases at present pending will probably be decided upon the principles laid down in the *Queen v. Roberts*.

An order having been issued by the Poor Law Board in the autumn of 1859, giving in effect the right of Romish priests to enter at all times our workhouses, the Alliance immediately took steps to get this order withdrawn. A deputation waited on the president. The subject was brought before Parliament, and a large and influential meeting of guardians was held in London, and a committee of guardians was formed to obtain the reversal of the obnoxious order. The Poor Law Board has been compelled to admit that the order is not compulsory, but only suggestive; but the matter is not yet at rest. The committee feel that the utmost vigilance is necessary, as the Roman Catholics are actively preparing for Parliamentary action on the subject notwithstanding their defeat in last session of Parliament.

The Alliance has from its commencement assisted in procuring the liberation of persons on the Continent imprisoned for conscience' sake. The earlier cases of the Madiai, Cechetti, and De Mora, illustrate its successful operations in this department of its work.

Not long since the committee were engaged in seeking the liberation of Escalante, a British subject, and a Bible colporteur in Spain, and they memorialised the Foreign Secretary on his behalf. After being condemned to nine years' penal servitude, for selling a Bible, the sentence was, on appeal, reversed; it is believed, however, that a pardon had been obtained. The committee still more recently prepared a memorial on behalf of Matamoros and Albama, two men of excellent character, who, for the crime of being Protestants, were arrested and committed to prison. The Alliance, in conjunction with the Evangelical Alliance, the Scottish Reformation Society, and others, formed a deputation to Lord John Russell, which was introduced by Lord Stratford de Redcliffe, and consisted of about eighty gentlemen, including members of Parliament, and other persons of influence. Special contributions will be received by the Alliance for the support of the prisoners, and their families, who are plunged into great distress. These, and many other similar cases,

prove that where Popery has the power, it persecutes those who differ from her false system. A recent writer in the *Rambler*, one of the leading Romish magazines, asks, "Why are we ashamed of the deeds of our *more consistent* forefathers, who did only what they were bound to do by the first principles of Catholicism?" So far from tolerating Protestants, he says, that as a Roman Catholic, "if it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'"

One important object, ever kept in view by the committee, has been the extensive diffusion of information respecting the operations and plans of the Roman Catholics, and this has been chiefly effected by means of the *Monthly Letter*. The circulation has of late considerably increased, and it now amounts to about 30,000 a year.

The committee feel much encouraged by the success that God has given to their recent efforts, and they believe that a deeper conviction is gaining strength in the country that by the increase of Popery the preaching of the Gospel and free circulation of religious truth will be impeded. By the combination of the spiritual and political element Popery strives to recover its lost ascendancy in England; and it is only by increasing watchfulness and resistance that a check can be given to that system which has been well described as "a supple intolerance which yields all it must to the strong, and wrings all it can from the weak." Engaged with such opponents, no plea of moderation, no delusive hopes of conciliation, no fear of being stigmatised as bigots, should tempt us to relax our opposition.

Popery has received terrible blows in Italy and France; several of the colleges, monasteries, etc., have been suppressed, their property confiscated, and many of the Jesuits have been driven from the Continent and will seek a refuge in England; it therefore becomes of the utmost importance to watch more closely their movements.

The funds of the Society have, during the last two years, steadily increased, but the expenses have also been greater. If the hands of the committee be strengthened by generous co-operation and pecuniary assistance, they will prosecute, with renewed vigour, their difficult work. The committee feel assured that the foregoing facts constitute their best appeal for increased support. As the work in which they are engaged is intimately connected with the progress of the Gospel of truth, they earnestly solicit the co-operation of Christians of all denominations in carrying it on, and their prayers that God will graciously bless the committee in their labours, and guide them by His Holy Spirit.

By the Committee,

SHAFTESBURY, *President*.  
J. MACGREGOR, *Hon. Sec.*  
CHARLES BIRD, *Secretary*.

PROTESTANT ALLIANCE, 7, SERJEANTS' INN,  
January 1861.

## ISLINGTON PROTESTANT INSTITUTE.

THE Fourteenth Annual Meeting of the Islington Protestant Institute was held on Friday evening, January 11, in Bishop Wilson's Memorial Hall—the Rev. Daniel Wilson, vicar of Islington, in the chair. The Report, from which we quote a few extracts below, was read by the Rev. Isaac Brock, the clerical missionary of the Institute. Its adoption was moved by the Rev. John Hambleton, who took occasion to advert to the similarity in many points between "Romanism, Tractarianism, and Rationalism," which were described together in the Report as "making a vigorous onslaught on our reformed faith." This was seconded by the Rev. William Vincent, who showed how the errors of Rome being in all cases the perversions of some truth, there was the more need for a faithful exposure of these errors by bringing them into direct contrast with the great truths of the gospel which they neutralized; and hence the necessity for an organization such as this Protestant Institute, to the efficiency and value of which he was glad

to bear testimony. An address was then given by the Rev. A. R. C. Dallas, on "The Necessity and the Duty of distinct and affectionate Controversy with Rome;" in which, after dwelling upon the nature of the true Church, he showed from the claims of Rome to be that Church, and from the fact that consequently she would array herself with as much of the appearance of Christ's Bride as possible, the absolute necessity of dealing with the errors of Rome, and bringing them one after another to the test of God's word. After a short hymn, an address was given by the Rev. Samuel Minton, on "The Gathering out of God's People from the Mystical Babylon before her predicted overthrow." After stating that it might be taken as a thing proved that the mystical Babylon meant the Church of Rome, and that consequently her overthrow sooner or later was certain, he called attention to the gathering out of God's people which was to precede that overthrow, and referred to what it seemed to him was a historical type of that event—the separation of all the worshippers of the true God from the worshippers of Baal, before the command was given, "Go in and slay them." The house of Baal contained then none but the worshippers of Baal only. And so he showed it would be before the destruction of "Babylon the Great." By Protestant Institutes, by missions to Roman Catholics, and various other means, God was now saying to His people in the Church of Rome, "Come out of her, my people;" while, at the same time, Rome herself, by going from bad to worse, by adding, for example, new dogmas to the faith, was really driving out God's people by rendering it more and more impossible for them to continue in her communion. When God shall have gathered out all his own, then he shall give to Babylon the Great "the cup of the wine of the fierceness of his wrath," and it shall be thrown down, and be found no more at all.

A few extracts from the Report we now subjoin. Speaking of the present state of things in Italy, it is asked in this valuable document,—

"But how does this crisis in the history of the Papacy in Italy affect us in England? This is a question worthy of the serious consideration of all earnest Protestants. Your Committee have no desire to be alarmists, but they cannot avoid expressing their fear that the critical position of the Papacy in Italy may have the effect of blinding the eyes of many Protestants, even more effectually than hitherto, to the gigantic efforts the Church of Rome is making to regain her lost dominion in this land; so that it may prove more difficult than ever to rouse the apathetic into earnest action, and to kindle the lukewarm into holy zeal. And, further, if, in the course of events, the Pope should lose or surrender the last vestige of his temporal possessions, is it not more than likely that the Roman Catholics of Britain will rally more closely than ever around him whom *they* deem to be the Vicar of Christ, and, as such, the monarch of the Church Universal? What are the Pope's temporal possessions to them? An eyesore, perhaps, to some; to all, but a separable accident of his spiritual sovereignty. The general effect of the getting rid of the palpable scandals connected with the Pope's temporal government, it is surely not difficult to foresee will be an accession of moral power to the Church of Rome, and that especially in this country, upon which Dr. Manning has forewarned us she is concentrating her efforts, and where, alas! there are so many within the National Church who are but too effectually seconding those efforts."

The importance of London in the struggle with Rome, is then referred to:—

"What may be said in the acknowledged importance in the struggle with Rome, of England generally, applies with tenfold force to London particularly, as the seat of government, as the centre of the country's intelligence and wealth, and as the position consequently of most commanding influence in the whole land. Dr. Wiseman is fully alive to the importance of his illegal diocese. In his address to 'The Chapter of Westminster,' while he speaks of England as the country '*in which the struggle between truth and error is renewed on that grand stage, never erected since*

the early ages,' says further on, in reference to London, 'But we cannot conceal from ourselves that at all times, and in all countries, it is the metropolis which forms the focus of observant eyes, and the test by which we judge of less known places.'—(*Tablet*, Nov. 3, 1860.) And in his address to the whole body of his clergy, he said, 'God has placed me to labour among you, and with you, in this most important of the dioceses in our hierarchy, one to which we may say unboastingly, because responsibly, the eyes of many older and nobler Churches turn often with a loving thrill of earnest watchfulness.'—(*Tablet*, Oct. 27, 1860.)

"The multiplied and multiplying Romish missions in London and its wealthy suburbs, and the setting over these missions, for the most part, of zealous and able perverts, shows that the activity of the Church of Rome in this great metropolis corresponds to the degree of importance she justly attaches to it. How doubly responsible then, under these circumstances, is the position of the Protestants of London. How all-important that there should be, on their part, nothing like apathy or indifference in the great struggle with Rome in which they are called to take a part so prominent."

After a reference to the work of other Protestant societies in London, and to the operations of Rome in Brompton, Chelsea, Bayswater, and Islington, it is observed:—

"True (and let this be thankfully acknowledged), the aggressions of Rome in Islington have not attained the formidable dimensions they have in Chelsea, Brompton, and Bayswater. *But why is this?* Has the fourteen years' testimony of the Islington Protestant Institute had nothing to do with holding in check to some extent those aggressive efforts? Your committee would ask those Protestants (and they fear that in some parts of the parish they are a large class), who are opposed to the work of the Institute, to ponder over this question, and then to see whether they are justified in withholding their support from a Society which, through God's blessing, has proved a barrier, to some extent at least effective, against Romish aggression—a Society which has rescued some immortal souls from the power of 'the mystery of iniquity,' and has prevented very many more from being deceived by its fascinations."

A review is then taken of the public testimony of the Institute during the year 1860, the prominent feature of which is thus referred to:—

"The prominent feature, however, in the testimony of the Institute, to which your committee would invite attention, as of special importance, is the answering of the controversial sermons and lectures of Roman Catholic priests and lecturers. No such sermons and lectures delivered in any of the Roman Catholic chapels and school-rooms in and around Islington are knowingly allowed to pass without a distinct reply being given in the nearest church or school-room in Islington to the place where the Roman Catholic lecture or series of lectures was given. Such a course of action your committee deem to be not only wise and prudent, but also urgently called for by the fact that Roman Catholic priests in England, and especially those that are perverts, are in the habit of clothing the poisonous doctrines of Rome in the attractive garb of evangelical truth, so that many unwary Protestants are thereby deceived as to the real nature of Roman teaching. It hence becomes an imperative duty to strip off the fair disguise, and to exhibit the destructive error that lies thus partially concealed from view."

Illustrations of this mode of dealing with the Roman Catholic priests and lecturers then follows. Attention is subsequently called to another important feature of the testimony of the Institute, the opposing of Tractarianism,—

"There is one feature in the public testimony of the Institute to which a reference ought to be made. Your committee, as in past years, have not shrunk from the difficult and delicate duty of boldly opposing the Romanism that is within the Church of England. A lecture was delivered in the summer in several districts of the parish on the latest, and certainly most thoroughly Romish phase of the Tractarian heresy, as exhibited in the express concurrence of a large body of the Tractarian clergy and laity in the doctrines taught by the Rev. Patrick Chyney in his published 'Sermons on the Eucharist.' This lecture was very largely attended by Protestants and Tractarians, and led, in one instance, to a lengthened and friendly discussion with several members of a Tractarian church. At the earnest request of one of the incumbents of the parish, it has since been published under the title of 'Tractarian

Teaching respecting the Lord's Supper, proved to be neither Anglican, nor Primitive, nor Scriptural, from the writings of the Tractarians, and especially from their Avowed Concurrence with the Doctrines promulgated by the Rev. Patrick Cheyne. It can be obtained at the offices of the Institute, price sixpence."

The other operations of the Institute, through means of the issue of publications, by controversial classes, mission schools for Romanists, and mission services, were then detailed. It appeared from a reference to the funds, that a considerable increase was absolutely needful during the ensuing year, and therefore an appeal was made to "*the kind supporters of the Islington Protestant Institute, to enlist the sympathies and the interest of new friends.*" The Report concluded by urging to the duty of earnest prayer in behalf of the Institute, so that its operations might "be guided and sustained by wisdom from on high."

### THE PROGRESS OF REVIVAL.

THE only ultimate hope which we have of an arrest being laid upon the progress of superstition is in a growing revival of religion. Satan is strong to deceive men's souls, until a stronger than he comes and casts him out. The following excellent letter is by a man who has himself been greatly honoured of God in promoting the extension of the kingdom of His dear Son. It contains an admirable epitome of the whole subject, and is well worthy of general perusal:—

#### TO THE FRIENDS OF A REVIVAL OF RELIGION.

What is the nature of a revival of religion? It is a state of religious prosperity in which those who mourn in Zion are comforted, and receive beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. It is a state in which those who believe reckon themselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. It is a state in which backsliders return to the Lord their God, take with them words, saying, Take away all iniquity, and receive us graciously—and then render unto Him the praises of their lips. And it is a state in which sinners who were foolish, disobedient, and deceived, serving divers lusts and pleasures, are saved, are renewed by the Holy Ghost, are justified by Christ's righteousness, and are made heirs according to the hope of eternal life.

What is the necessity of a revival of religion? Behold the number of those who have a name to live and yet are dead; the number of those who have a form of godliness, accompanied by a denial of its power; the number of those who profess to know God and deny him by their works; and the number of those who are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is their shame, and who mind earthly things.

What are the obstacles to a revival of religion? There is a love of the world and the things of the world; there is a standing at ease in Zion; there is a jealousy, a bitterness, a wrath, and an evil speaking; and there is a refusing to come out from among the ungodly, and to be separate, and to touch not the unclean thing.

What are the means of promoting a revival of religion? There is the faithful preaching of the Gospel, even the preaching of Christ crucified, which was to the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which were saved, Christ the power of God and the wisdom of God. There is the zealous co-operation of the people, even men and women going everywhere preaching the Word, telling those who fear God what he did for their souls, and inviting all who are athirst to come and drink of the water of life freely. And there is also a recognition of agency of the Holy Ghost. We have read that it is not by might, nor by power, but by the Spirit of the Lord of Hosts. And we have seen in our own experience that the weapons of our warfare are not carnal, but spiritual, to the pulling down of strongholds, and to the bringing into captivity every thought to the obedience of Christ.

We must, therefore, place prayer amongst the principal means of promoting a revival of religion. It is written, "Ask, and ye shall receive." It is also written, "Whatsoever ye shall ask in prayer, believing, ye shall receive." There is a kind of

omnipotence in prayer. To use the words of an ancient writer—"It has burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, arrested the progress of the thunderbolt, and destroyed whatever is an enemy to man." But we must pray in a particular way. Our prayers must be fervent: for the effectual fervent prayer of a righteous man availeth much. Our prayers must be frequent; for at evening, morning, and noon, David prayed and cried aloud. Our prayers must be believing; for without faith it is impossible to please God. Our prayers must be importunate; for we must wrestle like Jacob, and refuse to let God go until we get a blessing. And, finally, our prayers must be united: for if we agree as touching anything that we shall ask, it shall be done for us by our Father who is in heaven.

Men and Brethren, let me tell you that the fate of hundreds depends upon your faithfulness in endeavouring to promote a Revival of Religion. Yes, heaven and hell will retain for ever the memorials of your stewardship. Look, then, at your own responsibility; forget your families, forget your homes, but oh, forget not the work of God: and whatsoever your hands find to do, do it with all your might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, to which you are going.

To conclude, dearly beloved, *be faithful*; the God who so loved the world as to give his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life, says *be faithful*. The Saviour who bore our sins in His own body on the tree, that we, being dead unto sin, should live unto righteousness, says *be faithful*. The Spirit who witnesses with our spirits, that we are the children of God, heirs of God and joint-heirs with Christ, says *be faithful*. The angels who rejoice over the repentance of one sinner more than over ninety-and-nine just persons who need no repentance, says *be faithful*. The Church triumphant who have washed their robes, and made them white in the blood of the Lamb, and are now before the throne of God, and serve him day and night in His temple, say *be faithful*. The Church militant who are fighting the good fight of faith, who are laying hold on eternal life, and who shall soon be more than conquerors through Him who hath loved them, says *be faithful*. The wails of the damned who now feel that the harvest is past, that the summer is ended, and that they are not saved, say *be faithful*. The danger of the sinner, who is liable to be driven away in his wickedness—to be turned into hell, with all the nations that forget God—says *be faithful*. And the solemn summons which shall soon be ushered from the Court of Heaven, even the summons of "give an account of your stewardship, and be no longer steward," says, with a loud voice to each of you, *be faithful*.

"O that each in the day of Christ's coming may say,  
I have fought my way through,  
I have finished the work thou didst give me to do.

"O that each from his Lord may receive the glad word  
Well and faithfully done!  
Enter into my joy and sit down on my throne."

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### ROMAN CATHOLIC SOIREE IN EDINBURGH.

On January 10 the promised Roman Catholic Soiree—which was to have been held on the 20th ult., as a counter-demonstration to the commemoration of the Tricentenary of the Reformation—took place in the Music Hall, Edinburgh. Bishop Gillis presided, and on the platform were a number of the Roman Catholic clergy. The audience made a point of cheering all and everything.

After the performance of a selection of airs by an instrumental band connected with the Society of St. Vincent de Paul, which was stationed in the orchestra,

Bishop Gillis said he rose to give utterance to one name—and in uttering that name he felt that he was speaking volumes as to unblemished personal character and Christian heroism—the name of the immortal Pius IX. In as far as it was given to mortal man to be so in this world, he could only be so in history—after his death; but Pius was immortal before-hand, for already the halo of Mary's glory was round

his brow. He stood now on the same level as that which was once occupied on earth by Him whose eternal authority he represented to the Christian world. That level was one of trial and humiliation. He held in his hand a letter, dated from the Vatican on the 3d of this month; and he felt certain that despite the rumours they had heard in different journals of late that the Pope's health was breaking up, and everything was going wrong at Rome, they would feel grateful to him for reading one sentence. The writer of it—Monsignor Talbot—had been for the past sixteen years constantly beside Pius IX. He said, after reflecting on the state of natural anxiety in which every part of Rome and the Christian world are placed at this moment—"Nevertheless, the Holy Father enjoys very good health, and keeps up his spirits; indeed, I never saw him better, or more cheerful than at present. The secret is, that he has a firm confidence in God, and is convinced that the Church and the Holy See have to expect a triumph in the end." Trials were but of short duration in this world, and he was convinced that the time was not far distant when the convictions of his Holiness would be realized.

Bishop Gillis then gave the Queen.

Dr. Marshall then addressed the meeting on "The Papacy." He said he would take for his text the words, "Positively for the last time." What did these words mean? They saw them placarded on the walls, and heard them announced from stages; but somehow or other the idea stole across them that the words meant not what they said. So far from being the symbol of evanescence, they were more likely to prove the existence of a permanent institution. Century after century, as we looked back into the vista of time, we heard the cry caught up by the adversaries of the Church, that it was all up with the Pope of Rome, and that there was an end of the throned Vicar of God, and that it was "positively for the last time" that they summoned the world to assist them to dethrone and get rid of him. As they crucified his Master, so they would crucify him. In the midst of the storms and tempests that now threatened them, they should not plead guilty to the advance of fear when they had to meet not such enemies as the Church had already triumphed over, but such poor foes as the Gorgibuster of the Press and the puny statesman who held the foreign seals, and who told them that he was going to demolish the Papacy "positively for the last time."

Mr. R. Campbell of Skerrington then spoke on "The Scottish Reformation." He said that their neighbours of other denominations had paid the Reformation an extraordinary compliment in holding a commemoration of it. The Reformation had done the Catholics infinitely less damage than anybody else—it had not taken away their faith, at all events. Surely it was but natural for them to rejoice at escaping that most dreadful of all calamities. When they saw what had befallen Protestants—when they saw the miserable cockleshells in which they were dashing against each other, and perishing—they ought to feel deeply grateful that they were safe in the barque of St. Peter, and in the bosom of the Catholic Church. He then referred to the external features of the Reformation in Scotland, as, he said, consisting in the removal of all the constraints of conscience. The French Revolution was just the principles of the Reformation developed from the tadpole into the toad. Protestantism was addressed, not to the understanding, but to the stomach; and he advised all present who had stomachs to be on their guard against it.

[This needs no commentary. It proves the unabated confidence of the Romanists, and the estimation in which they hold the false security of Protestants. It also proves as usual the relative estimation in which they hold the Queen and the Pope. If it be true, that what are called the "poor Irish" have sent £100,000 to Rome in the form of "Peter's pence," we have in that a practical illustration of the effect of this.]

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#### NOTES OF THE MONTH.

PROTESTANT ALLIANCE.—A consultation is to be held in London on an early day in regard to the approaching Session of Parliament, and meantime the Protestant Alliance is continuing its course with energy. We trust it may receive growing support from the Protestant community. We cannot



but regard it as one of the most important and necessary organizations of the kingdom.

**SCOTTISH REFORMATION SOCIETY.**—This Society has done an immense amount of work during the past year, as will be seen by its excellent and most instructive report, which we hope will receive an extensive circulation. It has also been subjected to a heavy outlay in connexion with the recent Commemorations of the Reformation, which, however, must have done great good, especially in the way of diffusing information.

**ISLINGTON PROTESTANT INSTITUTE.**—We give elsewhere an account of the annual meeting of this most valuable and wisely conducted Institute. Why should a similar organization not be established in every large parish of every large city in the kingdom?

**PROTESTANT INSTITUTE OF SCOTLAND.**—The collections of the 20th of December are coming in; but whilst the most cordial letters are being received, many complain that the collections will be greatly diminished in consequence of the inclemency of the day. The Managers must just renew their efforts until the object is gained. We understand that at Edinburgh and Glasgow one hundred young men are under training by Dr. Wylie during this Session in a knowledge of Romanism.

**THE ROMAN CATHOLIC BISHOPS AND THE NATIONAL BOARD OF EDUCATION IN IRELAND.**—The Roman Catholic Bishops are about to issue a manifesto prohibiting clerical patrons of Roman Catholic schools from sending their teachers to any of the model or training schools in connexion with the National Board, and also declaring that Roman Catholic patrons will not employ in any literary capacity pupils, monitors, pupil-teachers, or teachers who may enter any of those institutions after the date of such prohibition. Some of the Roman Catholic prelates have, in fact, already promulgated this edict within their respective dioceses.

**THE PRIESTS' PROTECTION SOCIETY.**—The committee of this Dublin Society have just published their fourteenth annual address. A note at the close states that the fourfold object of this Society is, first, to protect priests who abandon the apostacy of Rome for the faith of the Gospel; second, to protect and educate young men originally intended for the priesthood in the Romish Church; third, to disseminate throughout the world scriptural and anti-Popish instruction; fourth, to reform priests throughout Great Britain and Ireland, and foreign countries. Thirty-three reformed priests and forty-two reformed Romish students have received aid and protection. The Society has also issued 826,741 copies of scriptural and anti-Popish publications.

**THE STATE OF THE RURAL DISTRICTS.**—Some disclosures of a very painful nature have lately been published in the *Times* in regard to the state of the population in the rural districts of England. A meeting on the same subject in reference to Scotland has been held at Edinburgh. The subject is all-important, and all our efforts to arrest the progress of superstition will be in vain, if the people, and especially the rural population, which are the strength of a nation, are allowed to sink into wretchedness and neglect. The ultimate result of such neglect cannot be contemplated without alarm.

**THE CONSTITUTION OF BRITAIN.**—Lord Brougham has just published a book on the constitution of Britain. With great knowledge of details, his Lordship betrays an utter ignorance of the glory and power of the British Constitution, viz., its Protestantism. His facts, also, are sometimes most questionable. His estimate of Romanists and Nonconformists in Scotland at half a million is simply ludicrous.



#### A TRACTARIAN WITH HIS BOX OF SACRED TOOLS.

“A LONDON priest,” writing to the *Union*, describes his ministration of private communion as follows:—“I have had an oak box made perfectly plain, thirteen inches long, eight and a half broad, and six deep, with a drawer at the bottom, secured by a pin, and with a brass handle at the back, by which it can be easily carried. In this box are—1, the sacred vessels, of silver, and moderate size; 2, a silver pyx; 3, an ebony cross; 4, two small brass candlesticks and wax tapers; 5, a damask napkin; 6, a silk burse, with silk veils of the colour of the season; 7, a stock of cambrie veils and corporal. When I am about to celebrate in a sick-room, I take the articles required out of the box, close it, cover it with the linen cloth, and proceed to arrange it as an altar.” No word of a Bible?

#### PASTORS IN THE HOUSE OF COMMONS.

THE following paragraph has been going the round of the newspapers:—“A PASTOR M.P.—Mr. E. Ball, one of the Conservative members for Cambridgeshire, has been presented by the congregation of the Independent Chapel at Reach, with a handsome silver tankard and an elegantly bound, large-sized Bible, bearing to be given as a small expression of gratitude for faithfully preaching the gospel to them gratuitously for thirty-eight years.” We confess that we were not a little astonished at this announcement. Not that we reckon the presence of pastors as any more inappropriate in the House of Commons, than that of bishops in the House of Lords, but that the circumstance of Mr. Ball’s existence in the House of Commons had not been previously discovered by his eloquent denunciations of the evils which are being perpetrated there. We hope that Mr. Ball’s constituents did not mean

anything else than an ordinary expression of kindness when they presented him with a Bible. We hope they did not intend to hint that such a companion might not be inappropriate in the region of St. Stephen's, for, if he had a Bible before, the general public at least had not been aware of its existence. Has Mr. Ball been really sitting and seeing the money of this country handed over, night after night, to maintain the idolatries of Rome, without bearing any public testimony in opposition to such an abuse? He cannot plead that he is "unaccustomed to public speaking" if he has been preaching the gospel for "thirty-eight years." We hope the matter will be cleared up by some feasible explanation, but we confess we would have been as much astonished to hear that St. Paul had been sitting amongst our assembled statesmen without making his influence felt in the right direction, as to hear that a minister of the gospel was found silent in such circumstances.

#### SCOTTISH REFORMATION SOCIETY.

ON Wednesday, January 9, the annual meeting of this Society was held in Queen Street Hall, Edinburgh. The chair was occupied by J. N. Murray, Esq., of Philiphaugh; and amongst those on the platform were the Rev. Sir Henry Moncreiff, Principal Cunningham, Dr. Tregelles, recently in Spain, Rev. Dr. Robertson, of Cape of Good Hope, Rev. Dr. Johnston, Rev. Dr. Wylie, Rev. J. Johnston of Glasgow, Rev. R. Gault of Glasgow, Rev. Mr. Cochrane, Bailie Blackadder, Mr. William Leckie, Mr. John Gibson, Jun., W.S., Mr. Pringle of Whytbank, Mr. Macknight, Advocate, Mr. John Millar, Mr. John Boyd, Mr. James Nichol, &c., &c.

The Rev. Sir Henry Moncreiff opened the meeting with prayer.

The annual report, an elaborate and important document, which had been largely circulated, was held as read.

Mr. Leckie, of the Commercial Bank, read the financial statement, which showed that the income of the Society, during the past year, had been £1382, 13s. 9d., and the expenditure £1346, 14s. 4d.—showing a balance in hand of £35, 19s. 5d.

The Chairman then said—I beg permission to tender my thanks to the Committee of the Scottish Reformation Society for the very great honour they have conferred upon me in placing me in so distinguished a position, to preside over so large and influential an assembly. We are now entering on the eleventh year of the existence of the Scottish Reformation Society; and in reviewing the past ten years of its existence, we cannot be too thankful that as it has increased in years, it has also increased its usefulness. The reports of the Society are published annually; and the report of the last year is, I believe, in circulation among you this evening, and upon perusal you will find it most interesting. Before introducing the various speakers, I have to express a hope that you will all use your utmost endeavours to aid the efforts of the Society, for we have a war to wage, not merely against Popery, but against many powers of darkness and principalities, which are striving to hurl from its throne that dear-bought Protestantism which our ancestors purchased at the cost of their blood, and left to us, their descendants, as a noble legacy. Shall we, my friends, allow ourselves to be robbed of that precious gift which cost so much? Then, if you say No, let us be up and doing; let us watch closely the movements of the enemy, and let us not be lukewarm or asleep, for our enemy is not merely the avowed and open Romanist, but we have enemies of as dangerous—yes, a more dangerous character in some of

the professing Protestants of the country, and many sad traitors to our Protestantism among the rulers of our land and representatives of our people. Let us, in all our dealings and controversy with our Roman Catholic population, show every brotherly kindness; let us try to combine the wisdom of the serpent with the harmlessness of the dove; but, at the same time, let us speak boldly and fearlessly out, and make no compromise with so deadly an enemy.

The Rev. Dr. Johnston then moved the following resolution:—

“That this meeting approves of the report now presented, and is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year. They are persuaded that the circumstances of the times, and in particular, the present state and aspects of the Papal system on the continent of Europe, the spread of Popery in Great Britain, and the blind infatuation of our rulers in encouraging and supporting it, demand a much greater extension, during the present year, of all the efforts of this Society, and present a loud call to greater earnestness in the discharge of duty on the part of all the Protestants in this country.”

He said that this Society had been the instrument of effecting much good in the particular field of labour to which its exertions had been directed, and it became them to express their thankfulness to Him to whom alone they were indebted for the success of their efforts. The report of the Society contained a variety of important and interesting information connected with the movements of the Society in reference to the Popish controversy. In regard to the celebration of the Tricentenary of the Reformation, he said that that celebration owed its magnificent success to the efforts of the Scottish Reformation Society. Those who were present at the meetings on that occasion need not be told that it was one of the most remarkable gatherings which has taken place in this country for perhaps a hundred years, and that a knowledge of the history, the character, and the tendencies of that system was presented to many minds at that time which must have enlightened many in a way that they never were before. He then referred to the grants, of various character and of enormous extent, which had been given by the Government of this country to Roman Catholic institutions, and particularly to Roman Catholic schools, and to the reports of the Committee of Council on Education during the past year. He felt confident that their efforts to bring down the system of Popery in this country would be to a certain extent unsuccessful until their brethren of these churches would, like the denomination to which he himself belonged, refused to accept of these grants. Then they could go forth to the Government and say that they would not take these grants, and therefore they should not be given to the Roman Catholics. At the late meeting of the Social Science Association in Glasgow, the question of education was discussed at great length, and the question of these educational grants was also discussed at great length; and he was happy to say that the conclusion was come to that they were inimical to the interests of true education throughout the length and breadth of the land, and that they tended to foster denominational differences, and, from the boyhood of their children, to prevent the existence of the true principles of a national system of education.

The Rev. Mr. Gault, of Glasgow, in seconding the resolution, said there had been a good beginning made. Much had been done by the Scottish Reformation Society last year in its efforts for the national tricentenary commemoration of the Reformation. He trusted that the results already obtained would be followed out—that ministers of the Gospel would continue

to show the errors of Popery, and prosecute their endeavours for the conversion of Roman Catholics from their errors. When Popery was everywhere being shaken to its foundation, he thought that now was the time for Protestants to be up and doing, and never to give over the work until Popery was altogether overthrown, and the work of the Reformation completed in this our beloved land.

The Rev. J. Johnston, of Glasgow, late of China, in supporting the resolution, alluded to the efforts at present made by Popery in China. He believed that few people in this country were aware of the important bearing of the last despatch which had been received from China. It was translated from the *Moniteur*, and was to the following effect:—"All churches, cemeteries, and their dependencies, formerly belonging to Christians, in the whole Empire of China, will be restored. A *Te Deum* was to be sung in the Cathedral of Pekin on the placing of the cross on the summit." This occupied only two or three lines, and might seem to be a very simple matter; but what did it mean? We were so much used to the weakness of the Church of Rome in this country, that we thought there was no danger of it gaining strength anywhere else. It was the policy of Rome when she was weakened in one quarter to take an opportunity of strengthening herself in another region; and just this very period, when its power was trembling in Italy, seemed to be the moment seized on for re-establishing its power in China. It might seem a very fair and legitimate thing to return to the Romanists property which formerly belonged to them in China; but it would not be thought so after he had explained what this property was and how it had been gained. The property consisted of about one hundred churches, and he knew not how many runneries, which were called dependencies—the churches in China being very much the same kind of property as in this country. If Rome had a right to go to China and claim property there, she had an equal right to come and claim property here. It was got in the same way, it was held by the same tenure, and it was lost in almost the same manner as it had been lost here. He had to submit that Rome had no more right to claim this property in China than they had to claim the cathedrals in this country. By this simple stroke of the pen, churches and property in China to the extent of hundreds of thousands of pounds, it might be—for he could not tell the amount—had been handed over to the Church of Rome. The full despatch of Baron Gros states that "this property will be restored to them through the Minister of France." That, he thought, was one of the most suspicious circumstances of the whole transaction. It was getting back to the old question of holy places. If France was to have the right to send out forces to insist upon these claims, the effect would be that they would interfere with the political movements of Protestants in every part of the world. He trusted that this Society, the object of which was to check the progress of the Romish Church, would be liberally supported.

Dr. Tregelles then moved the following resolution:—

"That this meeting deeply sympathizes with M. Matamoros and others at present suffering persecution in Spain for professing their faith in our Lord Jesus Christ; and earnestly urges upon the Government of Great Britain the duty of employing its great influence to obtain the liberation of the sufferers."

He said that in the course of the last summer circumstances led him to visit Spain. He wished to use the opportunities that came in his way of seeing something of the working of those efforts for spreading Protestant truth which were being carried on there. He became acquainted with Senor Matamoros,

and he thought that Providence had led him to be acquainted with this man in order that he might speak in his behalf when a political information was laid against him. It would not be wise for him to enter into details regarding the manner in which he became possessed of the information; but he trusted they would believe him as a Christian man when he stated his conviction, that Matamoros was never engaged in any political schemes. Matamoros knew the present position of Spain too well to engage in any scheme of this kind; and his sole desire was to occupy a sphere of usefulness simply as a Christian man, and as a servant of Christ. The charge laid against this man was wholly and entirely connected with his Christian professions. This being the case, the sympathy of every Christian was asked in his behalf; and the best way this could be given was by doing all that was in their power to enable the Christian servants and soldiers in that country to carry on similar services to those engaged in by Matamoros. Our duty therefore was to aid those sufferers; and this was only to be done by bringing influence to bear on the Spanish Government. It might be asked what influence can we have with Spain? He would tell them. A few weeks ago a deputation from several societies, this one amongst others, waited upon Lord John Russell in connexion with the case of Matamoros and his fellow-sufferers. It might be said that no good was done by the deputation. Little attention seemed to be paid to what was said, and very little hope was held out by Lord John Russell that the Government would interfere in the matter; but what took place in England was copied in the Spanish newspapers; and it made known to the Spanish Government the fact, that their persecutions were under the observation of the Government of Great Britain, and the British Christians had their eyes upon them. It had also this effect, that the Protestants in Spain became emboldened to declare their convictions; and it was only on Saturday last that he received a letter from Barcelona, signed by thirty-eight Protestants, thanking a number of people in this country by name for the efforts which they had made on behalf of Matamoros. The Government of this country could exercise a great moral power upon the Spanish Government; and he trusted this and other societies would not rest satisfied with the deputation which had waited on Lord John Russell, but would repeat the request which was then made. If no other purpose were served, it would at least let the Spanish Government see that the Christians of this country were aware of the persecutions which were being carried on, and were striving to put an end to them. Dr. Tregelles then alluded to the noble conduct of Sir Andrew Buchanan, the British Ambassador at Madrid. As soon as a representation was made to him from this country regarding Matamoros and his fellow-sufferers, Sir Andrew immediately, on his own responsibility, made a strong statement on the subject to the Spanish Government. He was not at liberty to refer to the terms of the statement, but he could say that Sir Andrew Buchanan acted worthily of a Protestant and a native of this country. His recall from Madrid at this time he considered to be a great political mistake, as his presence gave a certain *prestige* to the principles of the Protestants in that dark place. All honour to Sir Andrew Buchanan; and all honour to all other representatives of this country who avowedly profess the principles they are in the habit of professing in their own country. He did not know in what manner the Scottish Reformation Society would carry this matter farther. It had been suggested, and he thought wisely, that it would be desirable to have some competent persons from this country present at the trial of these men, not only for the purpose

of showing sympathy with them, but to show that everything connected with the trial was under the notice of the Protestants of this land. He believed that means were being taken for carrying this into effect, and he trusted they would be successful.

Dr. Robertson, in an excellent speech, seconded the resolution, which was unanimously agreed to.

Mr. John Gibson, jun., W.S., seconded by Mr. Miller, then moved the following resolution, which was unanimously agreed to :—

“That the members of the General and Acting Committees be re-appointed.”

A vote of thanks to the Chairman terminated the proceedings.

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### PRESENT STATE OF THE ITALIAN PEOPLE.

A FEW extracts from a report lately presented to the Edinburgh Bible Society by Sheriff Jameson, who has just returned from Italy, develop in dark and dismal colours the position and prospects of Italy in a spiritual point of view, and show to what a depth of superstition and secularism that unhappy country is reduced. Our Bible and Missionary Societies cannot be too active :—

“The greatest obstacle to the truth is the infidelity of the educated; the prejudices and ignorance of the humbler classes; the irreligious apathy and indifference of all.

“It is necessary to reside in Italy before we can realize the infidelity of the higher classes—the stupidity of the lower—the irreligion and indifference of all. Only the Spirit of God can prevail, and it is our duty to sow the seed trusting in Him.

“In this national awakening there is no general movement of a religious nature, and no really spiritual element. The temporal power of the Pope and the influence of the Romish clergy are regarded with general aversion, as hostile to freedom and national independence.

“The real obstacles at Milan, as in other cities, are the indifference of the masses, and the prevalence of infidelity or superstition.

“The priests have sometimes offered to purchase the whole of a colporteur's collection of Bibles, in order to burn them. At other times they have succeeded in exciting a popular outbreak against the colporteur; but obstacles of this kind generally yield to perseverance and intelligence.

“The immorality prevalent in Italian cities; the unhappy relations; and the growing material prosperity of the country; and the greedy pursuit of gain, as well as the ignorance and stupidity of the uneducated classes—these are all difficulties of a more permanent kind, which only call the more loudly for earnest prayer, and persevering exertion in spreading the knowledge of God and His Holy Word.

“It must be confessed that the evangelical movement has not yet taken any real hold of the nation, or of its influential minds. The native adherents of the gospel are but few in number, even in Florence.

“It is evident that the present religious movement in Italy differs totally from the great revolt against the Church of Rome in the sixteenth century. The learned and the noble were then the first to embrace the gospel. Now it is the poor and illiterate, both in Italy and in Spain, who most readily listen to the word of God. The higher ranks are corrupted by vice, and blighted with the infidel principles which have naturally flowed from the collision of a corrupted Christianity with intellectual light.

“The pastor informed us that the Roman Catholic population were occupied with politics and material wants, and quite apathetic on matters of religion.

“Unhappily there are men called converts who can speak about the gospel with such fluency and even eloquence, that they would deceive any of us with their beautiful language and enthusiastic expression of Christian sentiment, and who yet turn out ill—who are not scrupulously truthful—who are incorrect in their accounts, and who even appropriate money that is not their own. This state of matters is one of the lamentable results of the Roman Catholic system, destroying individual conscience and morality. It has caused of late years some cruel deceptions in carrying on missionary work on the Continent.

“I heard of one colporteur in Lombardy who had cheated his employers of 1200 francs; another took 800; a third had to be dismissed for dishonesty.”

## PROTESTANTISM IN FRANCE.\*

THE progress of evangelical truth in France must always be interesting to the Protestants of the world. That country, more than any other in Europe, must always exercise a commanding influence on general opinion; and if its millions could only be brought over to the knowledge and faith of the gospel, immense results for good might speedily be anticipated. It is interesting to find that the Protestants of France are beginning to assume a more progressive attitude. It would appear that 20,000 Huguenots met for prayer and the celebration of the Lord's Supper, in connexion with the recent Tricentenary of the Reformation, within the city of Nîmes. The Popish Bishop, astonished at such a manifestation, immediately published two letters addressed to the Protestants of the south of France, the object of which was to prevail upon them to return to the communion of the Romish Church. Pastor Puaux, at the request of his brethren, immediately took up the challenge, and in the admirable letter before us, gave such an answer as has completely silenced the Bishop, and done much to revive the confidence of his fellow-Protestants. The letter has now been published in English, and is really deserving of the widest circulation. We can only afford at present to give two samples of its vigorous and pictorial style. The first has reference to the Popish notion of an infallible tribunal to decide all religious controversies:—

You say in your second letter, in reply to Monsieur Dardier—"Yes, we have always agreed in saying that the Church, united to its visible head, the successor of St. Peter, is infallible. The rest is still a *matter of opinion*; which, however, will ere long be resolved, but the solution of which until now has not been necessary." †

What, my Lord! you have a visible tribunal—a sovereign judge in matters of faith—and from the days of the famous Council of Constance, ‡ which decreed that this sovereign authority resides in the General Council, to those of the editors of the *Univers*, who place it in the Pope alone, you have never been able to understand each other? And yet you are agreed on every point except with regard to the *person* of your infallible judge! For some, this judge is the Pope alone; for others, the General Council; for others, the General Council and the Pope united; and when you are required to tell us plainly which is your infallible doctor, and point out the place of his abode, you reply that it is a mere matter of opinion—a question of which the solution is unnecessary! What would you say of the judges of Nîmes, or of the counsellors of its Appeal Court, if, being all agreed as to the existence of a Court of Cassation, whose function it is to control and revise their decisions, they could neither tell us who were its members nor where its sessions were held? What would you think of their legal capacities were they boldly to maintain that it is an idle question—a mere matter of opinion—and that it should suffice us to know that they are united in affirming that a Court of Cassation is in existence? I should think, my Lord, you would scarcely believe your eyes or your ears; you would certainly regard them as madmen.

After a complete demolition of the peculiar novelties of the Romish creed, the pamphlet goes on to deal with the unfounded claims of the Romish Church in the following style:—

The more we advance in the discussion, the more plainly it appears that Rome bears all the characteristics of the most evident heresy. Between her and the primitive Church there is a complete divorce, and yet, in spite of this essential flaw in your genealogy, which one must be blind indeed not to see, you pretend to be the successors of the apostles, and you treat us as if we were interlopers! Prodigal of

\* *The Real Question*. By the Rev. F. Puaux, pastor of the French Reformed Church, Mulhouse. London: Nisbet & Co.

† *Ibid* Second Letter, pp. 79, 80.

‡ This Council, accounted General, deposed three Popes, and elected Martin v.



the epithet of *heretic*, you cast it at us, and hold us responsible for all the ills you have made us suffer; and you do all this with a most astonishing amount of assurance, with most unwearied perseverance, and sometimes, as in the pamphlets of the Society of St. Francis of Sales, with a license of language which reminds one of the worst days of the League. And you know not that, in thus attacking Protestantism, you are outraging Christianity itself, of which you are, however unconsciously, more dangerous enemies than Voltaire or Rousseau. What I have just said may appear to be an enormity, and yet I have only stated a plain truth, which nothing short of moral blindness could prevent you from receiving. I shall, nevertheless, try whether it may not be possible for some ray of light to reach you. Suppose an angel from heaven should announce to the inhabitants of Nîmes that the Apostle Paul, resuscitated by the power of God, was about to visit your town. On receiving the news of this great event, you immediately convoke all the clergy of your diocese; your convents pour out their inhabitants to swell the procession, which sallies forth at the sound of pealing bells to meet the Apostle. Banners, images, relics, sacerdotal vestments—nothing is wanting; and you, my Lord, with mitred head, and crozier in hand, follow the lengthened train of those who go to welcome the great Doctor of the Gentiles. "Blessed Apostle!" you would no doubt exclaim, as you bowed before him in lowly reverence, "my heart is full of joy and gladness at the honour you confer on our holy mother the Church of Rome. Come, blessed Apostle! and sing a mass in my cathedral, and from my pulpit instruct my flock, and by your powerful and infallible voice bring back into our fold the heretic Protestants who have separated from our communion."

I know not what the Apostle might reply, but he would unquestionably be not a little surprised at the appearance of your *cortège*; and the sight of your priests and nuns, bedizened with mysterious and hieroglyphic vestments, would certainly awaken in his mind strange reminiscences of heathen rites. But passing over this, he enters your cathedral: the first thing which strikes him is a multitude of pictures and statues, which give rise to the following dialogue:—

*Paul.* I congratulate you, my Lord, on having rescued this temple from the pagans of Nîmes, but I am astonished that you have not cleared it of these pictures and statues by which it is defiled. While I am here give me a hammer; we will soon get rid of them; and to perpetuate the remembrance of our act, we shall have engraved on the most conspicuous part of this edifice these words of the Decalogue, "Thou shalt not make unto thee any graven image."

*Your Lordship.* But, blessed Apostle! you are not then aware that our holy Council of Trent teaches that *we ought to have in our religious worship pictures and statues, to which we must render the worship which is due unto them?*

*Paul.* I know nothing of your Council of Trent, but what I know most certainly is, that when God teaches us so clearly that we should not have graven images in our places of worship, our first duty is to obey. But tell me, whom do those statues represent?

*Your Lordship.* The saints.

*Paul.* What saints?

*Your Lordship.* St. Castor, St. Cupertin, St. Loup, St. Magloire, St. Francis Regis. Our Church has thousands of them: they are her glory, and our intercessors with God.

*Paul.* Your intercessors with God! My Lord, do you have the epistles I wrote to the Christians of my time?

*Your Lordship.* Yes, holy Apostle! Come, and I shall show them to you. Deign to follow me to the high altar; there they are.

*Paul.* Read my first Epistle to Timothy. Can you have forgotten that I taught that pious and holy bishop, my son in the faith, that there is but one mediator between God and men?\*

*Your Lordship.* It is true; but our holy mother Church has decided that there are other mediators than Jesus Christ between God and men. That is why—

*Paul.* And this altar, why has it not been thrown down?

*Your Lordship.* Because on it we celebrate the holy mass. It is here we renew the sacrifice of Jesus Christ.

*Paul.* I do not understand. You offer again the sacrifice of Christ! Do you know my Epistle to the Hebrews?

*Your Lordship.* Yes.

*Paul.* Have you never read the passage in which I teach that Jesus Christ is not

\* 1 Tim. ii. 5.

offered many times, but that He offered Himself once only, "to put away sin by the sacrifice of Himself?"<sup>\*</sup>

*Your Lordship.* Yes, holy Apostle! but our holy Council of Trent has decided, by its infallible authority, that the sacrifice of Christ is to be renewed every day.

*Paul.* You astonish me, my Lord! But show me the cup.

*Your Lordship.* Here it is, but it is reserved for priests and kings.

*Paul.* And the people?

*Your Lordship.* They have no right to use it.

*Paul.* Is it because Christ said, when He presented the cup to His disciples, "Drink ye all of it?" But what is this chanting that I hear?

*Your Lordship.* It is an anthem, blessed Apostle! sung in honour of you.

*Paul.* In what language?

*Your Lordship.* In Latin.

*Paul.* What is the language of the people of Nîmes?

*Your Lordship.* French.

*Paul.* Do they understand Latin?

*Your Lordship.* Not a word of it.

*Paul.* And you celebrate worship in a language unknown to the people?

*Your Lordship.* Certainly, blessed Apostle! for so our holy mother Church has decreed.

*Paul.* Have you read my first Epistle to the Corinthians?

*Your Lordship.* Yes.

*Paul.* What attention, then, do you pay to my words? Have I not taught that it is folly to celebrate worship in an unknown tongue?† But am I really in a Christian Church?

*Your Lordship.* Yes, holy Apostle! and in the most Christian of Churches; in that to which God has given the power to bind and to loose.

*Paul.* The Church of the living and true God only binds and looses with the authority of the Scriptures, which, as I taught Timothy, are divinely inspired.‡ The Church, that which is built on the foundation of the apostles and prophets, and which has Jesus Christ for its corner-stone, has no other gospel than that which I taught, and can have no other. How is it that, like the Christians of Galatia, you have gone over to another gospel? Do you not know that my infallible voice has declared to the whole Church, that whoever should preach another gospel than that which I have preached—even were it I, Paul, or an angel from heaven, he should be anathema, that is to say, accursed?§ Are your doctors purer than the angels, or better acquainted than I with the mysteries of God? Why, then, have they changed that apostolic doctrine, which it exceeded even the power of an apostle to alter?

What could you reply to this, my Lord? But let us follow the Doctor of the Gentiles into another great religious edifice of this town; among those Protestants in whom you see only heretics. The Apostle will find there neither statues nor graven images. His attention would be arrested by nothing but passages of the Scriptures, and among them portions of his writings. The pastors are assembled around the Communion-table, on which are only placed the two elements of the Lord's Supper—bread and wine; and he would naturally ask them if, like the pretended Christians of the Cathedral, they also had gone over to another gospel than that which he taught at Athens in the Areopagus, and at Rome in his hired lodging?

Great Apostle! they might reply, opening the Scriptures before him; Behold the book wherein we find the doctrine with which we feed the flock confided to us.

Three centuries ago we separated from the Romish Church, because we would not suffer the Word of God to be superseded by that of man. For this great end our fathers maintained a long and painful struggle. They exposed themselves to exile, to imprisonment, to the galleys, to the stake. They had patience, and fainted not. After God it is to their labours, their tears, and the blood they shed, that we owe the blessing of having saved from shipwreck that Bible, O Paul! which contains your doctrine; and it is because we would have no other that we have been stricken by terrible persecutions, and that even now we are insulted, railed at, mocked; and if to-morrow the clergy, one of whose bishops you have just seen, had the power, we should, like our fathers, have to choose between apostacy and exile.

It is well! would the holy Apostle reply. In you I recognise the heirs of the Christians of Rome, of Corinth, of Ephesus, of Colosse, of Philippi; you have the same faith, the same baptism, the same hope! Blessed be God! the gates of hell have not prevailed against His Church!

\* Heb. ix. 25, 26, 28.

† 1 Cor. xiv. 3-11.

‡ 2 Tim. iii. 16.

§ Gal. i. 8.

HOW THE MAGISTRATES OF GLASGOW WERE CHOSEN IN  
THE DAYS OF POPERY.

THE following document reflects a light of curious illustration on the state of Glasgow in the days of Popery. If the state of matters is otherwise now, the people of that great city may thank the mercy of God in the Reformation of 1560, which demolished the system seven years after this document was made.

*Instrument of John Hamilton, notary, upon the nomination of the consuls, or bailies, of the City of Glasgow, taken by James Archbishop of Glasgow. 1553.*

In the name of God, Amen, Be it known to all men, by this present public instrument, that upon the third day of October, in the year from the incarnation of our Lord 1553, and second year of the indiction, and the fourth of the pontificate of our most holy father in Christ and lord Julius the Third, by Divine providence Pope, in presence of me notary public and witnesses subscribing, compeared, personally, the most reverend father in Christ, James, by Divine mercy Archbishop of Glasgow, and required me, the said notary, to commit to writing, under form of instrument, for a memorial in time coming, the transaction between him and the most reverend and the provost and council of the city of Glasgow for the time, concerning the nomination and election of the bailies, or consuls, of the said city, viz., How an honourable man, Andrew Hamilton of Cochnay, provost, and all the rest of the council of the said city, this present Tuesday next and immediately following the feast of St. Michael the archangel, on which new consuls, whom we call bailies, were in use to be erected and created for the ensuing year, before the new election of the consuls, came into the inner flower-garden, near his palace in Glasgow, talking and conversing with some of the canons of the chapter, and where they likewise had many words with the most reverend concerning the election of the bailies; moreover, they had in their possession a certain schedule of paper, in which the names of some of the most respectable and substantial men of the said city were inserted, which they reached out, desiring the most reverend that he would admit two of them to be consuls, or bailies, for the ensuing year, and in which schedule of paper the following names were contained, David Lindesay in Trongate, David Lyone, John Mure, Mr. John Hall, Andrew Dunlop, James Graham, Archibald Lyone, and John Stewart of Bogtown, out of which the said most reverend elected two, viz., Mr. Hall and John Mure, whom he named to be created and elected bailies for the year ensuing, by pointing out the names of these in the schedule to be proclaimed by the said provost and council.

Which nomination being solemnly made by the said most reverend, the provost and council foresaid promised faithfully, to the said most reverend, to elect the said Mr. John Hall and John Mure so named as consuls, or bailies, in their town-hall, as use is, by saying these words, *We will satisfy the desire of your lordship*; and having so said, they repaired to the town-hall.

After they were dismissed, the said most reverend lord, with the worthy venerable men, after insert, canons of his chapter, standing by him all the while (and whom we required as witnesses), thus spoke:—"In order to take away all further contention about the nomination and election of consuls to our city of Glasgow, for the sake of future times, it is perhaps worth our while

to strengthen, by an instrument, all the affair lately transacted betwixt us and the provost and council of the said city." Wherefore, the foresaid most reverend lord, with the canons of his chapter then standing by, asked and required instruments, one or more, under the hand of me notary public subscribing; because I saw, knew, and heard all the premises, from beginning to end, so said, done, acted, and truly transacted. These things were so done in the inner flower-garden of the said most reverend father, within the stone walls surrounding his palace, year, day, month, indiction, and pontificate above-written, in presence of the venerable and worthy men, Masters John Colhoun, William Baillie, John Spreull, and James Coitts, lord of Stobo Provane, Glasgow second, Cambuslang and Carstairs, respective, prebends and canons.—*The History of Glasgow, by John Gibson, merchant in Glasgow. 1777. Pp. 312, 313.*

### GROSS HYPOCRISY OF THE PAPACY.

ONE of the most hateful features of the religion of Rome in the eyes of Englishmen—that which excites most horror wherever its true character is known—is its fierce intolerance. It is natural enough for its advocates in the present day to endeavour to hide this hideous characteristic of the system, and to seek, by all manner of artifices, to palliate the cruelties of Rome Papal. But all is of no use. The torrents of blood shed by that apostate Church have left too deep a stain to be effaced by the miserable sophistries of her unscrupulous advocates.

Perhaps the most energetic and unblushing champions of Rome's innocence in the matter of persecution is Dr. Newman. In his *Controversial Lectures* he has the effrontery to tell us that the Church of Rome "has been a never-failing fount of humanity, equity, forbearance, and compassion." And in the next sentence, he quotes, with approval, the words of the Romanist Balmez:—"It is true that the Popes have not preached, like the Protestants, universal toleration; but the facts show the difference between the Protestants and the Pope. The Popes, armed with a tribunal of intolerance, *have scarce spilt a drop of blood*: Protestants and philosophers *have shed it in torrents.*"

Now, of course, Dr. Newman, in making these statements, did not mean to deny the plain facts of history. He could not for a moment intend to call in question, for instance, the fact that the Inquisition, in Spain alone, burnt at the stake more than 36,000 persons, to say nothing of nearly 300,000 condemned by that infernal tribunal to punishments short of death, but which involved utter ruin. What Dr. Newman means is just this, that the Church never pronounces sentence of death herself—all she does is to deliver culprits over to the secular power; therefore she is guiltless of their blood.

The Roman Catholic Bishop Milner, in his famous *End of Controversy*, sets up the same defence for the cruelties of his Church. "When an ecclesiastical judge or tribunal," says he, "has, after due examination, pronounced that any person accused of obstinate heresy is actually guilty of it, he is required by the Church expressly to declare, in her name, that her power extends no farther than such decision: and in case the obstinate heretic is liable by the laws of the State to suffer death or mutilation, the *Judge is required to pray for his pardon.*"

How many thousands of persons have been led astray by this specious

statement! How many thousands, both Roman Catholics and Protestants, are still deluded by it! Yet how easy to sweep away all this refuge of lies! If a court or tribunal knows that the certain consequence of going through a certain form termed "delivering a heretic to the secular power" is always *death at the stake*,—that, at least in 36,000 cases, this has been the inevitable result,—is not that court as much privy to his execution as if it had condemned him to death without the intervention of the civil power? *Qui facit per alios facit per se*; and for English adherents of the Papacy to defend the cruelties of the Church of Rome by such pleas as these is only to add the basest hypocrisy to the other crimes with which that hoary-headed sinner is already chargeable.

But this is not all. It can be proved, from the documents of the Papacy, that death, and death too of the most horrible kind, is the penalty decreed by that apostate Church for what it calls the crime of heresy. The Fourth Council of Lateran, at the commencement of the thirteenth century, passed a decree by which all heretics were excommunicated, and all princes and secular powers required, under pain of excommunication, to exterminate them wherever they were found. In consequence of this decree, Frederic II. of Germany enacted a new code of laws, by which it was decreed that all heretics, by whatsoever name called, "*should be burnt alive*."\*

In addition to this, it appears that the Popes, one after another, issued persecuting bulls, in which these bloody laws of Frederic are referred to in the strongest terms of approval. The *Bullarium Magnum* contains many of these; so does the Canon Law of the Popes. Pope Honorius, in the year 1216, first of all, says:—"We praise these laws issued by our most dear son Frederic, Emperor of the Romans, and we approve of them, so that they shall be in force for ever." He was followed by Boniface VIII., and many other Popes. I have now before me the Canon Law published in the present day, and there stands this bloody law of Frederic, quoted at full length for the guidance of the faithful. It enacts—"That if any one deviates from the Catholic faith, he shall suffer death;" and again, he "shall be burnt alive in the sight of men, being committed to the judgment of the flames."†

What are we to think of this? Here is a Christian Church (so called) which with one hand signs, time after time, bulls and edicts authorizing death by burning, according to the imperial law, to be inflicted on all heretics delivered to the secular arm; and with the other, decreeing that the civil magistrate is always to be entreated to spare the unhappy heretic, and "free him from all danger of death and mutilation." Such is the fearful hypocrisy of the Church of Rome, that, thirsting as she does for the blood of her enemies, she wishes to appear full of compassion and mercy.

The *Pontificale Romanum* gives the very words which the Bishop or Ecclesiastical Judge is to address to the civil magistrate when he delivers up a culprit to the secular powers to receive the due punishment:—"Sir, we beseech you, with all the earnestness we are able, that, for the love of God, and for the sake of religion, mercy, and our mediation, you will bring no danger of death or of mutilation upon this most unhappy person."‡ And the Rubric adds that the Bishop may do this "effectually, and from his heart, with all earnestness." Yet not only, as above shown, have the Popes expressly decreed death by burning to be the penalty for all obstinate heretics, both in

\* "Ut vivi in conspectu hominum comburantur, flammarum commissi iudicio." /

† *Septim. Decret. Lib. v. Tit. iii. cap. 2.*

‡ *Pontificale Rom. Melinæ, 1815. P. 67.*

their bulls and their canon law, but their doctors distinctly state that being delivered over to the secular power means "to be condemned to death." \* It is capable of abundant proof, too, that the secular magistrate was prohibited from examining or even seeing the proceedings against the culprit, and that if he failed to execute the sentence within a stipulated time, he was liable to be adjudged a heretic himself, and condemned to death accordingly!

Can anything be more frightful than the hypocrisy of this pretended Church, and should we not all labour and pray for its extirpation from a world which has been for so many centuries cursed by its presence!

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### THE WORKHOUSE QUESTION.

It is well known that the Romanist party in England cherish an ardent desire to have their priests authoritatively exercising their sacerdotal functions in our workhouses. One evidence of this desire is supplied by Father Oakley, who has frankly acknowledged in print that a leading object of his party is, "not the desire of magistracies, commissionerships, judgeships, clerkships, and the like, but the exercise of our spiritual power in jails and workhouses." And the intensity of this feeling was shown at the large meeting of the Romanist party held in June 1859, in St. James's Hall, London, expressly for the promotion of this favourite object, an object which, although covertly sanctioned by what proved to be a *quasi* order issued by the Poor-Law Board, was nevertheless signally defeated by the collective and resolute opposition of not less than 150 metropolitan and provincial guardians, acting in this respect in concert with the London Protestant Alliance. There can be no doubt, however, that a renewed effort to carry their point will be made by the Romanist party in the coming Parliamentary Session. In the meantime, it may prove instructive to notice a case of "meddling" on the part of a Romish priest. It occurred at Cardiff, and is thus reported in the *British Ensign* of 26th December:—

"The guardians of the Cardiff Poor-Law Union devoted a considerable part of their Saturday meeting to the investigation of a charge of meddling with paupers brought against a Roman Catholic priest named Perrin. The inquiry originated in the complaint of a woman named Margaret Collins, who stated that the priest had struck her with a cane for not going to the rosary, one of the services of his church. She admitted, however, that it was a mere touch; and a letter had been received from the Rev. Dr. Gastaldi, the principal priest, stating that there had been no intention to inflict chastisement, expressing regret that there should be even an appearance for any complaint, and saying he would take care to guard against any repetition of the matter. The most remarkable statement was that of a girl named Mary Jane Leger, who is an inmate of the Refuge. She said she was ill in bed, and reading a book she had picked up, when the priest asked her who had given her that book to read. She told him that no one had given it her, but she had taken it up herself; upon which he said, 'Do you know that that book has been ordered to be burnt by the Pope?' The book was *Uncle Tom's Cabin*. He said that the Pope had so ordered it, and that all such rubbish ought to be burnt. He further said it was enough to bring any one to damnation, as it contained a lot of hypocrisy and lies. A woman named Louisa Owen, who had formerly led a loose life, but has been reclaimed, and is now employed as a sort of female missionary among abandoned females, was called before the Board, and in answer to questions, said she was a Baptist. She was in the Refuge, and heard the priest say that *Uncle Tom's Cabin* ought to be burnt, and so ought the *person* who belonged to it. He said to her (Owen) that he hoped she was not damaging herself by interfering with the Catholics. In the discussion which ensued, the guardians generally expressed surprise

\* *Aquin.* 2, 2, Quæst. 11, Art. 3.

that such an intolerant condemnation of a work so moral and even religious in its teachings, should be possible in this nineteenth century. A resolution was also adopted, directing that priests should only be admitted to the Union when their presence was required by any of the inmates."

We forbear comment, suggestive as the subject is.

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### THE POPE'S TEMPORAL POWER.

SIR GEORGE SINCLAIR, in a letter to the *John o' Groat Journal*, says—  
 "In Butler's Chronological Exercises in reference to the Papacy, which shows how similar its present position is in many respects to that in which it was placed at a former period, and how fallacious the expectations and predictions are in reference to the overthrow of a power which has braved so many perils and baffled so many potentates.\* Feb. 17, 1810. The Pope. On this day the Emperor Bonaparte gave the last formal finish to the destruction of the Papal sovereignty, by declaring the Roman States an integral part of France. Rome is to have the honour of being the second city in the Empire, and is to give a royal title to the Emperor's son and heir. The Pope, that is to say the great Bishop of the Empire, is to have a number of palaces scattered everywhere, but not *the* palace. A French Prince will hold a representative Court at Rome for the Emperor. The Papal offices are put under temporal administration, and the Imperial Government is declared free from all authority on earth. Thus scarcely a spark lingers in the ashes of superstition, Bonaparte having by a single decree annihilated that gigantic usurpation, which formerly would have crushed princes and emperors for daring to breathe a threat against its authority.

"July 8. This pretended representation of Jesus Christ has recently experienced the greatest mortifications. His rules and excommunications, once the terror of Europe, have been laughed at, and his pardons and indulgences, heretofore *purchased* with the greatest avidity, are not now accepted even *gratis*. The rapid downfall of this 'Man of Sin,' as the Scriptures are supposed to term the Pope, has indeed been for some time foreseen by the attentive perusers of Holy Writ. The symptoms of a lingering consumption the Papacy has long betrayed."

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### SISTERS OF MERCY—SISTERS OF CRUELTY.

I BEG to direct the attention of the English public to the following fact which has been made known in several German papers, for the conscientiousness and veracity of whose editors we can vouch.

An evangelical widow, residing in the town of Maçon (France), was so unfortunate as to be nearly burned to death by her clothes catching fire at the grate. She was carried to the Roman Catholic hospital near her house, where so called "Sisters of Mercy" were her nurses. After enduring dreadful pains from her wounds one day, and becoming aware that there was little chance of her recovery, she asked that her pastor might be called. Unfortunately he happened not to be at home, but his wife with some other persons

\* An edition of this work was published in 1811.

hastened to her instead. The poor sufferer could only utter these words with a weak voice and heavy sighs: "Oh, could I but be taken somewhere else! I could die more peacefully amongst those of my own faith! Just lift up the counterpane, and you will see how I am treated here." The pastor's wife did so, and discovered to her indescribable horror, *that the poor woman's arms were laced to the bed so tightly that they could not be moved in the least. Her feet were similarly bound.* The lady went off immediately to get four men to carry away the sick woman on a bier. But the "Sisters of Mercy" would not allow them entrance into the house, and bolted the doors. All asking and imploring was vain. Neither the pastor nor any other Protestants were permitted to approach the bed of the poor woman before her death, and when the police-officer, who was called to examine the case, arrived, she breathed her last. Persons, who had been near her, testified that she had remained faithful to her creed to the last, in spite of all persuasion; nevertheless the "Sisters of Mercy" affirmed that she had died a Roman Catholic, for which reason a priest accompanied her to the grave. Those who unbound the straps with which she had been fastened, said, that they were so tight that they feared in undoing them to break the bones of the chained limbs.

In order to prevent all doubt of the truth of this almost incredible instance of Romish cruelty, I will mention the papers in which it was published. These are *Die allemeine Kirchenzeitung*, *Der Christenbote*, and others.

THEODORE CHRISTTIET, M.A.,

*Pastor of the German Protestant Church at Islington.*

## PROTESTANT ALLIANCE OF NOVA SCOTIA.

ON Tuesday evening, December 11, the Annual Meeting of the Nova Scotia Protestant Alliance was held in Chalmers Church. James Forman, Esq., presided, and was surrounded by the following gentlemen:—Judge Marshall, Rev. P. G. M'Gregor, Rev. Professor King, Rev. Mr. Sprague, Rev. Mr. Boyd, Rev. John Hunter, Rev. Mr. Cameron, and G. R. Anderson, Esq. Devotional exercises were conducted by Rev. George Boyd. After a few appropriate and very impressive introductory remarks by the President, the Report for the last year was read by Mr. Anderson, one of the secretaries of the Alliance. The *Halifax Witness* contains a report of the meeting. The Report of the Alliance indicated great activity and success, and the meeting was afterwards addressed by the Rev. Mr. Cameron, Judge Marshall, Rev. P. G. M'Gregor, Rev. Mr. Sprague, Rev. John Hunter. Mr. M'Gregor said, amongst other things,—

"Till 1847 we had no Romish 'Bishop of Halifax,' or of any other place in the British empire. They assumed fictitious title and enjoyed no civil honours. In 1847 Earl Grey allowed them to assume territorial titles and to take precedence according to their rank. Then William Bishop of Halifax soon became William Archbishop of Halifax, and thus at one bound and by the will of the Pope of Rome became the highest *civil* dignitary in Nova Scotia after the Lieutenant-Governor. He was placed over the judges, the legislative councillors, the members of Parliament, the naval and military officers, the clergy of the Church of England; in short, everybody except the Queen's representatives! This was the position conceded to Rome by Earl Grey."

And yet Popery is making no progress!



## ROMAN CATHOLIC CHAPLAINS AND SCHOOLMASTERS IN OUR WORKHOUSES AND PRISONS.

THE principal organs of the Church of Rome in this country have for some time given out, that it is their intention to use all the influence which they possess, during the present session of Parliament, for the establishment of paid Roman Catholic priests as chaplains in prisons and workhouses, and of paid Roman Catholic teachers also, to the children belonging to those institutions. Any candid person may see that such a step is not only altogether uncalled for, but would be attended with consequences which every friend to his country would earnestly deprecate.

First, we say that such a step as this is by no means called for on the *plea of freedom of conscience*, nor on the *score of justice*. By the existing state of things, Roman Catholic inmates of prisons, workhouses, etc., are at full liberty to receive the visits of their priests, and to send for them whenever they think proper. The paupers of that persuasion are also allowed to attend religious services at their own churches or chapels; and the children may receive their education at Roman Catholic schools out of the house. Surely, then, in the case of paupers, there is nothing in the present state of things opposed in the slightest degree to "freedom of conscience." Religious liberty is amply provided for already. As regards prisoners, it is surely going too far to demand that a pompous, idolatrous, and costly ceremonial, such as the mass, should be provided at the cost of the nation for criminals.\*

But it will be said, these claims ought to be conceded on the score of *justice*, because Roman Catholics contribute to the poor-rates. Those persons who urge this consideration overlook the plain fact, that already far more is expended on Roman Catholic paupers out of the rates, than is derived from Roman Catholic contributors. Take all the parishes throughout the kingdom, and it will be found that the inmates of our poor-houses and asylums who hold the Romish faith, cost the country a much larger sum than is contributed to the poor-rates by all the Roman Catholic householders in Great Britain. It is thus plain, that the measure can in nowise be conceded on the ground of justice; and we have already shown how the plea of religious freedom altogether fails. It is, therefore, solely as a measure of bounty, privilege, and favour, that it can be asked; and we shall now make it plain to all, that reasons the most urgent and imperative demand that the favour should be instantly and firmly refused.

*First*, It may not be generally known, but nothing can be more certain than the fact, that the step involves consequences which are positively illegal. The Roman Catholic Relief Act, passed so late as the year 1829, contains a special clause directly opposed to one part of the contemplated measure. The Parliament in which that Act was passed, influenced by a just repugnance to the open display of what it held to be a monstrous perversion of a holy rite, enacted that Roman Catholic worship, and the use of ecclesiastical vestments, should be confined strictly to their accustomed churches and chapels, and the houses of private individuals; and made the infraction of this law a penal offence. Has the Romish mass experienced any change since then, that we should wish virtually to repeal this law, by authorising the performance of

\* We believe it is intended that the lights, vestments, oil, wine etc., which are used in the mass, shall be furnished out of the public funds.

that idolatrous exhibition every Sunday in hundreds of workhouses and prisons throughout the country?

Nor is this all. Should this proposed measure pass the Legislature, it is natural to expect that among the ecclesiastics who will offer themselves as candidates for the office of chaplain, will be members of the Jesuit Society, and of the various other religious orders of Rome. But clause 28 of the aforesaid Bill, provides for the gradual extinction of such society and orders in England; and enacts a penalty against all belonging thereto who fail to register their names in the manner appointed by law.

*Second*, Compliance with the demands now made would have the effect of multiplying the numbers and elevating the position of the Romish priesthood, a body who have sworn obedience to a foreign chief—a chief whose divine commission it is, in every land to which he has access, to change by *any* practicable means, not only the religion, but the civil relations, the social order, the legislature, and the tenure of the crown itself, till all be brought into rigid submission to his creed, and *he* be supreme in the land! Now, we would impose no penalty on the conscience that holds these principles, but to encourage and endow the adherents of such a system is simply suicidal, and a plain absurdity.

*Third*, It is highly probable that, by the introduction of paid chaplains and schoolmasters into prisons and workhouses, a new field of collision between them and the guardians of the poor may be opened, to say nothing of the masters and governors of those institutions. And should their appointment or dismissal exclusively by Roman Catholic authorities, instead of the constituted tribunal, as is most probable, be insisted on, there would be the public recognition of a spiritual power, whose jurisdiction in this land is expressly proscribed.

*Fourth*, If the claims about to be urged upon the Legislature were granted, why should not the principal dissenting bodies of the country demand the same privileges to be guaranteed to them? The Roman Catholic organs have already anticipated this objection, and suggested that, in case of such a demand, one Nonconformist chaplain would be sufficient for all these various bodies. But to this we reply, to which denomination should he belong? Shall he be a Wesleyan, or an Independent, or a Baptist? It would be perfectly impossible to adopt any course here which would prevent serious and endless altercation.

*Fifth*, The large increase of the rates which this proposed privilege would entail upon the country is a serious objection, especially at the present time. Many of the necessaries of life are yearly growing dearer, and the increased income-tax, occasioned by army and naval expenditure, presses heavily on the middle classes. At such a period as this it would be highly improper, by increased rates, to add to these already heavy burdens. In case the Dissenting bodies should demand the same boon, the expense will be very considerably greater.

*Sixth*, It is the constant practice of the Roman Catholic body to make every concession of the Government a stepping-stone to something further. There can be no question, then, that if the claims of the Church of Rome, as regards paid chaplains and teachers in workhouses and prisons, were granted, this would speedily be made a pretext and precedent for like claims in large public infirmaries, hospitals, and almshouses throughout the country.

It would be easy to urge other considerations, such as the encouragement that would be thus afforded to Irish immigrants, and the consequent increase

of pauperism throughout the kingdom, but what we have said we hope will prove sufficient to convince our readers that the measure must be vigorously opposed. Let all who think thus be on the alert, then, to get up petitions and influence their representatives in Parliament, as soon as ever the measure comes before the House.

#### GENERAL MEETING OF PROTESTANTS.

A MEETING of Protestants was held at the Clarendon Hotel, Adelphi, London, on Friday, February 8, to consider the course to be adopted in the present session of Parliament. The Earl of Shaftesbury in the chair.

The following gentlemen were present:—J. Worrall, Rev. H. F. Ralph, H. Stokes, J. C. Evans, Rev. R. Parkinson, Willbraham Taylor, J. Ballance, Rev. W. B. Newton, Lieut.-Col. Fenning, A. Haldane, Rev. W. Acworth, J. Macgregor, C. Bird, Rev. Dr. Robinson, J. Farish, A. N. Shaw, Esq., J. S. Colefax, Lord Keane, Rev. H. J. Roper, Major Baker, H. S. Baker, Peter Caton, Esq., W. Leach, G. R. Badenoch, Rev. Mr. Potter, G. H. Davis, L.L.D., W. C. Bernard, Thomas Graham, Rev. Sir N. Chinnery, Bart., J. W. Maxwell, W. R. Ellis, Major Giberne, General Alexander, Rev. W. G. Cookesley, Dr. Bernard, Rev. W. M'Call, A. Skeen, Hon. A. Kinnaird, M.P., Hon. W. Tollemache, C. E. Cawley, Rev. E. Auriol, Sir W. Verner, M.P., H. Roberts, Hon. J. Cameron, Q.C., Rev. Dr. Tidman, Rev. G. Weldon.

The following resolutions were adopted:—

*Resolved*,—That the President of the Poor-law Board having given notice in the House of Commons for the appointment of a Select Committee to inquire into the administration of the relief of the poor, and into the orders, rules, and regulations of the Poor-law Board, this meeting deem it desirable that the Committee of the Protestant Alliance should closely watch the evidence given, and at the same time take means to call the attention both of guardians throughout the kingdom and of the Committee of the House of Commons to the important objects and aims of the Roman Catholic priesthood.

The meeting having heard with great interest a communication from the Hon. A. Cameron from Canada, desires to encourage the Protestant Alliance to correspond with Protestants in Canada and other colonies, so as to extend the organization and afford means for sympathy and co-operation.

*Resolved*,—That this meeting trusts that the Committee of the Protestant Alliance will take the earliest opportunity of examining the forthcoming report of the Commissioners on Education with reference to Romish schools; and so soon as they conveniently can, that they will convene a meeting of Protestants to consider what steps should be taken in reference thereto.

It appears from the third report of the Government Inspector of reformatory schools, that monks are employed in some of the reformatory schools as teachers, that large sums of public money are paid to monkish reformatories.

*Resolved*,—That means be taken to stop the grants of public money to institutions so governed and conducted.

That this meeting desires to renew its protest against the endowment of Maynooth, and instructs the managing Committee of the Protestant Alliance to continue and increase their efforts to enlighten the country upon the subject, with a view to obtain a repeal of the Act.

## PERSECUTION IN SPAIN.

It was resolved to send the following memorial to Lord John Russell :—

That your memorialists have heard with deep concern the persecutions to which native Spaniards in various parts of Spain, who have renounced Romanism and embraced the Protestant faith, are at present exposed. That as many as twelve persons were, on account of their religious opinions, recently imprisoned at one time ; that six others had fled to Gibraltar for protection, and that their families were in consequence plunged into the greatest distress.

That persecutions are not confined to Spanish subjects, but have extended to British subjects resident in Spain ; that in May 1859, Martin Escalante, a British subject living at Gibraltar, was seized and thrown into prison, and confined for several months for selling a Roman Catholic version of the Bible, and that he was condemned to nine years' penal servitude at the galleys, but that the sentence was, after much remonstrance from England, reversed on appeal.

That your memorialists are informed that for British Protestants resident at Valencia, Alicante, Denia, and other places, no adequate provision is permitted for the exercise of their religion or the education of their children in the Protestant faith ; that at Bilbao a public service for 300 English persons was prohibited ; that the Protestant rites for sepulture are generally denied to British subjects in Spain.

That your memorialists are informed that by the law of Spain it is declared, "That there is but one religion in Spain, the Roman Catholic, and no other form of worship is tolerated ; that no foreigner shall be allowed to profess in Spain any other religion than the Catholic Apostolic Roman religion." That the children of British Protestants are totally inadmissible by law into Roman Catholic schools except by becoming Romanists.

That in Great Britain Roman Catholics, whether British subjects or foreigners, have full power by the law of the land to profess their religious worship, to bury their dead, and to educate their children according to the principles and ceremonies of the Romish Church.

That your memorialists deeply sympathise with the sufferings of the persecuted Spanish Protestants, and with the denial of rites of worship and sepulture to British Protestants resident in Spain, and with the want of means for educating their children in the Protestant faith.

Your memorialists, therefore, implore Her Majesty's Government to take the matter into their serious consideration, with the view of removing so serious an evil.

NOTE.—Why is the resolution against Popish schools confined to those taught by monks ?

## MAYNOOTH.

In reference to the late Protestant conference in London, and the question of Maynooth, the *Record* says :—

"The only topic on which there appears to have been any difference of opinion related to the Maynooth question, or rather to the propriety of agitating the question in Parliament during the present session. The deputies from Ireland and Scotland, the Rev. Mr. Potter and Mr. Badenoch, were strongly in favour of prompt and uncompromising measures. Their views were strongly urged by General Alexander ;

but it was at last conceded that the practical difficulties in the way were apparently insuperable, seeing that the question had fallen into such disrepute in the House of Commons as to prevent any member from being willing to take it up at present. The fact that it was primarily an Irish question made it particularly desirable that it should be taken up by some Irish member, yet none seemed willing to do so. Scotland, too, seemed equally backward, as there was no Scotch member willing to represent the views of Mr. Badenoch for instant action; and under such circumstances it was not wonderful that English members also hung back."

We are not disposed to undervalue the difficulties in the way of dealing with the Maynooth question at present, and especially the difficulty of getting a suitable man to take up the question in the House of Commons, but still we certainly are not very sure about the logic of our respected contemporary. Because no Scotch member was willing to move in Parliament, he says, "it was *not wonderful* that English members also hung back." How does this follow? The question hitherto has been in the hands of an Englishman, and the Scotch members have always exhibited a large majority in favour of his motion. Had the matter been left to be settled by Scotch votes, Maynooth would have been abolished long ago. But is it fair or reasonable to say, that in a great moral question in which the three kingdoms are interested, England with her 500 members is not to be expected to act, unless Scotland with her 53 and Ireland with her 100 shall supply both votes and a leading advocate? The idea is preposterous, and especially as the question at the meeting really was only whether some decided Parliamentary action should not be *attempted* during the present session. To make it an excuse for not even attempting to overthrow Maynooth during the present session, that no Irishman or Scotchman has hitherto taken up a question which, till now, has been in the hands of Mr. Spooner, is surely rather too much, and would, in truth, form a perpetual excuse. Moreover let it be remembered that the compromise scheme, which has really paralysed our united efforts and been the greatest source of mischief, was entirely of English origin.

Had a concentrated opposition to Maynooth been maintained, that institution would most likely have been overthrown long ago. It is well known that the Romanists had made up their minds to abandon the struggle, when the announcement of the compromise scheme divided the friends of Protestantism, and gave the Romanists fresh courage. We may rest assured, on the one hand, that little good will be done until this great citadel, this Sebastopol of the enemy, is battered down. It is as clear, on the other, that so long as Great Britain continues feeding, clothing, and training 500 priests from year to year, to deluge our home field and the colonies, our warfare against Rome is mere bush fighting. Moreover, it is vain to wait for a "more convenient season." We are far from undervaluing the importance of wise and prudent arrangements, but in all moral warfare, especially against the gigantic centres of evil, the best time is ever the present. "Whatsoever thy hand findeth to do, do it with thy might." Delay is often as bad and as impolitic as desertion.

To prove, in the meantime, what mischief is being done by the want of energy, and by the respectable paternity of the compromise scheme, we might instance what has just taken place in Aberdeenshire. In consequence of some statements reported to have been made by one of the candidates there, the Scottish Reformation Society addressed the following appeal to the electors:—

TO THE ELECTORS OF THE COUNTY OF ABERDEEN—THE MAYNOOTH GRANT.

The Scottish Reformation Society, standing entirely aloof from mere political par-

ties, but being established for the protection of Protestantism, beg respectfully, but earnestly, to warn the electors of the county of Aberdeen against a proposal which is reported to have been made by one of the candidates for the representation of that county in Parliament. Mr. Leslie is alleged to have said at Ellon, "If the Maynooth Grant had never been made, I should have dissented from one shilling being given; but having been given, I would not disturb it. But I would give my support to any scheme for capitalizing the grant, paying it off, and so getting rid of it."

The Scottish Reformation Society regard this as a very extreme view of what has always been justly regarded as a most dangerous proposal, inconsistent with Christian duty, and the clear and unerring dictates of divine truth.

They have no means of information in regard to the views of the other candidate, and they wish to take no part in any mere political agitation, but the electors of the county ought clearly to see that such a scheme is:

1st, As erroneous in principle as the continuance of the Maynooth Grant itself,—proceeding upon the very same ideas of false expediency of "doing evil that good may come."

2d, It is a shortsighted policy. Instead of putting an end to the Maynooth establishment, it would, by handing over to the Romanists from £600,000 to a million of money (being the capital of the annual grant of £30,000), be the means of perpetuating the institution for ever in a far more obnoxious form than the present.

3d, If the Maynooth question is to be settled by "capitalizing the grant," the Romanists will naturally insist that all their other large annual grants, at present given for schools and chaplaincies at home and in the Colonies, should in like manner be bought off. Even then there would be no security against perpetual new Popish demands, fresh concessions, and fresh compromises.

It is hoped, therefore, that no professing Protestant in the county of Aberdeen will give any support to such unsound and dangerous policy.

By Order of the Committee.

Office of the Scottish Reformation Society,  
6, York Place, Edinburgh, 16th January 1861.

This circular, we have reason to believe, was not without effect. Mr. Leslie, in referring to it, however, at one of his meetings, made rather a querulous complaint, that he had not been first written to on the subject. The reason of this is obvious. The object of the society is to deal with *constituencies* and not with *candidates*; to indoctrinate the public mind in right principles, and thus, without meddling with party politics, to secure the ultimate result, and we cannot doubt that if a similar process of training were carried on over the three kingdoms, that result would not be long delayed. Aberdeenshire is for many reasons rather a hopeless field of operations, but the true rule is to work in season and out of season, and leave the result to God. We repeat again that so long as we refrain from assailing Maynooth, Rome will become more and more aggressive, and all our arguments against Romish chaplains in jails and workhouses, and in the army and navy, will have little weight. Rome is an admirable logician, and makes a dexterous use of all Protestant concessions and delays. It will be found vain to strain out comparative gnats if we are prepared practically to swallow the great camel of Maynooth. The Protestants of the three kingdoms should never cease to exclaim against such a pestilent institution, and to maintain that every form of Government support to Rome is alike sinful, impolitic, and subversive of the central principle of the British constitution.

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### THE MOST DILIGENT BISHOP IN ENGLAND.

BY BISHOP LATIMER.

"AND now I would ask a strange question; Who is the most diligentest bishop and prelate in all England, that passeth all the rest in doing his office?"

I can tell, for I know him who he is; I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passeth all the others, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you: it is the devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way; call for him when ye will, he is ever at home; the diligentest preacher in all the realm; he is ever at his plough; no lording nor loitering can hinder him; he is ever applying his business, ye shall never find him idle I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of Popery. He is ready as can be wished for to set forth his plough, to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident and hath his plough going there, away with books and up with candles; away with Bibles and up with beads; away with the light of the gospel and up with the light of candles, yea, at noondays. Where the devil is resident that he may prevail, up with all superstition and idolatry, causing and painting of images, candles, palms, ashes, holy water, and new service of man's inventing: as though man could invent a better way to honour God with, than God himself hath appointed. Down with Christ's cross, up with purgatory pick-purse, up with him, the Popish purgatory, I mean. Away with clothing the naked, the poor, and impotent; up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most holy Word. Down with the old honour due to God, and up with the new god's honour. Let all things be done in Latin, not so much as *Memento, homo, quod cinis es, et in cinerem reverteris*: "Remember, man, that thou art ashes, and unto ashes shalt thou return:" which be the words that the minister speaketh unto the ignorant people, when he giveth them ashes upon Ash Wednesday, but it must be spoken in Latin. God's word may in no wise be translated into English.

"Oh, that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!"

#### THE REV. CHARLES KINGSLEY AT BURY ST. EDMUNDS.

THE Rev. Charles Kingsley, whose general talents and position in the Church of England are well known, has been appointed to succeed the late eminent Sir James Stephen, as Professor of Modern History at Cambridge. Apart from Mr. Kingsley's loose theological views, the appointment is not a happy one, inasmuch as fiction is certainly more his forte than history. We observe from the *Bury Post* that he has been giving a lecture there in behalf of the Athenæum, under the presidency of the Rev. Lord Arthur Harvey. Instead of something solid and useful he chose as his subject a monkish tale of the eighth century, and spoke with the greatest gravity of the Popish dupes and bigots of the middle ages, under the name of saints. This is not wonderful, inasmuch as all forms of error are akin to each other, and Popery has a great charm for all classes of mere sentimentalists, more especially that peculiarity of Popery which constitutes the main source of its strength—the monastic system—but which, at the same time, is branded as one of the

especial marks of Antichrist in the word of God, viz., "forbidding to marry." Here is part of Mr. Kingsley's lecture.

"To build an abbey—and what did that mean eleven hundred years ago? It meant clearing the land for a Christian settlement—it meant simply doing good to their fellow-men; any man who possessed a talent throwing it into the common stock for the benefit of his fellow-creatures. They were hard-workers too, employing themselves in tailoring, carpentry, &c., doing good to both body and soul. For this they wanted the old beech wood, and for this King Pepin gave it gladly, that they might do what they believed to be the work of God, and build what they believed to be the House of God. So in this lawless cut-throat age these brave men said they would be men of peace, and see what could be done so—and was not that wise?—and they feared God exceedingly—and was not that wise also? While other men were unjust, tyrannical, and capricious, each man trying to seize his neighbour's goods, they were just and equal in all their ways; while chief and noble were killing human beings that they might seize the land already brought into cultivation, the poor unarmed monk went into the backwoods to clear the soil for a Christian settlement. Which, he asked, was the child of wisdom? and Sturmi was not only the child of wisdom, but he meant to be such, determined to preach the knowledge of God wherever and whenever he could. A better scholar, a wiser teacher, a more skilful handicraftsman than those by whom he was surrounded, the monk of those days did all the good he could. He did *not* keep his Bible to himself; and those who said he did so ought to be ashamed. He read his Bible carefully, and taught it as freely as it was taught in any charity schools of this our own day."

This loose and vague representation of the monastic system in the middle ages is often made, and it suits the vague and sentimental ideas of the present day, but it is substantially incorrect and fallacious. The Popish Church no doubt had not reached its climax of corruption in the eighth century, but in the monastic system, which deliberately set aside God's first ordinance for the social good of man, it had laid the foundation for all its after degradation. To say that in the middle ages the Church was better than the world, is not to say much, especially as the question will still remain, what had drawn such a cloud of darkness over the world? Why had the Church begun to be like a salt which had lost its savour? To speak of the monks teaching the Bible as it is taught in the charity schools in our day, is pure fiction; and the only just way of testing the monastic system, is by its ultimate results as seen at the present day in all Popish countries, and as exhibited in Britain before the Reformation. It is quite true, that the monks were good gardeners and farmers, but that is not the peculiar work of Christian ministers, and it is as true that the monasteries became dens of impurity, and refuges for criminals; and that if Henry VIII. had not swept them away, the preaching of the gospel and the liberties of England could never have been restored. It would have been as well if Mr. Kingsley had clearly stated this.

The spirit of those who managed the meeting, however, leaks out in the remarks of the chairman, who was quite charmed by Mr. Kingsley's lecture, and said, amongst other things:—

"Might they do all their duty as well as that excellent saint whose history they had heard that night. He felt that he must tender with more than usual warmth the best thanks of that audience to Professor Kingsley, who, at a very great sacrifice of his most valuable time, and in the midst of manifold engagements entailed upon him by the duties of his high office, had, in the spirit of true friendship to himself (the chairman) and that audience, come amongst them once again. He (Lord Arthur) had just been reminded by a friend in the room that, by a singular coincidence, that very day was St. Edmund's day, a fact which ought to remind them that here, as in many other places, the monk was the pioneer of civilization; and it would be a nice study for any of the young members of that Institution to trace the progress of civilization in their own town from the time when the body of this king and saint was transported hither, to that in which, by God's mercy and goodness, we were permitted to live."



This is surely a novel style of exhortation on the part of a Protestant minister. What possible connexion there can be betwixt the burying of the old bones of a king and the temporal prosperity of a town, it would be hard to say. And as to tracing the connexion between monkery and civilization, all who will candidly study history will find that the civil prosperity of Europe has just been in proportion to the extirpation of this worst weed of Rome, the monastic system.

### THE CREDESCENCE TABLE.—ITS ORIGIN AND HISTORY.

BY JOHN ELLIOT, ESQ., SOUTHAMPTON.

The *Union*, that Jesuitical organ of the ultra-Tractarian party, in noticing the recent re-opening of Bridport Church, speaks of it as one adapted to their views.

A visit to Bridport last week afforded me the opportunity of inspecting its parish church, and I was glad to find that it was not so much "Poperised" as such a notice, in such a quarter, would have led one to expect. It contains, however, as a recent addition, one feature, a "credence table," which brands as a traitor to the Church of England whoever introduced it, and is an indelible disgrace to the community which allows it to remain.

Our Reformers, in discarding the doctrines of Rome, retained her churches, which have been to us like the poisoned shirt of Hercules; but, though burdened with such false arrangements, they did their best to neutralize them, by ordering the removal of all screens, the destruction of all "altars," and the substitution of a simple moveable wooden table, which, by a still existing Canon of Elizabeth's, was ordered to be brought out of the chancel when the Supper was to be celebrated. It is curious to trace the gradual influence of the rising doctrine of Transubstantiation from the tenth to the thirteenth centuries, in the gradual elongation of the chancel, from the original simple platform recess, to a length, in many cases, equal to that of the nave, and a use totally opposite to its primitive employment.

A search through Butler's "Lives of the Saints" exhibits a similar result in the miracles relating to the same doctrine; all of them corresponding in time with the alterations in the plans of the churches.

According to the full-blown doctrines of the Church of Rome, when the priest has said his say over the wafer, that is, if the flour composing it was "pure," without alum, bones, potatoes, or mouse-droppings, and the priest's "intention" was all right, the result obtained was the living God, in real "flesh, bones, and blood." To prop up this Satanic lie, so ludicrous, so baseless, and so blasphemous, it became necessary to make a wide distinction between the wafer before and after consecration; the "credence table" was therefore introduced to receive the wafer in its bread state, and the piscina, the spare wine, in its blood condition. We get the word from the French, "crédence," derived from its original Italian, "credenza;" the simple meaning of which is, a butler's buffet or sideboard—just as piscina means a water hole, and was copied from a scullery sink.

The revivalists of mediæval arrangements talk in rapture of the symbolism of every part of a Gothic church, and derive from details, having a purely constructive origin, any meaning to suit their own views; ignoring the fact that two such opposite models as primitive churches and mediæval ones cannot symbolize the same truths.

The simple open hall, which was the universal model of a church for the first thousand years, showed at a glance, by its plan, that those assembled in it were free men. The Gothic cathedral in its arrangements is equally significant in pointing out that it was designed to accommodate lords and slaves—a degraded people kneeling outside the screen; their masters within doling out “salvation” to them at their supreme will and pleasure. “Priests” were the chief architects of these structures, and priests drew the symbols from them. Hear what priest Durandus says, whose ridiculous book the Tractarians published—“The pavement of the nave signifies the people, made to be trodden under foot; while the chancel signifies the priests, the Church triumphant.” And hear what Mr. Morris, Pusey’s curate, writes:—

“The ox was present at his Master’s crib,  
To show that priests should at his altar live;  
The ass was also there—  
Meek emblem of the patient laity,  
Who humbly bear the burden on them laid.”

I have gone thus into detail in order to give a correct history of the credence table in its origin and use. Its progenitor, the “stone altar,” or the thing which Papists and Puseyites call by that name, is less dangerous, because better known to Protestants. I have long since publicly proved that the custom of celebrating the “Supper” on the tombs of the Martyrs favoured the insidious change from simple tables to “stone altars,” which are only copies of ancient tombs, the fitting precursors and “symbols” in the rottenness they covered, of the doctrines which necessitated their imitations.

The days of priestcraft are numbered, and its dying struggles have commenced; men are everywhere awaking to the fact that the assumption of priestly power is the deadliest treason to Christianity and Christians, and that the setting up a “caste” is scarcely less so. The feeling of the “caste” party in our Church, that their conceit and pride were in danger, caused them to tighten their grasp on priestly pretensions, and to seek to preserve them even at the deplorable cost of swallowing Satan’s master lie of Transubstantiation, whose flags, “altars,” and “credence tables” they hoist, to show to the initiated under whose banner they are serving, and whose work they are doing in thus grossly insulting the understandings of the people; and attempting to trample out their spiritual and civil rights—sapping where they dare not openly attack—undermining when afraid to storm.

Well did Milton describe them when he wrote—

“Wolves shall succeed for teachers, grievous wolves,  
Who all the sacred mysteries of Heaven  
To their own vile advantages shall turn  
Of lucre and ambition, and the truth  
With superstitions and traditions taint.”

#### THE DUBLIN PROTESTANT ASSOCIATION.

WE have before us the annual report of this association. As might be expected from men who are called to grapple hand to hand with the emissaries of Rome, the Dublin Protestants speak out manfully in regard to the true nature of the Popish system, and the manifest infatuation implied in the Romeward policy of all our recent Governments. The following remarks are equally just and melancholy:—“Satan has, to an extent almost unparalleled, succeeded in pouring blindness and delusion upon the eyes of most men, so

as to create a most dangerous diversion from attention to his grand attack, and to deceive almost the very elect. This latter is accomplished by a no more complex or subtle plan than superinducing an apparent zeal for religious interests, and urging far and wide, at the same time, the cry—'Religion has nothing to do with politics.' This has been successful to such an extent that scarcely a single existing religious society in this country will in any way whatsoever meddle with or take part in anything bearing the semblance of politico-religious action, such as petitioning Parliament, memorializing the Throne, addressing the masses from platforms upon the dangerous tendency of modern pro-papal legislation, &c., &c.; and even excellent and pious Christians are so fatally under the influence of this diversion, or fearful of running counter to this false and dangerous but too general sentiment, that they shrink from any participation in the above-named acts, though they may secretly pray for our success, and silently send in their subscriptions. The consequence of this is, that the great labour of working this society, so important to maintain (for its special object is to supply this great want), falls on a few devoted men, but for whose zeal and energetic action, amid numerous other cares and duties, it must have ceased its action long since; and its peculiar and valuable testimony being silenced, scarcely any obstacle be imposed, to Rome's most successful action and machinery, the politico-religious, or, at least as far as this country is concerned, to still more complete anti-Christian legislation, and the complete dominancy of an anti-national, anti-British, Popish faction. With marvellous, and indeed inexplicable inconsistency, while English statesmen give moral and material support to bleeding Italy in her struggle for emancipation under the God-sent Garibaldi, they treat Ireland as a province of the Papacy, on which they help to rivet the chains they elsewhere seek to burst—an inconsistency only paralleled by the treachery of the President of the French Republic towards young Italy in 1848."

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#### NEW ROMISH ATTACK ON LONDON.

We give the following from the *Tablet*, January 19, 1861:—

"RELIGIOUS HOME NURSES FOR THE SICK, 10 LOWER GROVE, BROMPTON,  
LONDON, W.

"The following letter was addressed to one of the promoters of this good Institution by his Eminence Cardinal Wiseman. As this letter fully explains the object of this appeal to Christian benevolence and charity, the attention of the Catholic body is earnestly called to its contents. The good nuns have just arrived from France, and taken possession of their new abode at Brompton; and they have already entered into their holy duties.

"Subscriptions are confidently solicited for the promotion and firm establishment of this work in the metropolis. The boon conferred upon the sick homes of both Catholics and Protestants is so great, the sacrifice demanded to secure its permanency so small, that no doubt can be entertained of this appeal being responded to by every one who can appreciate the priceless advantages of religious nurses.

"THE CARDINAL'S LETTER.

"LEYTON, November 10, 1860.

"MY DEAR SIR,—Nothing can exceed the generosity, the delicacy, and the good promise with which the holy Bishop of Seez has permitted (or, I

may almost say, directed) the 'Sisters of Mercy' of his diocese to come to London, in order to establish a house, and supply one of our many and great remaining wants—an *Institution of Religious, who nurse and attend the sick in their own houses*. Fourteen nuns, selected expressly from several houses of the Order, are ready to come over under the care of the Abbé Roullin, the kind father and zealous promoter of this and other works of charity having England for their object, who will devote himself, as chaplain and director of the community, to the foundation and promotion of the undertaking here, with the consent of his bishop.

"The house at Brompton, lately occupied by the Sisters of Compassion, has been fixed upon for the first foundation; and the community have generously undertaken to furnish the house and chapel, and to support themselves, on one sole condition—that the rent and taxes of the house be guaranteed to them for three years.

"The amount will be £150 per annum, to which, perhaps, something should be added for repairs.

"You enjoy the full confidence of all the persons charitably interested in this admirable work; of the bishop, the abbé, the religious, and myself.

"I therefore not so much empower as request you to be the agent in this matter, and to collect the subscriptions of the faithful to the amount specified, and I beg you to put me down for £20 a year for the three years.

"I cannot for a moment fear that there will be any coldness in corresponding with this application. The object of this new charity is universal; it embraces the rich as well as the poor. To many of the more affluent, sickness is accompanied by the additional embarrassment of providing kind, assiduous, intelligent, companionable, and conscientious attendants on the invalid. How often have religious nurses been sought, and in vain, in this metropolis! In fact, they have been brought over from France, at great expense, on more than one occasion.

"I need not say how invaluable this Institution will be to the poor, who will be gratuitously attended; and to the sick priest, whom the religious will consider it a sacred duty to assist.

"I therefore confidently pray to God to speed your errand of charity, to which I give my most cordial blessing.

"I am ever, my dear Sir, your affectionate servant in Christ,

"N. CARDINAL WISEMAN.

"F. R. de la Trehonnais, Esq."

The friends of Protestantism should watch this insidious movement.

#### EVANGELISTIC OPERATIONS IN ITALY.

A WRITER in a French Protestant journal classifies the Italians with reference to their susceptibility of religious impressions as follows:—The upper and more cultivated classes are so pre-occupied with the great political questions of the time, that they are, for the present, almost inaccessible to appeals on the side of personal religion. They see that the Papacy stands in the way of Italian liberty and unity, and they are therefore learning to hate the Papacy. But they are *not* learning to love Christ; the reaction from Rome, for the present at least, and during the "storm and pressure period" of politics, amid the birth-throes of the new Italian empire, is likely to carry them into the domain of indifference, if not of infidelity.

In the opposite extreme are the very poor—the lowest classes of the Italian peasants. Their ignorance and superstition are very great. A low and sensual type of religion satisfies them; and it is very difficult to awaken their minds to hear or think of anything better.

Between these extremes there is a middle class, consisting, to a large extent, of mechanics and working men, in the towns and cities. They are better informed than the country people, and therefore less submissive to the commands of the priests, and less superstitious. They read, talk politics, and are profoundly interested in the Italian movement. And the same activity of mind which makes them eager for newspapers, inclines them to listen to colporteurs, to receive, buy, and read Bibles and Testaments. It is among this class, to all appearance, that the foundations of the new Protestant Church of Italy are to be laid.

And among this class, the intelligent, sober, diligent Waldensian evangelists and colporteurs have found a hearty welcome. Their “success,” to cite the language of one of their own number—“if not brilliant, has certainly been thus far highly encouraging.”

What has been done in Piedmont in the last ten years certainly augurs well for the rest of Italy, now that it is open to the zealous men who laboured so faithfully in the North.

But the field is vast, and the labourers are few. The feeble Church of Piedmont cannot do this work alone. There is room in Italy for the activity of every Christian Church in England and America; and the Waldenses, instead of repelling foreign aid, welcome it—even implore it. The British and Foreign Bible Society is doing a noble work in the distribution of the Word of God in Italy, by the agency of twenty-four colporteurs. The Edinburgh Bible Society employs eight. The American Bible Society, wisely acting through the Geneva Committee, employs ten. The Waldensian Church is scattering its evangelists and colporteurs both on the mainland and in Sicily. Considering that it was safer to offer Bibles and to preach evangelical religion in Turkey two years ago than in Central and Southern Italy, we may well exclaim, in view of the present state of things, “What hath God wrought!”  
—*Christian World.*

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#### POPERY IN ORKNEY AND SHETLAND.

We referred to this subject in our last number, and now we copy the following from the *Northern Ensign*:—

“The Rev. Dr. Stephen, Prefect Apostolic of the Arctic Regions, arrived here from Orkney on Saturday. In our sixth page will be found extracts from letters in the *Glasgow Free Press*, a Roman Catholic organ, pretending to record the great success of Dr. Stephen and other priests in Orkney and Shetland. Our readers in these localities will learn, for the first time, of these extraordinary conversions, baptisms, marriages, and abjurations, which, we rather suspect, are confined to paper. At any rate, we do not believe the statements have any foundation in truth.”

The following is one of the extracts referred to from the *Free Press*, supplied by Dr. Stephen:—

“With the blessing of God, we have gained about 20 conversions, 20 baptisms, 24 marriages, about 100 communions, 2 small chapels, and 2 actually resident clergymen—myself in Orkney, and one of my priests, from Faroe Islands, in Shetland.”

We are by no means so doubtful as our excellent Northern contemporary about this, although there may be exaggeration. Indeed, we have very good reason for saying that there is some truth in the Romish assertions, and that the Protestant ministers of the north had better be up and doing.



### POPISH PERSECUTION OF GALILEO.\*

THE persecution of Galileo by the Romish Inquisition will ever remain a standing evidence of the hostility of Popery to the spread of sound secular knowledge as well as of scriptural truth. That Church has always held in its widest acceptance the maxim "Ignorance is the mother of devotion;" and hence the ages of her reign are justly called the "dark ages." Sir David Brewster, in his admirable life of Sir Isaac Newton, has given the following admirable description of the humiliating scene, presented when the great astronomer was before the myrmidons of Rome:—

"It has been stated on authority which is considered unquestionable, that during his personal examination Galileo was put to the torture, and that confessions were thus extorted which he had been unwilling to make. He acknowledged that the obnoxious dialogues were written by himself, that he had obtained a license to print them without informing the functionary who gave it, and that he had been prohibited from publishing such opinions; and in order to excuse himself, he alleged that he had forgotten the injunction under which he lay not to teach, in any manner, the Copernican doctrines. After duly considering the confessions and excuses of their prisoner, the Inquisition appointed the 22d of June as the day on which their sentence was to be pronounced. In obedience to the summons, Galileo repaired to the Holy Office on the morning of the 21st. Clothed in a penitential dress, he was conducted, on the 22d, to the Convent of Minerva, where the Inquisition was assembled, and where an elaborate sentence was pronounced, which will ever be memorable in the history of science. Invoking the name of our Saviour and of the holy Virgin, Galileo is declared to be a heretic, in consequence of believing that the sun was the centre of the earth's orbit, and did not move from east to west, and defending the opinion that the earth moved and was not the centre of the world. He is therefore

\* *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton.* By Sir David Brewster. Second Edition. Edinburgh: Edmonston and Douglas.

charged with having incurred all the censures and penalties enacted against such offences; but from all these he is to be absolved, provided that with a sincere heart, and faith unfeigned, he abjures and curses the heresies he has maintained, as well as every other heresy against the Catholic Church. In order to prevent the recurrence of such crimes, it was also decreed that his work should be prohibited by a formal edict, that he should be imprisoned during the pleasure of the Inquisition, and that during the next three years he should recite weekly the seven penitential psalms. This sentence was subscribed by seven cardinals, and on the same day Galileo signed the abjuration which the sentence imposed.

"Clothed in the sackcloth of a repentant criminal, Galileo, at the age of seventy, fell upon his knees before the assembled cardinals, and laying his right hand on the holy evangelists, he invoked the Divine assistance, in abjuring and detesting, and vowing never again to teach the doctrine of the earth's motion and of the sun's stability. He pledged himself never again to propagate such heresies either in his conversation or in his writings, and he vowed that he would observe all the penances which had been inflicted upon him. What a mortifying picture does this scene present to us of moral infirmity and intellectual weakness! If we brand with infamy the unholy zeal of the Inquisitorial conclave, what must we think when we behold the venerable sage, whose grey hairs were entwined with the chaplet of immortality, quailing under the fear of man, and sacrificing the convictions of his conscience, and the deductions of his reason, at the altar of a base superstition? Had Galileo added the courage of the martyr to the wisdom of the sage, had he carried the glance of his eye round the circle of his judges, and with uplifted hands called upon the living God to witness the truth and immutability of his opinions, he might have disarmed the bigotry of his enemies, and science would have achieved a memorable triumph."—Vol. i. pp. 243, 244.

In the same admirable Memoirs, it is interesting to find so powerful an intellect as that of Newton arrested by the tendency on the part of some ministers of the Church of England to abandon Protestantism altogether, and relapse into the superstitious mummeries of Rome. That eminent man proposed a plan for the purpose of meeting this gigantic evil, and we are not sure that it might not be adopted with advantage at the present moment. At all events, it is well that it should be laid before our readers:—

"The tendency of the Church of England to relapse into Romish superstition, seems to have shown itself in the time of Newton, and to have induced him to take steps to counteract it. It is probable that he had been requested by influential persons, both in the Church and in the State, to suggest a legislative measure for correcting an evil which at that time was as dangerous to the State as it was hostile to the articles of the Church and the fundamental truths of Christianity. This proceeding must have taken place at the accession of the House of Hanover in 1714, as will appear from the following draft of an Act of Parliament drawn up by Sir Isaac, and in his own handwriting:—

"Whereas of late years, some opinions have been propagated by superstitious men among the Christians of the Church of England, to break all communion and friendship with the Protestant Churches abroad, and to return into the communion of the Church of Rome; such as are the opinions, that the Church of Rome is a true Church, without allowing her to be a false Church in any respect, and that the Protestant churches abroad are false churches, and that they have no baptism, and by consequence are no Christians, and that the Church of England is in danger, meaning, by the succession of the House of Hanover. For preventing the mischiefs which may ensue upon such dangerous, uncharitable, and unchristian principles, be it enacted,—

"That the following declaration shall be made and subscribed in open Court in the Quarter Sessions next after . . . by all persons.

"We, whose names are underwritten, do solemnly, and without all equivocation or mental reservation, acknowledge and declare that we do sincerely believe that the Church of Rome is in doctrine and worship, a false, uncharitable, and idolatrous Church, with whom it is not lawful to communicate; and that the churches of the Lutherans and Calvinists abroad are true churches, with whom we may lawfully communicate, and that their baptism is valid and authentic; and that the Church of England is in no danger by the succession of the House of Hanover in the throne of the kingdom of Great Britain."—Vol. ii. pp. 280-1.

## MR. TURNBULL'S RESIGNATION.

THE resignation by Mr. Turnbull of his post in the State-Paper Office is a most gratifying event, and worthy of a whole year's labour on the part of the Protestant societies of Britain. That these societies have been mainly instrumental, under God, in bringing about so happy a result, is beyond all doubt; and this demonstrates two things, viz., that our rulers are amenable to influence if not to reason, and that Protestants can, under God, accomplish great results by well-directed combination. No doubt, the Romanists and some hollow professing Protestants have made a great outcry on this occasion. This was only to be expected; but it will be time to listen to such vituperation when the Pope shall appoint, or even dream of appointing, a Protestant to take charge of the Vatican Library. Meantime, let the victory be followed up with energy. Were the Protestants of Britain only united and active, all the Rome-ward policy of late years might be effectually overturned, and all the future crafty schemes of Popery defeated.

## NEOLOGY NOT TRUE, AND TRUTH NOT NEW.\*

ENGLAND is at present beset by two enemies, Infidelity and Popery. In one sense they are only varieties of the same enemy, like the hot and cold fits in fever and ague. Superstition in certain minds and in peculiar circumstances relapses into infidelity; and infidels when pressed by sickness or approaching death, relapse often again into superstition. The fact, therefore, that the tendency of things at Oxford at present is more towards infidelity than superstition, is no proof that the great University shall not swing back again into a deeper Puseyism than before, for Satan works alike with both these elements, and makes the one sap and mine towards the establishment of the other. Both are made subservient to the establishment of his kingdom of darkness and the ruin of immortal souls.

We are glad, therefore, to see that some of the watchmen of Zion are alive and ready to resist the enemy, in whatever form his attack is made. It gave us much pleasure to see the late meeting of London clergy † to protest against the infidelity openly embodied in the late portentous volume of "essays and reviews;" and we have read the present volume of Mr. Hebert with much satisfaction for the same reason. In so far as it contains a refutation of the erroneous views of Maurice, Jowett, and Davies, we regard the volume as unanswerable. We should certainly like to see clearer and stronger views, both in regard to the imputation of Christ's active as well as passive obedience, and in regard to the subject of eternal punishment. The latter is, no doubt, a most solemn subject; but unless we are to hold clearly that the present is the only opportunity which men shall ever have of being justified, sanctified, and saved, and that if the opportunity is neglected, there is the same reason for believing that Satan may be saved as sinners who have allowed the day of grace to pass, an evident confusion is introduced into the whole scheme of salvation, and weakness into every preacher's appeal. We do not say that Mr. Hebert's views on these subjects are erroneous, but

o By the Rev. Charles Hebert, M.A., Marylebone, London. London: Nisbet.

† The protest of the bishops is still more important.



we should like to see him as clear in regard to them as in regard to the substitution of Christ as a sacrifice.

We rather think that the evils complained of lie deeper than most men seem to suppose. The want of a regular study of systematic theology, on the part of all intending ministers of the Church of England, is beginning to be felt, and also the want of some clear authority to deal effectively with heresy and heretics. It was not thus in the primitive Church. The Apostle Paul says, "If I or an angel from heaven preach any other gospel unto you, let him be accursed;" and for the purpose of proving, how that general principle was to be worked out, Paul says, "A man that is an heretic after the first and second admonition reject." "If the blind lead the blind," says Christ, "both shall fall into the ditch." How the object is to be accomplished we leave others to say; but now that open infidels and manifest Romanists have usurped some of the pulpits of England, the question has become one of great importance and urgency.

Meantime men of the spirit of Mr. Hebert are of great value—men of competent learning, calm and yet fearless—men occupying the high places of the field, and not ashamed to avow and defend their principles. There has been a great deal too much of mere delicacy towards heretics, by no means reciprocated by the active emissaries of error, and we therefore hail the manly and Christian avowal of truth in such volumes as the present, as a great means, by the blessing of God, if not of converting the erring, at least of warning the ignorant and thoughtless.

#### EDINBURGH FEMALE PROTESTANT ASSOCIATION.

WE like very much the idea of Female Protestant Associations. The female agency employed by Rome is eminently effective for evil, and it is all-important to prove that without unlawful vows female Protestants by combining together can be equally instrumental for good. The efforts of the Edinburgh Society have been eminently successful, and we should like to see similar associations established in all parts of the United Kingdom. The annual meeting of this Society was held in George Street Hall, on Monday, February 11. G. F. Barbour, Esq., presided. There was a very numerous attendance; and amongst those present were the Rev. Dr. Goold, the Rev. Thomas Main, the Rev. G. D. Cullen, the Rev. Dr. Johnston, the Rev. Dr. Robertson, from the Cape of Good Hope, and Messrs. Findlay, Anderson, and W. G. Cassels. The meeting having been opened with prayer,—the Chairman briefly spoke.

After referring to the great encouragements which they had to labour in this field of Christian duty with redoubled zeal, he alluded to the remarkable events which are going on in the times in which we live, when the eyes of the whole world are turned on the sublime drama now being enacted in the beautiful land in which Romanism has its seat. God has marvellously raised up His own instruments to execute His own will in overturning the kingdoms there. He then described the events of which he was a personal witness at Rome in 1850, after the return of the Pope from exile, and said that he had taken part in the sacrament of the Lord's Supper on the last occasion on which it was dispensed in the Presbyterian Church there, which was immediately afterwards closed by Papal authority. Having referred to the gallant defence which Garibaldi made at Rome, until compelled to abandon it by the legions of France, he read an extract from one of Garibaldi's speeches, in which he said—"I am of that religion which has broken the bonds of slavery, and which has proclaimed the freedom of man; but the Pope who oppresses his subjects is no Christian. He denies the very principle of Christianity—he is Antichrist."

He then spoke of the burning of Bibles in 1850 by the Pope's command, and remarked that, while no doubt God would require that, and the blood of the saints which had had been shed, at the Pope's hand, yet vengeance belonged to the Lord, and their part was to return good for evil. This could not be done better than by supporting a society which had for its object to save men, and turn them from darkness into light.

The Rev. Thomas Main then read the report, which gave statistics furnished by the teachers as to the attendance at the school. The attendance had been increasing during the past year, and was less fluctuating than formerly. The number on the roll was 126; the average attendance 100. The number who left during the year was 44, of whom 14 had gone to employment, and were giving great satisfaction. The number of children at the school reading the Bible was 40; reading the New Testament, 37. Mr. Mackenzie, the teacher, continued to give great satisfaction. Miss Carse had 52 children under her charge, and there was a flourishing Sabbath school in connexion with the Society. The labours of the Bible woman in reading the Scriptures and disposing of copies had been very successful during the year. She had sold 95 copies in a district which must now be comparatively well supplied. She continued to be well received, and found no difficulty in obtaining access to every house in the district. The locality which formed the sphere of the committee's operations was one of the darkest and densest to be found in the city, and the means employed were eminently fitted for alleviating and improving the population, by diffusing the benefits of an excellent Christian education, training them to habits of economy, and fitting them for a life of usefulness in this world, and a glorious inheritance in the world to come. The abstract of accounts showed that the total income was £130, 1s. 9d., and that a balance remained of £14.

The Rev. Dr. Johnston then moved—"That the report now read be adopted, and that the committee and office-bearers be reappointed for the ensuing year."

The Rev. Dr. Goold, in seconding the motion, said,—They were to regard the Association as a great Christian enterprise, in order to recover souls from the delusions of the Church of Rome. That was the simple duty incumbent on all Christians, of either sex, of every name, wherever they are, and at all times. In that respect their efforts against the Romish system should know neither cessation nor intermission. Whatever might be the circumstances in which they were placed, or however keen might be the excitement prevailing on other points, still, year after year, so long as there was a Papist to bring to the knowledge of the truth as it was in Christ, they had a duty to perform; and the Christian families of this city must not be slow to lend their aid in the performance of it. When they considered the mass of error that was embodied in the system—when they considered the screen it hung up to hide the Saviour from the eyes of men—they could not be too anxious to bring a knowledge of the gospel to every Roman Catholic; so that if he persisted, it would not be for want of effort on their part to rescue him from the delusions in which he was reared under that system.

The Rev. Dr. Robertson, from the Cape of Good Hope, then moved—"That this meeting recommend the Female Protestant Association to the liberal support of the Christian community, encouraged by the extension of its operations, and approving of the adaptation of the means employed for the spiritual benefit of the neglected classes of the people." In doing so, he said that no one could go along the streets in certain parts of Edinburgh without being struck with the deep degradation that was so manifest. In Africa he had often been impressed with the degradation of heathen countries; but, on returning to this country after an absence of thirty years, he had also been very much impressed with the deep degradation which he had witnessed among some of those living in certain portions of the capital of Scotland, and which was not surpassed, in some respects, even in heathen countries. It was a pleasing thing to find that the ladies of Edinburgh witnessed that with such pity as only ladies could feel, and endeavour to adopt means for the promotion of the spiritual and social benefit of those degraded persons, to raise them to a higher state, and make them feel the necessity of seeking better things than those of this world. It might have been a day of small things when they began this work; but, under the Divine blessing, the day of small things might become a day of great things. He trusted that this Association would go on and extend its operations; and that by and by, when the ladies thought of their humble beginning, and of the great blessing which had descended on their labours, they might be led with grateful hearts to say, "This is the Lord's doing, and it is marvellous in our eyes."

The Rev. G. D. Cullen seconded the resolution, and expressed a hope that those ladies who were present, and had not been engaged in this work, would consider the

claims of it, and join it. He also adverted to the striking feature of the recent awakening, that women were so much employed and blessed in promoting the work of the Lord.

A vote of thanks having been given to the Chairman, on the motion of the Rev. T. Main the Rev. Dr. Goold pronounced the benediction, and the meeting separated.

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### PROTESTANTISM IN CANADA.

THE Hon. J. H. Cameron has been sent to this country by the Protestants of Canada, to present an address of remonstrance to the Queen, in reference to the conduct of the Duke of Newcastle, to which we formerly referred, when lately in Canada with the Prince of Wales. Mr. Cameron is a man of decided talent, and has addressed several meetings in this country with much effect. The Ministry have found it expedient to agree that Mr. Cameron shall present his unpalatable address either to the Queen in person at the first levee, or through the Colonial Office. It turns out that there probably was a special political object in view, in the great attention lavished upon the Romish emissaries in Canada, and the marked disrespect manifested towards the representatives of Protestantism. A man high in office did not scruple to say, "You know that the Prince of Wales may soon visit Ireland, and it was thought very important that everything should be done in connexion with the Canadian visit to conciliate the Roman Catholic Church." Mr. Cameron represents the state of matters in Canada as very sad. The Papists are very aggressive, the days of Popish so-called saints are regularly kept by the Legislature, and they now keep also the day of the supposed Immaculate Conception. He tells the story of a girl in his family, who had accumulated in his hands £14 to send to friends in Ireland, with a view to their emigration. The whole sum was carried off by the priest as a so-called *loan* to defray the expense of the Popish cathedral. Still the Protestants are united, and the Protestant spirit is strong. It is very important that the friends of truth and liberty in this country should have their eyes fixed on Canada, and co-operate earnestly with their brethren there.

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### POPERY IN PRINCE EDWARD'S ISLAND.\*

THE recent history of Prince Edward's Island is peculiarly instructive. Situated in the Gulf of St. Lawrence, and having, upon the whole, a fertile soil and a good climate, this island became the resort of many settlers from the mother country, including of course a considerable proportion of Irish Romanists. By the instigations of their priests, the Papists as usual became an active political body, and by dexterous management brought to bear upon the infatuated facility of statesmen, they at length contrived to control the government. The result was that the Bible was banished from the public schools, and the position of Protestants became intolerable. This led to a vigorous reaction which resulted in the entire overthrow of the pro-Popish politicians, and the restoration of the Word of God to its proper place in the public education. The Romanists there, however, are far from having given up the struggle. The lecture before us, delivered in the Popish cathedral of the capital of the island, by Dr. Mullock, a man who, to the shame of our govern-

\* *Rome, Past and Present: a Lecture.* By Dr. Mullock, Romish Bishop of Newfoundland. Charlottetown, Prince Edward's Island. Printed at the *Examiner* Office.

ment, is the virtual governor of Newfoundland, is one of the most boastful and defiant documents which has lately emanated, even from the brazen followers of the Man of Sin. Let those ignorant and credulous Protestants, who delude themselves with the idea that Rome is dead or dying, read such a passage as the following :—

“ Thus, from the earliest ages the Pope has been always a great power. He was the father and the civilizer of the barbarous people who settled in the provinces of the Roman Empire. He was either a sovereign or the father of sovereigns. He alone survived the wreck of the Roman Empire, and the fierce contests of the Middle Ages. The Reformation left his power even greater than it was before the Reformation commenced. Though he suffered great losses in Europe, his spiritual subjects in the New World more than counterbalanced the losses in the Old.

“ No one can afford to despise the Pope. The French Encyclopedists attempted it, but the shaft of their wit fell pointless. He passed through all the upheaving of the great French Revolution unscathed. For the thousandth time, the infidels clapped their hands, and said, the Popedom is dead at last—it was buried with Pius vi. in the prison of Valenciennes. Still it survived. It perished when Pius vii. was dragged from Rome a prisoner by Radet. Pius returned to Rome triumphant, while Napoleon, his jailer, was on his way to the dreary prison of St. Helena.

“ No, people may hate the Pope with an unutterable hatred—they cannot despise him. He is called by two hundred millions of people the Vicar of Christ—the Head of the Church. Millions gnash their teeth with rage at what they call this blasphemous assumption,—their terror breaks out in the most violent invectives against him; but they cannot laugh at him. The Greek Patriarch calls himself, like the Pope, the Ecumenical Bishop—in other words, the Head of the Church. Except among his own followers, this lofty title only provokes a smile of contempt. Not so with the Pope. Undying love from two hundred millions, and undying hatred from some millions of separatists—either is his portion—contempt never.

“ It is indubitable that the feeling in favour of the Papacy is stronger now among Catholics than it has been for ages. The universal manifestation of feeling through Europe and America was quite unexpected by the enemies of St. Peter. The French Emperor, commanding six hundred thousand men, marks out a new map of Italy, covered with the blood of thousands in Solferino and Magenta. Everything appears to yield to his power. Austria is defeated, and for a time paralysed. England, or rather the English Government encourage him—stupidly hoping to put down by his aid the Papacy. Pius, when certain propositions are made to him, replies by *non possumus*, and arms and diplomacy fail before the venerable old man of the Vatican. The Episcopacy of France speak out in favour of their father, and join their voices to those of the bishops of the world. In vain does brute force attempt to silence them. They are the mouthpieces of thirty-six millions of French Catholics—the men who placed the sovereign on the throne—and imperial power finds that conscience will not be restrained by police regulations. No, thank God, there is something yet in the world superior to brute force—the power of mind and conscience represented by the successor of St. Peter. What was the material power of the Roman Empire in its palmiest days compared to the spiritual power exercised by the Pope?”

Instructive as this and many similar passages are, however, in reference to the true spirit of Rome, it is almost amusing to see how Dr. Mullock attempts to parry the argument against the system, drawn from the revolt and hatred of the Pope's own subjects in Italy. He professes to believe that it is only a minority there, after all, who hate the government of the Pope, and he argues thus :—

“ But people here will say, Why do not the good men vote and put down the scoundrel minority, which robs them of all they hold dear, and oppresses them? There are several reasons. I will state a few.

“ 1. The people in general, never having been accustomed to any other than a paternal government, are apathetic. They do not want to vote. They do not understand the beatings or value of voting; and if the priests, for example, should attempt to instruct or influence them, it would be a crime against liberalism, in many cases, to be punished with death by assassination.

“ 2. The secret societies, generally called by the name of Carbonarism. Of all the curses the devil has ever inflicted on mankind, the Carbonari or Italian secret so-

cieties is the greatest. Once a man is entangled in them there is no hope for him, especially if he be deeply implicated in their secrets. He must be faithful or he dies by the dagger. An election, for example, is about to come on in which the Carbonari have an interest. An order goes forth in darkness from the committee of the society to paralyse the Church party. Two or three victims, well known for their attachment to the ancient order, are marked out, and the *affigliati* are ordered to dispatch them—an order which must be obeyed under pain of death. The dagger strikes the victim—all opposition ceases; a reign of terror is established; few voted at all; but all who do, take care not to provoke the fate of their assassinated friends; and the English, and French, and other papers in the pay of the party, publish the triumphant result of the elections for their partisans, though it is the dagger and not the ballot-box that has done it.

“But some will say, Where is the trade of this country? see how dull her cities are. Well, surely the government cannot make traders of people against their will, against their nature. The Italians have not the feverish desire of wealth which urges on the Englishman or American to be always accumulating—never enjoying. No, they take a more rational view of life, and do not put wealth above all other earthly blessings. But then again, consider, the country supports in happiness twenty-six millions of people. Take, for example, a town of the size of Charlottetown; well, within ten miles of the town all that is required for its inhabitants is easily produced, with very little exception—such as fancy goods, colonial produce, printed cottons, and a few other trifling articles. Their bread and wine—the staff of life—are produced at their own doors, their olive grounds give them both light and food, their little patch of town forest, fuel or charcoal, meat, poultry, vegetables, and fruit are produced in the greatest abundance; so there is not that necessity for foreign commerce that exists in less favoured lands, where a great part of the necessaries of life are only to be procured by exchanges with other nations.

“The administration of justice, I acknowledge, labours under one defect. As far as I could learn, it is too merciful. Trials are too long, it is said; but, after all, mercy is an error on the right side, though I think it is better for society that justice should be sharp and quick. Political offences, including high treason, are, I may say, never punished with death in the Papal States; and if the Mazzinians were not nefariously protected by governments, who, by this system of fostering rebellion, are working out their own speedy ruin, and if they were not assured of an amnesty, if defeated, but had to pay the penalty of their treason with their lives, as is invariably the case in England—witness Ireland and India—there would be less revolution, and honest men could sleep in peace. However, we must now pass through the crisis. I say we, for once this revolutionary epidemic attacks one or two nations, like the cholera it is sure to spread; and it is only a question of time how soon the seed we are sowing will germinate.

“Whatever defects there may be in the Roman Government, there is no doubt but that if the Pope and his people were left to themselves, they would be eliminated; but the interference of foreign powers, and the encouragement given to revolutionists, paralyse the Pope in the power of ameliorating the condition of his people. However, I have never heard of any formal grievance put forward by the Pope's enemies. We hear of no title question, no land question, no Irish question, no Ionic or Indian question. A sickly sentimentality, a union of all Italy to become what it never can be in the present state of the world—a first-rate power—this is all they require or complain of. The millions are happy and contented, or have been so, till they fell under the dagger government of the Mazzinians—men who allow no opposition under pain of assassination. The hundreds of briefless barristers, unfeeling doctors, and the idle and beggarly sons of a debased and decayed nobility; these are the agitators; and the mobs of the great cities, these are their abettors.

“Remember, also, that the Pope has no colonies where the adventurous may pursue their fortunes, no great army to absorb a large portion of the idle population at the expense of the industrious, no penal colonies to banish his convicts to, who, therefore, must be discharged once more on society when their time of imprisonment has expired, and you may see that there are difficulties to contend with that we have no idea of.

“I have now given you a rapid sketch of the advantages of the Papal Government, and the weak points of it also. Any impartial man, with a knowledge of the governments of Europe, with their heavy taxes, conscriptions, continual press prosecutions, personal restraints, and all other peculiar trammels, which, perhaps, England cannot presently dispense with, being protected from foreign invasion by the sea, and having to deal with an unarmed populace, will, I am sure, prefer the paternal government

of the Pope, whose defect is want of energy, while the others exhibit too much of it in regard to their own subjects.

"Leaving on one side the spiritual power of the Pope, which as given by Christ to St. Peter and his successors to the end of time, we know, as an article of faith, cannot be interfered with, I have not the least doubt of the permanency of his temporal power, and speedy reoccupation of those provinces which have been temporarily occupied by the King of Sardinia, one of the most vicious and morally degraded men who ever disgraced a crown. This is not the place to speak of that man's character, and I would blush to relate before the audience even a part of what I have heard years ago from his own subjects regarding him.

"But the people of the Romagna, cowardly as they are, or they would not let themselves be trampled on by adventurers from other provinces, will at last rise up against their oppressors. Their taxes are more than doubled, conscription, unknown before, is introduced, their holiest feelings are insulted, their clergy imprisoned and fined. Such is Sardinian liberty, because they will not insult God by praising Him for the success of their revolutionary scoundrel masters! Surely, if the very worm will turn when trodden, the Romagnoles will, unless they have lost all manly spirit, rise against their tyrants."

### SABBATH LEGISLATION AT GLASGOW.

A CLAUSE in a proposed new police bill for Glasgow, to the following effect, has excited just and wide-spread alarm:—

"A penalty of forty shillings, or imprisonment for fourteen days, shall be incurred by every person who sells, or offers, or every person who sells, or offers or exposes for sale, or who buys, or offers to buy, on Sunday, any article, except ready-made provisions in an eating-house to be consumed there, and except *bread, or milk, or medicines*; or who sells, or offers, or exposes for sale, or who buys, or offers to buy such ready-made provisions, or bread or milk on Sunday, *except before ten o'clock in the morning, or after five o'clock in the afternoon.*"

This clause, if carried, would evidently open by public authority all bakers' shops and common refreshment houses during a large part of the Sabbath, in other words, would abolish the existing law which is also the law of God. This, of course, if it passed the Imperial Legislature, could not be confined to Glasgow, nor to this particular kind of traffic. If bakers, why not butchers and grocers? Bread serves little without the accompaniment of tea, sugar, and butcher meat. All the classes employed in selling these might be gradually turned into slaves, and a most fatal death-blow dealt against the religion and morality of the country.

We are glad to see that the measure has been denounced both by the Free and United Presbyterian Presbyteries, but we are somewhat taken by surprise at the apparent doubt in certain quarters on the subject, even when men are sound in the main. For example, the excellent editor of the *Scottish Guardian*, whilst giving a sound deliverance, makes a hesitating preface to the following effect:—

"But the subject is beset with perplexing practical difficulties. Sabbath traffic, in many gross and inexcusable forms, is notoriously on the increase among us; and in the present state of the law our magistrates find themselves powerless to check it. The proposed clause would at once sweep away the more offensive forms of Sabbath traffic; and reduce the remainder to something like the lowest practical minimum. We do not wonder, therefore, at the decision to which the framers of the new bill have come in the matter. It is right also to keep in view that their proposals differ materially from those of Lord Chelmsford's Bill, which the Christian feeling of the country defeated during last session of Parliament. That bill authorized the sale of periodical literature and other sorts of traffic that cannot fairly be included under the designation 'necessity and mercy.' But in many families milk is really a necessary of life on Sabbath; and we must unhappily keep in view, in legislating for Glasgow, that we are legislating for a large mass of population as truly heathen as the natives of central Australia. Those who know the habits of our

heathen districts are of opinion that it would at present be impossible to prevent them from purchasing bread on Sabbath."

This is surely sufficiently guarded, but it proves the danger of general speculations where a direct Divine law is concerned, and of allowing such an amount of Sabbath-breaking as exists in Glasgow to grow up without a most determined attempt to grapple with it. There is no such difficulty about the interference of the magistrates at present. The law is clear and unambiguous, and although the penalties are in Scotch money, the expenses would amount to penalty enough. At all events, it is preposterous to speak of adapting the law of Scotland to the habits of Australian miners. Even if it were otherwise, we must be prepared for a total abolition of the Sabbath law if we give way at all.

One thing strikes us as significant. The revival of religion in the west of Scotland seems to have made Satan more active, but it ought surely to infer increased zeal and determination, to maintain all the commandments and ordinances of God. The Popish element is at the root of the Sabbath difficulty. Rome is the greatest Sabbath-breaker in the world, but if 1600 shops can be shut up in Birmingham, there cannot be too soon a league in Scotland to resist a tide which threatens to sweep away all that is dear and sacred in our religious privileges.

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#### NECESSITY FOR KNOWING THE ROMISH CONTROVERSY.

THE following extract from the *London City Mission Magazine* for December 1860, is peculiarly instructive. It embodies the experience of an intelligent city missionary, and it is in precise accordance with all similar experience. It is easy to say, "We don't like controversy," but the state of things which actually presents itself in all our large cities is this. Wherever Romanists are found they have a ready smattering of the plausible things which are said in support of the Popish system. They at once meet the minister or missionary with these, and if he has nothing to say in reply they readily feel contempt for all that he may say besides, whereas if in a kindly and Christian spirit he were ready to answer and to prove that he knew the subject better than they, he would have much more reason to expect success in all his labours. This is undoubtedly the scriptural method, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." By this method the Reformation was won, and it is the disgrace of our modern Protestantism that so few of its representatives are prepared to carry forward the great work in the same spirit. It is to meet this difficulty that Protestant Institutes are established, and the following extract affords a conclusive proof of their importance and necessity:—

"A large number of boys and girls are of course, when of age, constantly leaving Roman Catholic schools. Many of them are born of Irish parents in England, and as there is little trace of their Irish extraction, they mix as English men and women with our poor population. The secular education they receive is frequently good, which gives them an advantage over many of our poor. The main skill has been displayed in their religious training, the object of which appears to be to defend them on the one hand from the attacks of Protestantism, and to enable them to propagate their faith with others. By catechisms and other means their teachers indelibly impress upon their memories those passages of Scripture used by Rome to defend her peculiar doctrines. They are also somewhat read in history, or rather the perverted history sanctioned 'by authority.' I sometimes meet with boys who wait upon bricklayers really clever in defending their errors, and I have sometimes been hard pressed by young men trained in those schools. In fact, skilled visitation can alone meet the evil. One evening I entered a tap-room. A number of the men

welcomed me, as they were having an argument with a Roman Catholic youth. He had a Bible, and was quoting three passages to prove a Purgatory. I of course read the context of each passage, explained it, quoted other passages on our side, and at last carried the room with me. I mention this as one of many instances to support my statement. Surely here is a danger which must be met with energy, or the leaven of Popery will spread among our people. One thing which has grieved me is that I have never among this class met with an English youth able with equal ability to defend his Protestantism. Two things strike me as important to receive attention, the children of our poor should have not only a Christian but a thoroughly Protestant education, and the gospel should be carried to every poor man's dwelling by men 'apt to teach,' so that error of every kind may be rooted up, and truth and justice, religion and piety, established among us. I have ventured before closing this paper, to make the above remarks, although I have usually avoided this style of writing, but the thought has frequently occurred to me that opinions and practical remarks, founded upon large observation, might be mentioned in a report with advantage."

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### THE CATACOMBS OF ROME.\*

Mr. SCOTT, Chamberlain of the city of London, is already well known as the author of several excellent works. The lectures before us we regard as peculiarly valuable. They embody an exhibition of the frightful moral state of the old heathen world before the time of Christ, a proof of the blessed results of primitive Christianity, and a demonstration of the corruptions introduced by the Popish apostasy as evinced by the sepulchral remains in the Roman Catacombs. It cannot fail to strike reflecting Christians as a proof of the kind providence of God, that at a period when the Church is called to grapple with a virulent infidelity, and an aggressive Popery, she should be furnished at once with new weapons in the overwhelming evidence afforded by the remains of Egypt and Nineveh, and in the Catacombs of Rome. The latter species of evidence has been very fully treated of in the able work of Dr. Maitland, but we hold that Mr. Scott has performed a most important service by popularizing the facts of that valuable work and presenting in a very readable form the whole elements of this great subject. If men who lecture to the working classes would often, instead of trashy, unpractical subjects, avail themselves of such works, and bring before the people matters having a bearing so important on the destinies of the world, immense good might be expected to result. We cordially thank Mr. Scott for his excellent and instructive volume.

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### POPERY EVER THE SAME.

THE REV. D. Kay of Genoa, in a letter to the Rev. Dr. Wylie, narrates the following striking evidence of the above truth:—

"Popery is the same mean, heartless, intolerant system it was when Wishart was burned at the stake, and the only difference between the present and the past is, that the Church of Rome has not the power, otherwise she possesses the hearty good-will, to make a bonfire of every heretic that comes within her reach. Who that knows the treatment the remains of poor Giuseppe Belletti met with on the 26th December of last year can doubt it?"

Some four or five years ago, a poor carpenter of that name, residing in Cornigliano, a village about five miles west of Genoa, on the Mediterranean coast, became convinced of the errors of Romanism, through the preaching of the Vaudois pastors in San Pier d'Arena, where was an Italian church. He continued steadfast in the evangelical faith for a considerable time, but in an evil hour, he, contrary to his convictions, returned to what he called "the forms of Romanism," though, he said, never to the spirit and doctrine; for he avowed that he could not again join in her communion, so convinced was he that the whole system was false, and contrary to the

\* By Benjamin Scott, F.R.A.S. Second Edition. London: Longman, Green, & Co.



word of God, which he professed to prize highly. He assigned as the cause of his return to the forms of Romanism, as he was wont to express himself, that his wife would give him no peace night or day—that her uncle was a priest, and had money of hers in his power, and would not give it so long as he continued to go to the heretical Church, and having a family of five children, he required all the money he could obtain for their upbringing.

To the Romish Church he returned, but never feeling happy in his own mind, he would not embrace her tenets so heartily as the priests desired. After a lingering illness, he died on the 25th December last, and not having submitted to the last ceremonies of the Church, the priests of the parish of Cornigliano refused to allow his remains to be buried in their consecrated cemetery. The Syndic or Mayor, finding that the Commune would have to send his body into Genoa, did so on the night of the 26th, when it was taken to Cava, near to which is the Swiss Protestant cemetery, and there left in the coffin exposed to public view till four o'clock in the afternoon of next day, when the Swiss pastor, Monsieur Bert, had it decently interred in the Swiss cemetery. Not content to see the coffin with a heretic in it lying open to public view in the square in open day, the zealous sons of the Church broke open the chest, and it is said dragged the dead body hither and thither, to the disgust of passers-by.

Such conduct needs no comment. It is enough to convince us, at all events, that Popery continues "as it was in the beginning, is now, and ever shall be."

#### ZWINGLE AND THE DOCTRINE OF THE SACRAMENTS.

It is a very common practice of Popish writers to represent Protestantism and the Reformation as thoroughly identified with Luther; with his character, opinions, labours, and achievements. Protestantism, according to a mode of representation in which they are fond of indulging, and which is not destitute of a certain measure of plausibility, is a new religion never heard of till it was invented by Luther, and traceable to him alone as its source and origin. Having thus identified the Reformation and Protestantism with Luther, they commonly proceed to give an account of him whom they represent as the author of our faith, bringing out, with great distortion and exaggeration, everything about his character and history, about his sayings and doings, which may be fitted to excite a prejudice against him, especially as contemplated in the light in which *they*, not *we*, represent him, viz., as the author and founder of a new religious system. Independently of the utterly unfounded and erroneous assumptions in point of principle and argument, on which this whole representation is based, it is altogether untrue as a mere historical fact, that Luther occupied any such place in regard to the Reformation and Protestantism as Papists for controversial purposes are accustomed to assign to him. He was not the only person who was raised up at that period to oppose the Church of Rome, and to bring out from the Word of God other representations of apostolic Christianity than those which the Papacy inculcated and embodied. It is quite certain that, in different parts of Europe, a considerable number of persons as early as Luther, and altogether independently of him, had been led to deduce from the sacred Scriptures doctrines substantially the same as his, even the doctrines which may be said to constitute the fundamental principles of Protestantism. In France, Le Fevre and Farel, of whom so very interesting an account is given by Dr. Merle D'Aubigné in the 12th book of his *History of the Reformation*, vol. iii., had been led to adopt, and to promulgate to a certain extent the leading doctrines of the Reformation, before Luther appeared publicly as a Reformer; and they certainly stand much more in the relation of something like paternity to Calvin, and to all that he was honoured to achieve, than Luther does. And if an open breach with the Church of Rome, and the

organization of a Protestant Church, previously to and independently of Luther, are insisted upon as necessary to the character and position of a Reformer, we can point to Zwingle and his associates, the Reformers of German Switzerland.

Zwingle indeed was honoured to perform a work both as a Reformer and as a theologian, which entitles him to special notice; and we intend at present to take an opportunity of laying before our readers a brief account of the doctrines which he taught, the place which he occupied, and the influence which he exerted, in regard to theological subjects.

The important movement of which he might be said to be the originator and the head was wholly independent of Luther; that is to say, Luther was in no way whatever, directly or indirectly, the cause or the occasion of Zwingle being led to embrace the views which he promulgated, or to adopt the course which he pursued. Zwingle had been led to embrace the leading principles of Protestant truth, and to preach them, in 1516, the year before the publication of Luther's Theses; and it is quite certain that all along he continued to think and act for himself, on his own judgment and responsibility, deriving his views from his own personal and independent study of the Word of God. This fact shows how inaccurate it is to identify the Reformation with Luther, as if all the Reformers derived their opinions from him, and merely followed his example in abandoning the Church of Rome, and organizing churches apart from her communion. Many at this time, in different parts of Europe, were led to study the sacred Scriptures, and were led further to derive from this study views of divine truth substantially the same, and decidedly opposed to those generally inculcated in the Church of Rome. And, more particularly, it is certain that Luther and Zwingle, the two men who, in different countries, may be said to have originated the public revolt against Rome, and the organization of Protestant churches, were wholly independent of, and unconnected with, each other, in the formation of their opinions and their plans, and both derived them from their own separate and independent study of God's Word.—*British and Foreign Evangelical Review.*

### CULPABLE CURIOSITY.

*To the Editor of the Bulwark.*

SIR,—Permit me, through your widely circulated periodical, to caution young persons especially against *unreflectingly* indulging their curiosity. Curiosity is a natural feeling; and may, therefore, be lawfully exercised within the limits prescribed by reason and religion. But for me to experiment from mere curiosity on his capability to take poison with impunity, this would be as unwise as irreligious. It were easy to add illustrations, even from Scripture. The instances of Dinah, and also of "the mother of all living," are both sufficiently suggestive.

A few months since, a young person, residing in the West of England, went, with a female friend, who was visiting at her father's house, to a Roman Catholic chapel in the place, "just to see the mode and manner of worship." The young person first named became much impressed and excited with what she saw and heard. This state of mind was noticed by a lady who sat near her. The lady inquired, there and then, as to her religion. She replied, "Protestant." To this the ready rejoinder was—"Then you will go down, down, down!" Vague as was this triplication, it nevertheless sunk into the depths of the young person's spirit. From that moment she

became altered in mind and character. She procured Romish books, and commenced an intercourse with one of her own sex, well read in the doctrines and practices of that communion. Soon this double influence began to tell upon her Protestantism, and eventually the religious principles that, up to her 22d year, she had cherished, and, also, exercised as a teacher in an Independent Sunday School,—these principles gave way; and now she is become a member of that apostate church, from which the people of God are commanded “to come out, that they be not partakers of her sins, and receive not of her plagues.” Every argument of her former minister, and even the tears of a heart-oppressed and affectionate parent, have both hitherto proved insufficient to dispel the delusions by which she is now held in spiritual bondage.

Let me entreat the prayers of your readers on behalf of this misguided young person. Such an expression of sympathy would be quite in keeping with a beautiful characteristic of the present extraordinary times, in which Christian and Catholic love has become so singularly prominent.—I am, Sir, &c.,

A PROTESTANT.

### POPERY IN BRISTOL.

The *Western Daily Press* reports a lecture on Italy and the Pope, delivered in Bristol, on Monday, February 11, by Dr. English, the Popish Archbishop of Trinidad. A few sentences from this production will illustrate the truculent spirit of that odious system which our rulers are fostering into strength. Speaking of Gavazzi, the Popish dignitary says:—

There had been some movement towards “evangelising” Italy. It seemed ridiculous, and all those efforts to evangelise Italy were, as far as he could judge, futile. It had been said that Gavazzi had preached in one of the churches. Now, Gavazzi, who was a poor madman and ought to be shut up, would not be allowed to preach in any of the churches. He did attempt to harangue the people in one of the public squares, but they treated him as they treated the hundred preachers who went to evangelise Ireland some time ago—when they got tarred and feathered, and unsavory waters poured over their heads, and they came away astonished that so much of the Scriptures were known in Ireland.

Again, the speaker refers to the Mortara case and the massacres of Perugia, thus:—

He could not, he said, but admire the glorious character and conduct of their Pontiff, Pius ix. They had been blessed with good, pious, and glorious Pontiffs since the Reformation; but he did not think that there had been one of more glorious conduct than the present Holy Father. He might not be the most talented of them, but he was the very embodiment of truth and courage. When they saw him they said at once, “This is a man that could not tell a falsehood;” and though so many had been looking out to find a flaw in his character, or pick a hole in his coat, they had not been able to succeed. There was the case of that poor wretched boy—the Jew Mortara—that was taken to be made a Christian of, brought against him. He had that boy baptized a Christian, and had him brought up a Christian, and he (his Grace) should like to examine the question which had been raised with any person upon its merits. If Pius ix. did right, he only exemplified his own courage, and said, “Let it be.” They might utter as many lies and calumnies against him as they pleased, but if it was right to bring that boy up a Catholic he would do it. If, on the contrary, he did wrong, let them prove it, which they had not attempted, or at least succeeded in. All that had hitherto been said against him had been declamation. Then they had brought against him a lie with regard to the “Perugian Massacre.” Now, it was ascertained that in that instance there were only eleven persons killed and seventeen injured. He (his Grace) never heard of a town taken by assault with so little loss of life. But with the exception of these two things he did not remember anything else that had been said against Pius ix.

## PROTESTANT INSTITUTE OF SCOTLAND.

THE commemoration of the Scottish Reformation seems to have been carried on with spirit in all parts of the world. In India, in Jamaica, in Nova Scotia, and Canada, the tri-centenary of the 20th of December has been observed. At some of these meetings collections have been made for the Protestant Institute of Scotland, and most hearty letters have been received, wishing success to the great undertaking. In Prince Edward's Island, collections are being taken up by James M'Callum, Esq., Brackley Point. As yet, about £1000 have been received, in addition to the sum in bank. This, however, is still £2000 short of the sum required; and we understand that the managers of the undertaking have reluctantly come to the conclusion, that although sums are still coming in, it is their duty to suspend building operations for another year, in the hope that the whole sum may be obtained and the building completed free from debt. We call the earnest attention of our friends to this.

THE PRINCIPLE OF THE REFORMATION. By James Wylie, LL.D. Edinburgh: Elliot.

This is one of the best sermons preached in connexion with the late Scottish commemoration. It embodies in eloquent language the result of much reading, observation, and reflection. It would be well for Britain if Protestant ministers in general would sound such wholesome truths in the ears of their people.

THE SCOTTISH EPISCOPAL CHURCH. By the Rev. J. D. Miller, M.A., Presbyter of the Church of England, Aberdeen. London: Seeley, Jackson, and Co.

This is an admirable and most instructive pamphlet, by a man who cannot be supposed to be prejudiced. It ought to be widely circulated.

THE PORTRAIT OF POKERY. By H. Belcher. London: Collingridge.

WE cannot say a great deal of the poetry of this little work, but the sentiments are excellent, and there are a number of valuable notes and appropriate historical extracts. The Spenserian stanza, which the author has chosen as the mould of his poetry, has seldom been adopted successfully since the days of the great Elizabethan poet.

SCOTLAND BEFORE AND AFTER THE REFORMATION. By the Rev. James Fraser, A.M., Minister of Colvend. Edinburgh: John Maclaren.

THIS is a very good specimen of the sermons preached on the 20th of December. The author understands well the Romish system and the blessings derived from its overthrow; and what is more, he evidently has a hearty appreciation of the importance of the present struggle.

POPERY ITS CRIMES, AND OUR DUTY IN REFERENCE TO IT. By Rev. R. D. Duncan. Edinburgh: Oliphant.

THIS is a very able discourse, breathing the earnest spirit of better times. The author is connected with a race of men who, like Argyle of old, had "a heart-hatred of Popery," and who were able and ready to give a reason of the faith that was in them. We hail the resurrection of the old Bible spirit.

LIFE FOR GOD. By the Rev. William Ritchie, Dunse. Edinburgh: Andrew Elliot.

THIS is a series of well written discourses on the character of Nehemiah. The work breathes throughout an excellent spirit, and speaks well for the care with which the author's discourses are prepared.

## POPISH TACTICS IN PARLIAMENT.

*(From our Parliamentary Correspondent.)*

So far as Parliament has yet gone, there has been little movement by or on behalf of the Romish party. The state of their affairs both at home and abroad is such that they no doubt feel it to be their highest wisdom for the present to remain quiet. Not that they can be expected to do so all the session through. There are one or two matters which they stand pledged to introduce in the course of the present session. Among these stands prominent the condition of Romish paupers in the workhouses of England. It will be seen by the late Lenten pastoral of Doctor Wiseman, that he calls for an application to Parliament to reverse the present workhouse system in that respect, and he has too many obedient agents in the House to make us doubt that his fiat will be obeyed. Indeed, it were to be wished that his instructions were fulfilled to the letter; that is to say, that the motion should be made in the House itself. The House may be trusted for the most part with a fair decision when a question is discussed in the light of day. But a new movement has been made by the Government since the session opened, which presents new and unexpected facilities for the Romanists promoting their object in secret, and which will require corresponding vigilance on the part of the Protestants. I refer to the examination which is about to be commenced into the operation and the mode of administration of the poor laws. I do not mean that Mr. Villiers, in proposing this motion, had any idea of thereby favouring the Romanist cause. There can be no doubt that the scandal arising from the break down of the whole system during the recent severe winter would alone have compelled an inquiry; but it is obvious that the appointment of this Committee, with power to inquire into the whole subject, will give the faction an opportunity to present their whole case, by means of witnesses, in the most favourable manner, and that they may make an impression there which they would not do in open vote. There is no doubt that they will readily seize on this advantage; and their movements before this Committee will therefore require to be watched, and the Protestants must prepare themselves with evidence to rebut the allegations that may be made on the other side. There is no danger at all, if our agents be on the alert, but the case requires vigilance.

There is another matter which, simple as it looks, and may in reality be, demands at least attention. Hitherto there has been no plan for a general registration of births, marriages, and deaths in Ireland. The religious divisions of the country are probably the cause of this backwardness in a simple and proper national arrangement; but however that may be, Mr. Cardwell, the Irish Secretary, has undertaken to remedy the defect, and to provide that from and after the forthcoming census, Ireland shall possess, in common with England and Scotland, a general registration. In this country the matter is managed by laymen, who are specially appointed for the purpose; and so it is to be in Ireland with respect to births and deaths. For the Protestants it appears there is a separate and independent machinery; but the bill purposes to make the Romish priests the registrars of all Popish marriages. This is to be done by furnishing the priests with books in duplicate of those they already keep for the use of their own chapels, which duplicate books are to be at the disposal of Government. So far all appears plain and straightforward. But then comes the question of re-

muneration. On this question Mr. Cardwell touched very lightly, and turned from it as soon as he could, as if he instinctively felt it would not bear much handling. He stated, in a general way, that, with regard to the payment for all these services, part would come out of the Consolidated Fund, and part out of the local expenditure. The question plainly arises, therefore, How are the priests to be paid? how much, and out of what source? The labour imposed on them is of the lightest; but we must not expect that even that light duty is to be done for nothing. For information we must look to the bill itself, and it is desirable that the provisions of the measure should be narrowly scanned, as it is quite possible that, under this innocent-looking provision for the payment of marriage registration, there may lurk the germ of a national endowment for the Romish priesthood, which only requires a favourable opportunity to be quickened into life and full development. It seems curious why the priesthood should be asked to perform this function in Ireland at all. In other parts of the empire laymen are appointed for the purpose, who do not in any way interfere with the religious service; even in Ireland laymen are to collect the statistics of births and deaths, Why cannot the same men perform the same office for marriages?

There is another point arising out of this question, which requires examination. When the motion was proposed, the Romish members, instead of receiving the proposition with pleasure, affected rather to regard it as a hardship, and insisted that before the clergymen of their church should be called on to register, that is, to report to the Government all the marriages they celebrated, they should be relieved from the penalties that now attach to them for celebrating mixed marriages. Your readers are no doubt aware, that, while Romish priests are allowed to celebrate marriages between persons of their own communion, they are prohibited, under penalties, from celebrating a marriage between parties of whom one is a Protestant. Mr. Cardwell assented in a general way to all that was said against this arrangement, and added that he only declined to take up that question now because he knew it would provoke opposition, and he was anxious to get his Registration Bill through as quickly and as quietly as possible, in order to get it into operation immediately after the census. There is little doubt, therefore, that an attempt will be soon made to relieve the Romish priests from the penalties that at present attach to their celebration of mixed marriages. It will be for the Protestant parties, therefore, to inquire into this question, and to see whether this prohibition contributes any safeguard to the Protestant faith, whether it can safely be dispensed with, and if not, to take their measures accordingly. With regard to the Registration Bill, there is not much time to be lost, as it is evidently the object of the Government to push it through as fast as possible.

The late proceedings in the case of Mr. Turnbull have already given rise to a good deal of controversy. It is pretty generally known, that some eighteen months or two years ago, Sir John Romilly, the Master of the Rolls, appointed this gentleman to the office of Calendarer of the State Papers contained in the Record Office, belonging to the period of the Reformation—the reigns of Edward, Mary, and I think Elizabeth. As that period constitutes the very crisis of the Reformation, and as the chief actors on both sides still forms one of the most exciting and most violently disputed points in English history, there was a general outcry at the time against the appointment of Mr. Turnbull, who was a convert from Protestantism, and who had since manifested a keen partisan feeling in favour of the Papal

agents at that particular period. Even purely literary journals cried shame at the impropriety of putting a keen partisan into such an office. Mr. Turnbull, galled by the frequency and urgency of the attacks on him, has resigned, and the Master of the Rolls, with many compliments to his ability, has accepted his resignation, though there is some reason to think that the correspondence which has been published was prearranged, and that Sir John Romilly intimated to him that he could no longer continue to defend the appointment. As usual, the cry of persecution has been raised now that Mr. Turnbull has resigned; and as the Treasury pays him, though the judge appoints him, an attempt is made in Parliament to force the Government to reinstate him in his place. But there is really no foundation for this cry of persecution. Even those journals which, in their hatred to Protestantism, take up the cause of Mr. Turnbull, admit that the appointment was, in the first instance, an imprudent one, though they contend that it ought not to be cancelled in concession to clamour. No one supposes that Mr. Turnbull would flagrantly betray the trust reposed in him; that he would burn any document that told against his party, or forge one in their favour. But short of that, there is much he might be under temptation to do. The papers are, many of them, in a foreign language, some in cypher; many imperfect; and we all know how easy it is to soften a foreign word in rendering it into English, and in a doubtful phrase to give the benefit to his own side. Then there is to be the *résumé* of the contents of these papers; and if they are to be published there is a preface, stating the general nature of the contents. Now that preface and index of contents will be all that ninety-nine out of every hundred possessors of this volume will ever look at. But how easy it would be, without conscious dishonesty, to give such a version of the papers in the preface or index as will materially bear in favour of the Romanists. These considerations show the impropriety of appointing a keen partisan on either side; but undoubtedly the eulogist of the Jesuits of that day is the last that should have been thought of.

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#### THE YELVERTON CASE AND POKERY.

THE deeply painful case which has lately been tried by a Dublin Jury, and arrested the fixed attention of the entire United Kingdom, throws some striking light of illustration upon the nature and workings of Romanism. Mrs. Yelverton is the daughter of a man of no religion, and being, as is often the case in such circumstances, sent to a convent for her education, she is caught in the trap of Rome. This is only one of many illustrations of the truth that infidelity and Popery generally play into each other's hands. The young lady, however, although a Papist, and a zealous one, seems to have no scriptural idea of religion, in the proper sense of the word, as a regulating principle of heart and life. This is in keeping with Rome. The occupation of a Sister of Charity, moreover, is made the means of cloaking a sufficiently mundane pursuit. How our sentimental friends professed at the time to be shocked at the very idea of Sisters of Charity, who went to the Crimea, being flesh and blood, actuated by any but the highest motives, and at all in danger of mischief from such an occupation! But human nature is ever the same, and young ladies of all kinds are much more safe and respectable at home than in following licentious camps on any pretence. Who can tell to what an extent human passions lurk and are gratified under the Popish garb of pretended religion? The case of Miss M'Farlane, also,

is one of a Popish convert, in all probability from neglected early training, and the Popish nunnery at Edinburgh is the scene of her initiation in the mysteries of the Romish system; and yet, in the face of such instances, to hear many of our friends, no conversions to Rome are taking place at present. The conduct of the priest, however, affords the best illustration of the workings of Romanism. He deals with the wife privately, and urges her to bring over her husband thoroughly to Rome, but to do it cautiously to insure success. He marries the couple, and gives a written certificate to that effect, and then, when better advised, represents the whole transaction as only a renewal of a Scotch engagement. A letter by Mrs. Yelverton, since published, throws some light on this part of the business. Here is an extract which does not imply a very exalted opinion of the priest on the part of this zealous Romanist convert:—

“The certificate I enclosed to you is a faithful copy of the one sent me by the priest. I have also the letter accompanying it. I telegraphed for my brother-in-law, Mr. Ballamy, of Abergavenny Castle. He proceeded to Ireland, found the priest, who, shocking to relate, refused to recollect or give any information; but upon being told that a second marriage had taken place, he immediately changed his tone, admitted that my husband had been to him a day or two previously, and told him that I had no friends in England (I am the niece of the Countess le Strange), that I had accepted a compromise for money, that he was all-powerful (the very words), in fact, frightened the priest into secrecy, I believe. However, he cannot get over the fact of the register and the letter being both signed by him. I presume this truth we can force him to speak; but there is another which is of vital importance. According to the law of Ireland, a marriage by a priest between two Catholics is valid; but between a Protestant and a Catholic it is not. My husband, I fear, has no religion whatever; but he led the priest to suppose he was a Catholic, and the legality of my marriage now all depends whether or no the priest will consent to recollect this fact, for we have no writing to prove it.”

We do not enter at all upon the general question involved in the trial, or upon the conduct of Major Yelverton. The public press has sufficiently pronounced against him the sentence of universal reprobation. But surely the whole affair presents in a striking light the sad state of religion and morality in our military circles, and proves that the country is as much in danger from the irreligion and moral recklessness of many of the higher classes, as from the utter disorganization and heathenism which abound at the other extreme of the social scale.

Priest Mooney has since published a letter in the *Freeman's Journal*, which contains a very good illustration of the morality of Rome. The following are extracts from it:—

“With regard to the letter, the facts are simply these:—In August 1858, I was summoned before the Procurator-Fiscal of Edinburgh to give evidence in the criminal prosecution against Yelverton for bigamy. The marriage certificate was produced; I was obliged to acknowledge that the signatures of the witnesses were not genuine, and I had to produce Mrs. Yelverton's letter to show for what purpose the certificate had been given. I had no idea that the letter would not be returned to me. Now, finally, as to the certificate, I merely gave it to satisfy a continental priest that Mrs. Yelverton was a married lady, which I knew to be a fact. I inserted the names of witnesses merely *pro forma*, because without them the foreign priest would have regarded it as a spurious document, and Mrs. Yelverton would have been thereby placed in a very unpleasant position. I now feel that in filling up the certificate in the manner and for the purpose just mentioned, I acted wrongly and unwisely. It was a fault for which I since severely suffered, through many months, both in mind and body. But that I was not influenced by a corrupt, or by any other than a benevolent and humane motive, must be quite evident to any one who reads the letter in which Mrs. Yelverton applied for that certificate. Had I in the least foreseen that it would have been used for any purpose but the one for which I gave it, nothing could have induced me to have written it.”



## LORD JOHN RUSSELL AND SPANISH PERSECUTION.

OUR Foreign Secretary had an opportunity of explaining his views in regard to Spanish persecution in the House of Commons on the 15th of March. The following is a brief report of what took place :—

Sir R. Peel asked the Foreign Secretary whether any correspondence had taken place between her Majesty's Government and that of Spain respecting the imprisonment in Spain of certain persons for religious opinions; and if so, what has been the tenor of such correspondence? He strongly condemned the conduct of Spain, and expressed a hope that Government would exert its influence in inducing the Government of that country to prevent hereafter any persecution for religious opinions.

Lord J. Russell concurred with the hon. Baronet in the importance of the question he had asked, but was afraid that no beneficial result would attend a remonstrance on the part of this country against the proceedings of Spain. It was forbidden not only by the influence of the priests, but also with the concurrence of Spanish people generally, to profess any other religion than Roman Catholicism; and under those circumstances he believed remonstrances would have no effect whatever.

It is very much to the credit of Sir Robert Peel that he should have thus espoused the cause of the oppressed, and we are confident that he will secure the thanks of every true friend of civil and religious liberty. But what shall be said of Lord John Russell and the Government? They are evidently determined not to stir a finger to redress this most crying wrong, and we suppose the same argument—if it can be called an argument—would be employed although the Protestant Spaniards were being burnt by the score, as in the days of the Inquisition. It is a mere disingenuous pretext. Why is it not employed in China, where toleration has been enforced by diplomacy, if not at the sword's point? How do they know that the Spanish people generally are in favour of intolerance, or that our remonstrances would have no effect, so long as these remonstrances are not made? Above all, why is this country to maintain friendly relations with a worn-out State in which the first principles of liberty are ignored, and that without one word of protest? The real English of the whole matter is, that our statesmen have the most languid appreciation of religious liberty, and the most foolish dread of the power of the priests of Rome. Until this state of things is altered, the active support of Rome in this country may be expected to continue, and only to keep pace with the unblushing proclamation of Romish intolerance, of which the following is a specimen :—

In reference to the deputation to Lord John Russell on the persecution of native Spanish Protestants, the *Tablet*, of December 29th, says :—

"The demand is made, and those who make it are perfectly satisfied that they are asking nothing that is not most reasonable. They tell the Catholics that they are tolerated here, and that they ought to tolerate the Protestants in Spain.

"Without the slightest disrespect to the grand principle of toleration, which Whigs profess and never practise, it is easy to answer this absurd demand on the Spanish Government. The Spanish laws are made for the Spanish people, not for foreigners. If foreigners go to Spain, they must respect the laws of the country, as foreigners are compelled to respect English laws when they come to England. The Spaniards are Catholics and not Protestants, and therefore cannot make laws for contingencies that may never arise. There are no Protestants in Spain, and there is, therefore, no law for them; and they cannot, without forfeiting their dignity as a nation, allow the foreigners who visit them to trample on their laws and ridicule their customs. The English Protestants who go to Spain have no right beyond the right of the Spanish law, precisely as foreigners in England."

Here there is no mincing of the matter. We may make as many foolish concessions as we please, Rome will make none. Wherever she has the power intolerance of the most unbending kind, and persecution the most

violent, are the orders of the day. The well-known passage in the *Rambler*, to this effect, ought to be written upon all the walls of England:—

“It is difficult to say in which of the two popular expressions, the rights of *civil liberty*, or the rights of religious liberty, is embodied the *greatest amount of nonsense and falsehood*. As these phrases are perpetually uttered, both by Protestants and by some Catholics, *they contain about as much truth and good sense as would be found in a cry for the inalienable right to suicide*. How intolerable it is to see this miserable device for deceiving the Protestant world still so widely popular amongst us! We say ‘for *deceiving* the Protestant world,’ though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of religious liberty, and is confident that if the tables were turned, and the Catholics were uppermost in the land, he would in *all circumstances* grant others the same unlimited toleration he now demands for himself.

“Still, let our Catholic tolerationist be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it, he persuades himself that he is telling the exact truth, when he professes to be an advocate of religious liberty, and declares that no man ought to be coerced on account of his conscientious convictions.

“The practical result is, that now and then, but *very seldom*, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace.

“*They are deceived*, we repeat, nevertheless. Believe us not, Protestants of England and Ireland, for an instant, when you see us pouring forth our liberalisms. When you hear a Catholic orator at some public assemblage declaring solemnly, that ‘this is the most humiliating day in his life, when he is called upon to defend once more the glorious principle of religious freedom’—(especially if he say anything about the Emancipation Act and the ‘toleration’ it *conceded* to Catholics)—be not too simple in your credulity. These are brave words, but they mean nothing: no, nothing more than the promises of a Parliamentary candidate to his constituents on the hustings.—He is not talking Catholicism, but *nonsense and Protestantism*: and he will no more act on these notions in different circumstances, than you now act on them yourselves in your treatment of him. *You ask, if he were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing: HE WOULD NEVER TOLERATE YOU FOR THE SAKE OF ‘THE GLORIOUS PRINCIPLES OF CIVIL AND RELIGIOUS LIBERTY.’*

“Again, ‘Why are we ashamed of the deeds of our more consistent forefathers, who did only what they were bound to do by the first principles of Catholicism? . . . Shall I hold out hopes to him (my Protestant brother), that I will not meddle with his creed, if he will not meddle with mine?’ . . .

“‘Shall I lead him to think that religion is matter for private opinion, and tempt him to forget that he has no more right to *his* religious views than he has to my purse, or my life-blood?’

“‘No; *Catholicism is the most intolerant of creeds. It is intolerance itself, for it is Truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity.*’”

The *Eclectic Review*, quoting this passage, adds the following impressive commentary:—

“Are the devotees of this most holy faith safe citizens? Shall they use their pens unwatched, and exercise their power unrestrained? In every way, indeed, they are creeping over the land, stealthily intruding themselves into all places of power and emolument. Popery is a pest, an annoyance to us. Is it not incessantly gagging some public meeting, seeking to teach in public schools. We have just heard of a Papist who entered a school as a Protestant teacher, and was only discovered to be a Papist by chance. They tamper with our educational works. They are perpetually ransacking old deeds and documents, if possible, to substantiate some long-submerged claim. We know what they are by death-beds, where property may be willed away. We are unknown in the chambers of the Protestant Alliance. We are not aware that we know, or are personally known to one of its committee.

With its excellent and devoted Secretary we once had five minutes' conversation. But we can surely speak very impartially when we say that such a compacted and corporate confederacy as Romanism is—with its foreign priests and colleges, and princes—all very jealous that the magnificence of our ecclesiastical and municipal establishments should have passed beyond their touch—needs a vigilant watchman. It may suit the purposes of the *Saturday Review*, as we have said, to represent the Alliance as 'a party of fanatics, with whom systematic slander is the favourite instrument for the propagation of their faith.' We choose rather to regard them as a party of Englishmen, jealous of foreign insolence, determined to oppose the invasions of the Ultramontanists from abroad, and to expose the treachery of perverts, or *semi*-perverts at home."

### POPISH PERSECUTION IN SPAIN.

WE anticipated that the deputation to Lord John Russell in regard to Spain would end in smoke, as his Lordship was expressly told, to his great satisfaction, that he need not interfere in the matter in his public capacity. The subject, accordingly, has seldom been heard of since, and all letters remain unnoticed. Meantime, the subject is being taken up in earnest by the Protestant Alliance, the Scottish Reformation Society, and the Evangelical Alliance, and we trust that many petitions will be presented. It is well to hold up before the British people the unchanged and unchangeable intolerance of the Romish system; and the publicity given to the facts by a man who knows Matamoros, and can speak from personal observation, will not be fruitless, we trust, even in regard to Spain. The following is the petition of the Protestant Alliance, and contains a statement of the facts of the case:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The Petition, &c.,

Humbly Sheweth,—That your petitioners have heard with deep concern the persecution to which Protestants in Spain have been, for a long time past, subject.

That, in May 1859, Escalante, a British subject, and a Bible colporteur, was seized and cast into a loathsome dungeon, with murderers and other criminals, on the charge of selling Bibles; and after enduring several months' imprisonment, he was brought to trial, and condemned to nine years' penal servitude; but this sentence was, on appeal, reversed, and he was set at liberty.

That a young man named Alonzo, studying for the priesthood in the Roman Catholic Church, having seen a Bible at the house of José Alhama, at Granada, was induced to read it, and being convinced of his error, renounced Romanism, and embraced the Protestant faith. This fact becoming known to his family, he was persecuted, and to escape the horrors of a Spanish dungeon, fled to England.

That in consequence of this persecution, twelve other persons were in a short time seized and imprisoned in Barcelona and Granada, on account of their religion; six others fled to Gibraltar, in order to be under the protection of British law. Many of these persecuted refugees have thus been deprived of their means of livelihood, and are reduced to great want.

That although most of the prisoners have been released, there are two, named Manuel Matamoros and José Alhama, who are still confined, and will be brought to trial; and two others have very recently been cast into prison.

That Manuel Matamoros, son of a Lieutenant-Colonel in the Spanish artillery, and a gentleman of unimpeachable character, free from all political complication, was at the time of his arrest, on the 9th of October last, and had for some time previously, been engaged in missionary work among his countrymen: he was suddenly seized and consigned to the prison at Barcelona. His sole offence is that of being a Protestant.

That he was summoned to appear before the Council at Granada. The journey was performed by water, the whole expense of which, together with the keep of an escort of six men, he was compelled to bear. That it is expected that he will be taken to several other places to undergo severe examinations; and it is evident that this is a systematic plan in order to overwhelm him with expense, and to wear out his patience.

That José Alhama, another of the prisoners, is a hatter at Granada,—was arrested before Matamoros, and from the papers found in his possession the names of many Christians holding the Protestant faith are now known to the Spanish authorities. Alhama is a man much respected; he has been very active in doing good. Through his arrest, his wife and three small children are reduced to the greatest distress.

That your petitioners are informed that there are several hundred native Spaniards who have embraced the Protestant faith; and that in consequence of the severe persecution, carried on at the instigation of the priests, great terror is felt by them lest they should be arrested and taken to prison on account of their religion.

That your petitioners are informed that by the law of Spain “there is but one religion professed in Spain,—the Roman Catholic,—and no other form of worship is tolerated;” and if any one quit the Roman Catholic Church, he thereupon renders himself liable to several years’ penal servitude at the galleys.

That your petitioners fear that the present severe persecution of Protestants in Spain by the Romish priesthood, is to exterminate, if possible, the Protestant faith in the land.

That as Roman Catholics have in this country full liberty of worship, your petitioners earnestly pray your Honourable House to adopt such measures as may seem advisable for the purpose of supporting Her Majesty’s Government by co-operation with other Protestant powers, or otherwise in making such representations as may obtain from the Spanish Government, by pacific and friendly action, an assurance that such persecutions will be stopped.

And your petitioners will ever pray, &c.

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#### PROFESSOR BLACKIE ON CREATURE-WORSHIP.

In the Edinburgh papers for March 15th there appears a report of a lecture delivered by Professor Blackie at the Royal Scottish Academy, and in presence of a large assembly of influential men, on the “Greek Mythology.” The eccentricities of the learned Professor are well known, and no one would probably think of quoting him as a serious authority on such subjects as we are now to consider. But, in a shallow and superficial age, he indicates with tolerable correctness the tendency of opinion in certain quarters, and anything more loose or ill-regulated than some of his views it is scarcely possible to imagine. Take, for example, the following extract from the report of the lecture referred to:—

“The Greeks themselves acknowledged this, but they maintained a distinction between the worship accorded to the gods and that given to men raised to the dignity of gods—a distinction, by the way, which those who wished to be charitable and liberal to the Roman Catholics should remember the Catholics make the same distinction. They say, “unquestionably we worship the saints, but it is an inferior kind of worship altogether to what we pay the Supreme Being. We do not even say to the Virgin Mary, ‘Do this or that for us,’ but only, ‘Ask God to do this for us.’” He was not a Roman Catholic, or a Puseyite, or half a Puseyite; but he had a sort of respect for the feeling out of which saint-worship arose. He did not think it was a bad sort of feeling—(laughter)—and he was not inclined, with his friend Professor Aytoun, to set his face against hero-worship. He did not see why they should do so. He thought there was far too little hero-worship amongst us—far too much worship of our paltry little selves. He thought it was a good thing to worship one superior to themselves. If it was a weakness, he could sympathize with it. He thought it was foolish in the Roman Catholics, and next door to sinful; but he did not think it was disgusting, horrible, or pernicious. That was not the thing which he abhorred in Popery—if that was the proper place he would be willing to expound his reasons for hating Popery—but he did not hate Popery because they worshipped the Virgin Mary. He might have done it himself. If he had been born in these times he thought he would have worshipped her, and he would not have been the worse for it. Martin Luther did so; and there was none of the old fathers of any piety or of any faith that did not worship the Virgin Mary. And, oh! it was a delightful enchantment. Really it was almost a pity it had disap-

peared. (Laughter.) However, he was quite a good Protestant. But there was a tendency in the human mind to hero-worship, and that was a tendency rather laudable than otherwise. We live by admiration, hope, and love; and so long as hero-worship was fixed upon something nobler and better than ourselves, it must exert an elevating and a purifying influence upon us."

That Popery is to a large extent an exact copy of some of the peculiarities of heathenism is universally admitted. Her gross idolatry and creature-worship, or that of the old Greeks, is not in the least vindicated by the threadbare distinction of Professor Blackie. God in his holy Word condemns all creature-worship, whether supreme or subordinate; and this is quite enough, even if the blind folly of worshipping sinful men and women were not sufficiently apparent. It is somewhat odd, however, that the distinction in question was directly invented by Satan himself. In asking Christ, during his temptation, to worship him, the devil only professed to desire such a subordinate kind of homage as Professor Blackie approves, for he admitted that all his pretended authority was "committed to him;" in other words, that there was one over him still entitled to supreme adoration. But Christ refused even this subordinate worship, saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The commandment is, "Thou shalt have no other gods before me." The entire history of the world refutes the idea, moreover, that creature-worship can ever, in any instance, have "an elevating and a purifying influence upon us." On the contrary, its direct tendency and effect has ever been to degrade the idolater, even as it is in itself a daring mockery of God.

The most serious thing, however, in all this is, that our young men who go to study Greek at Edinburgh College may be subjected to such loose and dangerous influence, and we consider it high time that the Churches in Scotland should seriously consider in how far they are justified in making attendance on certain literary classes an essential pre-requisite to entering the theological halls. Let them consider, in present circumstances, whether the possession of a knowledge of languages should not satisfy them, no matter in what way acquired. This might help to bring our discursive professors to their senses. If men will obtrude their heresies upon an intelligent public, and do what they can to sow the seeds of error in the minds of our youth, and to palliate its enormities, whatever they may intend or profess to the contrary, it is surely high time that parents and churches were taking their ground.

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#### VAGUE EVANGELISM AN OBSTACLE TO TRUTH.

"THE increase of profession is not conclusive proof that piety increases. A religious age is not necessarily an age of religion."—MARSDEN.

"If nations are to perish in their sins,  
'Tis with the Church the leprosy begins."—COWPER.

WE are glad to see that the Rev. C. H. Spurgeon has become editor of the *Baptist Magazine*, and to observe the bold style of truth-speaking by which the articles are marked.

If anything more effectually than downright ignorance paves the way for the aggressions of Rome, it is the vague and indefinite evangelism which at present so widely prevails. Some one has justly said, that there is a great difference between a "free Gospel" and a "faithful Gospel." Even wicked men like, in one sense, the idea of a *free* Gospel, as something upon which they may always fall back with confidence. It is a *faithful* Gospel from

which they shrink ; it is when the Gospel is applied to the condemnation of their peculiar sins that they exclaim, in dislike, "Hast thou found me, O mine enemy!" If this truth were duly considered, it would go far to explain what to many in the present day is a mystery, that there is very much preaching and little practical improvement ; the wide circulation of a certain class of evangelical publications, and yet the headlong course of society—even professedly Christian society—towards evil, towards covetousness, cheating, lying, Sabbath-breaking, ungodliness, and oppression ; and the steady progress of Romanism under the fostering care of Government, and with the tacit concurrence of the great mass of professing Christians. Somehow or other, the salt has lost its savour ; and what is the cause ?

The class of sermons and publications to which we refer profess to maintain a very high spiritual tone, and at the same time to be adapted to all classes of people. The Bible is so adapted ; but there is this wide difference, that the Bible, whilst proclaiming a free Gospel, does not shun to declare the whole counsel of God—it cries aloud against all evil ; whereas the publications and sermons in question avoid all reference to matters, both of theory and practice, by which any considerable class in the so-called religious world might be offended, upon the plausible pretext that these are matters of doubtful disputation. Union is cried up as the great desideratum—union at almost any price. Now, union is a matter of unspeakable importance ; and there are many subordinate matters which ought not to stand in the way of the union, or, at all events, of the cordial united action, of true Christians ; but this union must never be purchased by the sacrifice of vital and essential truth. Some one has said that there are two kinds of union—the union of *freezing* and the union of *fusion*. Frost will unite, as well as fire—it will unite all sorts of incongruous elements, but without expelling dross and rubbish : whereas the heat of Divine love, which is the only true element of Christian union, will, in the very act of uniting, tend to expel everything unworthy. The people of Christ are one in Him, but being one in Him, they all breathe His spirit. This is something very different from the compromising and calculating conformity to which we have referred—whose uppermost question is not, "What saith the Lord?" but, "How much of what the Lord says is it expedient for me to preach or publish?" The sovereignty of God, for example, in the salvation of sinners, is carefully shunned, because considerable classes of professing Christians might be offended. Original sin and eternal punishment are slightly treated. The kingly authority of Christ, which forms the very basis of the Apostolical Commission—"All power is given to me in heaven and upon earth ; go ye, *therefore*, and teach all nations"—is cautiously avoided, out of regard to gain-sayers who may hear the sermon or read the publication. For the same reason, the sin of allowing unsound or impure ministers and members to remain within the Church is seldom touched upon ; the sin of worldly conformity ; of the cruel oppression of the working classes by professing Christians in the rural and manufacturing districts ; the sin of countenancing Parliamentary grants to Popery ; of fraud and chicanery in commercial life : these are scarcely or never touched upon, so that the consciences of large classes of culprits who may hear the discourse or read the publication are never really probed. Is it unfair to say that this line of policy is dictated mainly by financial considerations—by a consciousness that an outspoken faithfulness in regard to these matters might cause worldly loss ?

At all events, it is quite evident that the Gospel announced in such a way

from the press, and by a corresponding class of ministers from the pulpit, differs widely from that preached by prophets, and by our Lord himself and His apostles. In addition to a free offer of salvation, they declared without scruple the most profound and unpalatable doctrines, and denounced Divine wrath against every form of abounding iniquity. The "offence of the cross has ceased," of late years, just because so many men are not in like manner faithful. And yet we are no more entitled to cull and select portions of Scripture, according to our own taste or worldly convenience, and call these the Gospel, than the Papists are entitled to reject the Scriptures altogether. The Spirit of God, who is dishonoured by having His Word thus treated, cannot be expected to bless such unfaithful efforts. Hence we verily believe, amidst a great amount of effort and apparent circulation of truth, little real progress in scriptural knowledge is being made. Shallow sentiment is mistaken for solid progress—men's consciences are blunted to a sense of sin and duty—the everlasting distinctions of truth and falsehood are confounded—vile persons get off with impunity, if not with honour—those who testify boldly for the truth are misunderstood and decried, whilst infidelity and Popery practically rule the land. There is altogether a fault in this matter, and we suspect that a time of thorough sifting, which will prove who is really upon the Lord's side, cannot be far distant, and is absolutely necessary.

#### TENTH GENERAL UNION FOR PRAYER,

*From the 8th till the 15th April 1861,*

FOR THE DOWNFAL OF PAPAL ANTICHRIST, AND OF ALL THAT OPPOSES THE TRUTH, AND FOR THE UNIVERSAL EXTENSION OF THE REDEEMER'S KINGDOM.

It is proposed that there shall be a Tenth General Union for Prayer, to continue for eight days, from the Morning of Monday the 8th April till the Evening of Monday the 15th. That on each day some portion of the hours, from Seven till Ten morning, and from Eight till Eleven evening, be set apart for special prayer; that the subject for the day be referred to in the family devotions, and that in every town and rural parish, there shall, if possible, be meetings for prayer on each day of the Union.

*The following are suggested as subjects for prayer:—*

I. (MONDAY, 1st.) A great outpouring of the Spirit on all ministers of the Gospel.

None need the prayers of God's people more than the ministers of the Gospel. Placed as watchmen on the walls of Zion, they have to watch for souls as they that must give account. They must be pre-eminently men of God, otherwise they lack the chief qualification for their office.

II. (TUESDAY, 2d.) A great outpouring of the Spirit on all engaged in Home Missionary operations.

III. (WEDNESDAY, 3d.) A great outpouring of the Spirit on all Missionaries in Foreign Fields.

IV. (THURSDAY, 4th.) A great outpouring of the Spirit upon the Young.

V. (FRIDAY, 5th.) An increase of the Spirit of holiness in the people of God, especially in those converted during the present Revivals.

VI. (SATURDAY, 6th.) A great outpouring of the Spirit on the circulation of the Holy Scriptures, especially throughout the Continent of Europe.

VII. (SABBATH, 7th.) A great outpouring of the Spirit on the dissemination of Religious Tracts and other similar publications.

VIII. (MONDAY, 8th.) The extension of the present Revival movement over the whole earth.

## CONVERSION TO PROTESTANTISM.

*To the Editor of the Bulwark.*

SIR,—Perhaps the following account of a conversion, in a large town in England, from the errors of Popery to the blessed light of the gospel, will not be inappropriate for the columns of your journal:—

Mr. C. was a man who, in whatever position he had been placed, would have been looked up to for counsel by the poorer classes of the congregation to which he might attach himself. Unfortunately he was brought up in the Romish faith, and was zealous in all that pertained to it. On one occasion he was called up at about three o'clock in the morning to see a woman at the point of death. On arriving at the house, the relatives present desired him to go for the priest. He went, and after knocking for a considerable time, the window opened, and his reverence's head appeared, who demanded what were his wishes. He mentioned his errand, at which the priest exclaimed, "Why disturb me, I can do nothing for her; but, however, I'll come." Waiting a while longer the priest appeared, went with him to the house, looked at the sick woman, then turning on his heel, said to Mr. C., "I told you I could do nothing for her," and left the house. The woman died, the friends again asked Mr. C. to do a kindly office—to request the priest to say mass for the repose of her soul, giving at the same time money for that purpose. He again complied, called upon the priest, who pocketed the money, and on Mr. C.'s requesting to know when the mass would be said, as the friends would like to be present, the priest told him he would be so busy at present that he could not tell when. On the Sabbath following Mr. C. attended mass. The same priest officiated, and then a thought seemed to strike Mr. C., "If the priest in this world can do nothing for a poor woman, how is he able to do anything for her in the next?" The light thus commencing to dawn upon his darkened mind, he began to read the Scriptures carefully, and attended various churches, "seeking rest but finding none." At last God led him into the neighbourhood of a Wesleyan Chapel, and hearing singing, he persuaded a friend that was with him to enter. The text was the Golden Candlesticks of Revelation, and under the sermon the influence of the Comforter was felt. The weary found rest, and he that was a slave to superstition became, by grace, a freeman of Christ Jesus our Lord. Such is the working made manifest of God's Holy Spirit; and it behoves us to come up unto the help of the Lord, and praying for his influence, exert ourselves in the cause of truth with greater earnestness.—Yours,

J. W. T.

## DR. KEITH'S NEW VOLUME.\*

WE have no space to do anything like justice to the new and elegant volume just published by Dr. Keith. The whole Christian community are already aware of the deep debt of gratitude under which he has laid the Christian Church by his previous contributions to the study of the prophetic Scriptures, and especially by his standard and exhaustive work on the subject of fulfilled prophecy. The field upon which he has now entered is one of surpassing importance at the present time. If the Spirit of God has condescended to give instruction to the Church in regard to "the things which shall be hereafter," it is surely our imperative duty, as well as great privilege, to study the prophetic Scriptures. Indeed, it is given as one of the marks of true Christians, that they do thus acquire the most valuable information. "None of the wicked shall understand, but the wise shall understand." Hence the world at large is to be plunged in fatal security—"as it was in the days of Noah"—whilst Christian men, enlightened by "the sure word of prophecy, as a light shining in a dark place," are "to know the times, and what Israel ought to do," whilst individual believers are to "have their loins girt, and their lamps burning, and to be as servants waiting for the coming of their Lord."

\* *History and Destiny of the World and of the Church according to Scripture.* T. Nelson & Sons, Paternoster Row, London.



No one in our opinion can understand the true nature and abominations of Romanism without a study of prophecy. It is only in the language of Daniel, Paul, and John, that the mystic Babylon is truly delineated, and that we see at once the certainty of the existence, the period of the duration, and the undoubted overthrow of this great Satanic conspiracy against God, truth, and liberty. The object of Dr. Keith's volume is to discuss this subject at length. In doing so he begins with dissertations on the four preceding monarchies of Daniel—the Babylonian, the Medo-Persian, the Grecian, and the monarchy of Pagan Rome. By the clearest induction of facts he then identifies the little horn and the scarlet-coloured beast with the Papal Apostacy. He brings to bear upon the illustration of the portions of Scripture which relate to this subject a great amount of learning and research. By means of quotations, chiefly from Popish authors, by medals, pictures, and other remains of antiquity, he proves the truth of the current view of Rome held by the most enlightened Protestant churches, and, of course, by the same means makes sure that God's time for visiting his Church in mercy must be near. Babylon the Great must fall, and pave the way for the establishment of Messiah's kingdom. It would be impossible, however, to enter into the new and interesting details adduced by Dr. Keith, but we very cordially commend the book to the study of our readers, and especially of our clerical readers. They will find it a mine of information, and a most powerful antidote to the superficial and false views which prevail both in regard to Romanism, the duty of nations towards Rome, and the position of the Church of Christ at the present time.

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#### THE PROTESTANT INSTITUTE OF SCOTLAND.

THE competition for prizes at the end of the session of the Institute, and of the lectures delivered by Dr. Wylie, took place at Edinburgh and Glasgow respectively, on Saturday, the 16th of March. Twenty-one young men competed at Edinburgh, and eighteen at Glasgow, out of an aggregate of about one hundred students. We shall intimate the result in next Number. Eleven essays have also been given in connexion with the prize offered for the best discussion of the bearings of the temporal supremacy of the Pope on the stability of the Romish system. It is impossible to over-estimate the probable effect of all this training upon the future ministers and teachers of Scotland, and we only wish that the whole requisite funds were raised, and that all the necessary arrangements were so completed that the advantages at present enjoyed at Edinburgh and Glasgow were made permanent, and extended to St. Andrews and Aberdeen.

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#### MAYNOOTH.

It is generally known that, in consequence of increasing age and infirmity, Mr. Spooner is unable to carry on his determined struggle against Maynooth. We are glad to understand that, in consequence of an earnest requisition, Mr. Whalley, M.P. for Peterborough, is likely to take up and prosecute this important and vital question. If this report be correct, we shall do all in our power to strengthen the hands of Mr. Whalley in what, after all, is the most important department of the great battle against Romish aggression and national infatuation; and we trust that all the friends of the cause over the United Kingdom will act in concert in endeavouring to overthrow the greatest bulwark of the enemy.



#### A PRIEST ATTEMPTING TO MURDER GEORGE WISHART.

“WHILE this faithful servant of God was thus occupied in Kyle, word rose, that the plague of pestilence rose in Dundee, which began four days after the said Mr. George was inhibited preaching, and was so vehement, that it passed almost credibility, to hear what number departed every four-and-twenty hours. The certainty understood, the said Mr. George took his leave of Kyle, and that with the regret of many : but no request could make him to remain ; his reason was, ‘ They were now in trouble, and they need comfort : perchance this hand of God will make them now to magnify and reverence that word, which before, for the fear of men, they set at light part.’ Coming unto Dundee, the joy of the faithful was exceeding great. He delayed no time, but even upon the morn gave signification that he would preach. And because the most part were either sick, or else were in company with them that were sick, he chose the head of the east port of the town for his preaching place, and so the whole stood or sat within, the sick and suspected without the port. The text upon the which his first sermon was made, he took from the hundred and seventh Psalm—the sentence thereof, ‘ He sent his word and healed them ;’ and therewith joined these words, ‘ It is neither herb nor plaster, O Lord, but thy word heals all.’ In the which sermon he most comfortably did entreat the dignity and utility of God’s Word, the punishment that comes for the contempt of the same—the promptitude of God’s mercy to such as truly turn unto him—yea, the great happiness of them whom God takes from this misery, even in his own gentle visitation, which the malice of men can neither eik nor pair [add or diminish]. By the which sermon he raised up the hearts of all that heard him, that they regarded not death, but

judged them more happy that should depart than such as should remain behind. Considering that they knew not if they should have such a comforter with them at all times, he spared not to visit them that lay in the very extremity. He comforted them as that he might in such a multitude; he caused minister all things necessary to them that might use meat and drink, and in that point was [to] the town wondrous beneficial, for the poor were no more neglected than were the rich. While he was spending his life to comfort the afflicted, the devil ceased not to stir up his own son the cardinal again, who corrupted by money a desperate priest, named Sir John Wighton, to slay the said Mr. George, who looked not in all things so circumspectly as worldly men would have wished. And upon a day, the sermon ended, and the people departing, no man suspecting danger, and therefore not heeding the said Mr. George, the priest that was corrupted stood waiting at the foot of the steps, his gown loose, and his whinger drawn into his hand under his gown, the said Mr. George, as that he was most sharp of eye and judgment, marked him, and as he came near, he said, 'My friend, what would ye do?' And therewith he clapped his hand upon the priest's hand wherein the whinger was, which he took from him. The priest, abashed, fell down at his feet, and openly confessed the verity as it was. The noise rising, and coming to the ears of the sick, they cried, 'Deliver the traitor to us, or else we will take him by force,' and so they thrust in at the gate; but Mr. George took him in his arms, and said, 'Whosoever troubles him shall trouble me, for he has hurt me in nothing, but he has done great comfort both to you and me, *to wit*, he has led us to understand what we may fear—in times to come we will watch better;' and so he appeased both the one part and the other, and saved the life of him that sought his."—*John Knox's History of the Reformation in Scotland*. Glasgow, Blackie. 1844.

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#### MR. TURNBULL'S CASE.

THE well-known Rev. Robert M'Ghee has addressed a letter to the Earl of Derby on the subject of the recent case of Mr. Turnbull. In that letter, speaking of the obligations of Romanists in regard to documents which may come into their possession, he says:—

"So far is this from casting any reflection on Mr. Turnbull, according to the principles of the Church of Rome, that in direct proportion to his sincerity in the religion he professes, in direct proportion to his faith in her doctrines, to his subjection to her laws, to his devotion to her interests—in direct proportion to the truth of his own assertion, that he would '*do his duty in all that lies in his power to aid in the extinction of heresy and the establishment of the Catholic Church of Christ on earth*,' so, in proportion to the havoc he could make in the State Paper-office would Mr. Turnbull stand high in the estimation of his Church, and consequently in the approval of his own conscience as her faithful son.

"Mr. Turnbull honestly and laudably expresses his determination to '*do his duty in all that lies in his power to aid in the extinction of heresy*.' Now, my Lord, what is his appointed duty to his Church in this office? It is distinctly and explicitly laid down by the highest authority. The Prefect of the Dunboyne Establishment in Maynooth, and the first Professor of Theology, Dr. Murray, both adduce the authority of the Canonist Reiffenstuel. The former says he teaches it to his class (Appendix to Report of Maynooth Commission, p. 60), and the latter says, in his answer to Paper K. (Report, p. 265), '*Reiffenstuel is one of the most celebrated, perhaps the most celebrated, of our canonists*;' and he adds, in a note, '*I quote from a recent edition published in Rome, 1831-3, with the imprimature of the Master of the Sacred Palace and the Pope's Vicegerent*.'

"This, my Lord, is authority that cannot be questioned on any side, as the

standard of that canonical duty which Mr. Turnbull so laudably desires to discharge, and this is the duty it enjoins. From the very book and the very title quoted by Dr. Murray (Lib. v. Decretal: Tit. vii. de Hæreticis), it appears, Nos. 40, 41, 42, 43, 44, that the very reading of such documents as it was Mr. Turnbull's office to read and calendar is peremptorily prohibited by the Church of Rome without a special permission granted by the Pope or some one who has authority, No. 54. Such permission, however, would be not only readily but joyfully conceded to Mr. Turnbull, whose zeal as a neophyte would preclude the danger of perversion, and eminently qualify him for the zealous discharge of his duty when those documents came into his hands. And what is that duty? It is distinctly asked and distinctly answered (Nos. 127-129):—

“What is to be done with the books of heretics, and other prohibited documents?”

“It is answered:—

“That in places where the office of the Inquisition is in force, as in Spain and Italy, they are necessarily under pain of excommunication, and other punishments decreed against heretics, to be delivered to the Inquisitors; so that it is not sufficient to burn them of a person's own authority.”

“But in places where the Inquisition is not in force—

“It is sufficient and necessary that they be either burned or handed over to some person or persons who have a special permission of reading and retaining heretical books.”

“Now, my Lord, here is the law of Rome, existing at this moment, printed by the Pope's order in our own day, quoted as the highest authority by living professors educated under the sanction and at the expense of the British Government. Here are laid down under most solemn sanctions the very duties of the office to which the Master of the Rolls appointed Mr Turnbull.

“And what, my Lord, appears to be the unanswerable fact? That the Master of the Rolls has appointed to this office a man whose imperative duty it was to abstract, burn, or destroy the most important records of his country, which it is his own most solemn trust and duty to guard and keep as the apple of his eye.”

In connexion with recent events, Mr. M'Ghee takes occasion to press an idea which we have often put forth, viz., the great importance of diffusing correct views of Popery in influential quarters in England. What has become of the plan for giving prizes at the great English Universities to those who manifest the most intimate acquaintance with this subject? The following remarks are as true as they are melancholy:—

“It is a grievous misfortune to this empire that our universities are most lamentably deficient in their distinctive teaching of the Protestant religion, and therefore necessarily of the fatal system against which that religion protests, from which God in his mercy has delivered this country.

“Men highly distinguished in all classical and scientific attainments come forth from their colleges, laden with academical honours, to rule in the nation, who are in some respects very imperfectly acquainted with that religion which it is their duty to support, and lamentably ignorant of that system which is the sworn and irreconcilable enemy of the Protestant religion, the Protestant throne, and the laws and liberties of England.

“On no occasion has this been more signally evinced than in the case of Mr. Turnbull, which has recently occupied so much attention of the public and of statesmen.

“It is not too much to assert, my Lord, that there is not a single individual, however high his character and station, and exalted his talents, who has advocated the cause of Mr. Turnbull, who has not proved that he is totally unacquainted with the nature and essence of the Roman Catholic religion, and consequently with the point at issue.”

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### THE WORKHOUSE QUESTION IN ENGLAND.

The following statement should be carefully read:—

The President of the Poor-Law Board has obtained this Session the appointment of a Select Committee of the House of Commons “to inquire into

the Administration of the Laws for the Relief of the Poor, and the orders, rules, and regulations affecting the Poor-Law Board." One of the most important subjects which will engage the attention of this committee, will be the recent demand of the Romish priesthood, for "the appointment of (Roman) Catholic chaplains, with recognised official position and salary" (*Tablet*, February 2, 1861). This demand involves not only a most important principle, but a very large financial outlay. Both these points were clearly and ably enunciated in the resolution, in reference to the Order of August 23, 1859, passed at an influential meeting of metropolitan and provincial guardians, held at Radley's Hotel, London, on February 20, 1860:—

"The Order introduces changes not shown to be required by necessity, or by public opinion, and merely because they are pressed by Roman Catholic ecclesiastics, whose demands are unreasonable and insatiable.

"While it is pretended to be in favour of religious liberty, the Order, in fact, destroys the present religious liberty of the most unprotected of all classes in our workhouses.

"The Order, if complied with, might require the presence, in the workhouse, of teachers of Romanism, Mormonism, Secularism, Mohammedanism, Hinduism, and other systems, and would thus entail constant disputes on religion, useless expense, and endless confusion."

In the first instance, the priest only asked for the privilege of visiting Roman Catholic inmates entered in a creed-register; but very shortly the real object of obtaining official position and salary was put forth, and the point of salary is called "the question of questions" (*Tablet*, September 8, 1860). The claim, if admitted, will involve necessarily the appointment of Roman Catholic schoolmasters and schoolmistresses, with separate school-rooms. These appointments, moreover, will not be in the power of the guardians, for by the provisions of a bill, prepared in *June* 1859, by Mr. C. A. Russell, and approved by many Roman Catholic gentlemen, "lay as well as clerical," it is declared, that "whenever there shall be *any* inmates registered as Roman Catholics, the Poor-Law Board shall forthwith direct the Board of Guardians to proceed to appoint a Roman Catholic chaplain, to be approved of by, and who shall hold his office at the pleasure of, such Poor-Law Board;" but "before approving of any such appointment as aforesaid, the Poor-Law Board shall ascertain by writing under the hand of the Roman Catholic Bishop residing in the district wherein such workhouse is situate, that the person nominated is a fit and proper person to fill such an office; and upon the withdrawal of such approval at any time under the hand of such Bishop, the appointment shall at once be determined, and the Poor-Law Board shall forthwith require the Board of Guardians to proceed with the appointment of a successor; and so from time to time." Similar stipulations are made respecting Roman Catholic schoolmasters and schoolmistresses. The guardians will have no voice in the matter; for Romish priests will never admit lay interference in spiritual appointments; the only thing required of guardians will be to provide proper salaries for these new officials. However improperly the Romish chaplain may behave, they will have no power to remove him, but will be bound to pay his salary. The *Tablet*, Oct. 29, 1859, boasts that the *Poor-Law Board* is under the control of the Roman Catholic body; the Board would consequently have to obey the behest of the Romish bishop, and the guardians would be powerless to remedy the evil.

These appointments would inevitably entail salaries for Romish chaplains, schoolmasters and schoolmistresses, outlay for new schoolrooms, and for

“a suitable altar, vestments, and such other appendages as are necessary for the due celebration of divine worship according to the rites of the Roman Catholic Church ;” also “ a chalice and patina, missal and stand, two altar cloths, two candlesticks, two cruets, and a small altar bell.” The foregoing articles were ordered by the Poor-Law Commissioners in Ireland, and a similar order would in a short time follow the appointment of Romish chaplains in England. On the same principle, if the demands of Roman Catholics be admitted, Presbyterians, Wesleyans, Independents, Baptists, and, in fact, every religious body in this country, would have a right to require the appointment of a *paid* chaplain to every workhouse in the kingdom. A separate schoolroom and schoolmasters for every denomination ought to be granted, and thereby religious differences would be perpetuated and intensified, and every workhouse would become the hotbed of social discord. The plea of “religious liberty,” upon which this demand is made by Roman Catholic priests, is baseless ; it is the use of a popular cry for a priestly purpose. The pauper has at this time, by *law*, full and perfect liberty to see the priest if he desire it ; the 19th section of the Poor-Law Amendment Act not only gives this privilege, but also allows any pauper to absent himself from any religious service he objects to. No other religious body has made any complaint of any infringement of religious liberty. If the priest be admitted as a paid chaplain, the liberty of the Romish pauper will in many cases be taken away, and this will be especially the case with the young.

This question assumes a more important aspect from the fact that a demand for paid Romish chaplains to prisons and lunatic asylums has lately been made, so that the rate-payers of England would have to be taxed to support the following Romish officers and objects :—

1. Romish paid chaplains to all workhouses.
2. Separate Romish chapels.
3. Romish schoolmasters and schoolmistresses.
4. Separate schools for Popish children in workhouses.
5. Romish paid chaplains to all government and other prisons.
6. Romish chaplains in all lunatic asylums and hospitals.
7. Supply of books at the expense of the rate-payers to all foregoing institutions.
8. Altar and vestments, &c., for Romish priest and worship.

One plea upon which these demands are made is, that Roman Catholics pay rates, and therefore ought to have paid chaplains, &c. Whilst it is admitted that many Roman Catholics pay rates, it is nevertheless a fact, that the contribution to rates by Protestants is more than tenfold the amount paid by Roman Catholics, as in most of our large towns “the bulk of the (Roman) Catholic population consists of the humbler classes.” A Romish priest, in a letter to the *Tablet*, October 29, 1859, states that “ninety per cent. of the (Roman) Catholic population of London consists of the working classes, and this ninety per cent. consists of Irishmen and their immediate descendants or grandchildren.” Again, a gentleman of the name of Cavendish, in a letter to the *Tablet*, February 2, 1861, says, “That Father Kelly is the missionary rector of no fewer than 16,000 souls, that nine out of every ten of those 16,000 earn their livelihood by works which are suspended by severe frosts, while the remainder is composed of small tradespeople, who are wholly unable to relieve the vast numbers suddenly and simultaneously thrown out of work.” These facts prove that the Roman Catholic population contributes a very small proportion towards the rates, and a large number of paupers to our workhouses, and that the Protestant rate-payers are in

fact already heavily taxed to support Romish paupers, and these new demands would add still more to the heavy burden borne by Protestants. If the priest fulfil his duty in visiting the Romish paupers, he has no right to tax the Protestant to pay his salary for doing so.

Whilst these demands are made upon Protestant rate-payers, the priests are nevertheless not slack in their abuse of the guardians. Even Cardinal Wiseman in his address on the advent of the Saviour, so far forgot the solemnity of the occasion, as to indulge in the following remarks respecting guardians of the poor: "It would be difficult to frame a law in favour of Catholic children, which the craft or the power of petty Herods will not elude or violate."—*Tablet*, Dec. 29, 1860.

But the *Tablet* is most virulent in its abuse; after speaking of being compelled to endure dirty streets and noisome drains, it proceeds: "In like manner we must not make too much of the stupidity, bigotry, and ill-will of our Protestant officials. There is a good deal of stupidity, bigotry, and ill-will in the country, in all classes, and the class from which the Poor-Law Guardians are taken have more than their share of these defects. They are stupid and unmanageable on many other points as well as the rights of Catholics. We must treat them as nuisances, and go to work cheerfully, in a business-like way, to overcome them, seeking for, and relying on the co-operation of all men of good sense and right feeling."—*February 2*, 1861.

In Ireland, where priests are salaried chaplains, there are most unseemly contests; the priests in many instances defy the commissioners and the guardians. Until these men have obtained their object they are most meek and complaisant, but when they have no necessity for these virtues, they are frequently arrogant and overbearing in their conduct. Popery has been described by the *Times* (December 19, 1859) as "a supple intolerance, which yields all it must to the strong, and wrings all it can from the weak."

The Roman Catholic priests have formed a special committee to effect their object in thus forcing the rate-payers to support them. Large sums of money have been subscribed in order to prosecute the work with vigour; and Cardinal Wiseman has just directed that collections shall be made in Roman Catholic chapels, and that all available means be adopted to insure success; and that petitions be presented, in order to influence the Legislature, and to obtain the support of members of Parliament.

The guardians have, by their firmness in resisting the Order of August 23, 1859, compelled the Poor-Law Board to admit that that "*Order was not compulsory but only suggestive;*" and if at this time they put forth their strength, and appeal to Parliament and their members to resist these demands, success will follow. It is highly important that rate-payers should well consider the serious increase in the rates which will necessarily follow from compliance with such exorbitant claims.

The Romish chaplains and schoolmasters will hold their office, not at the will and pleasure of the Guardians of the Poor, but of the Poor-Law Board, who will fix the amount of salary which the Protestant rate-payers are to have the privilege of paying; and the approval, not of the guardians, but of the Romish bishop of the district, will be required, either for the appointment or removal of such officers. Thus Protestant rate-payers will be compelled to furnish the means to Papists of accomplishing their aim of being, in "God's good time and way, as they once were, the *dominant church* of England."

To strengthen Popery is to advance spiritual and political despotism. One of their own advocates, whilst defending the Roman Catholics, admits that

there "is no disguising the fact, that (Roman) Catholics are unpopular, even in Liverpool. In Liverpool, and out of it, it is supposed, erroneously no doubt, that their creed is *favourable to despotism*; they are, therefore, in whatever they propose, suspected of partiality, and of *opposition to popular rights*."—*Liverpool Journal*, May 7, 1859.

As loyal subjects, we ought not to aid a "priesthood and their followers who are under the control of a foreign potentate, and whose allegiance is not divided, simply because the *whole* having been given to the PORE, nothing has been left for the *Queen*. When the Roman Catholic Emancipation Bill was discussed, their allegiance to the Sovereign was not only asserted, but it was believed, it was acted upon; and yet every day's experience teaches us only the more and more plainly that it was UNTRUE."—*Times*, November 10, 1859.

The same professions are still made, and will prove false and untrue. We therefore earnestly call upon Protestant guardians and others to resist the encroachments of Romanism, as every concession emboldens the priesthood to make greater demands. England has hitherto been the bulwark of Protestantism; were it conquered here it would be conquered throughout the world. The Romanists know this, and therefore make prodigious efforts to effect our subjugation to the Papal tyranny; and this new effort can be most effectually resisted by the guardians, and on them at this time rests a solemn responsibility. Immediate and active measures should forthwith be taken; committees formed to watch the proceedings in Parliament—to supply evidence on the points at issue—to urge upon members the importance of resisting these demands—to prepare and send up petitions from guardians and rate-payers.

The Committee of the Protestant Alliance respectfully directs the attention of guardians to the important matter now before them, and it will afford much pleasure to the committee to render any help, or supply information which may be of use.

By order,

CHARLES BIRD, *Secretary*.

PROTESTANT ALLIANCE,  
7, SERJEANT'S INN, FLEET STREET, LONDON.

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### THE POORHOUSE QUESTION IN SCOTLAND.

THE Romish authorities generally act in concert in their plans of aggression. The Romanists have been making demands upon the Poor Boards of Scotland, similar to those which they have been urging upon the Boards of Guardians in England. Hence it becomes absolutely necessary for the people of Scotland to watch the issue, and to give every assistance in resisting such unfair attempts as are at present being made by the Church of Rome in regard to the religious education of paupers in both countries.

The Board of Supervision in Scotland, which is something analogous to the Poor-Law Board in England, have granted every reasonable concession to the Popish paupers in Scotland. Indeed, we consider they have gone too far. They allow Popish paupers to abstain from working on the principal Popish saint-days. They allow a priest to visit the paupers, which when asked is right enough, but, if required, they allow a separate room in the poorhouse for conducting their so-called religious services; in other words, supply a mass-house at the public expense. They in some cases send out the



Popish children to the schools of the pretended Sisters of Mercy, Christian Brothers, and other Roman Catholic fraternities, and pay for the education thus given; and they also have given instructions that when children of Roman Catholic parents are sent to be boarded in the country, they are to be sent either to a Roman Catholic family, or to a place so near to a priest that his convenience may be specially studied in visiting the children, or that the children may be as near as possible to his chapel.

Now, we consider that this is to a large extent founded on a sinful and pernicious principle. It proceeds on the principle that the Poor Boards are bound to train up pauper children in the religion of their parents, however erroneous. If this principle be sound, where is it to end? A Mormon or a Mahometan may claim the same thing for his child. But besides, it throws an obligation upon the Boards of the most odious kind. The Poor Boards stand *in loco parentis* to these pauper children, and so long as it is held that it is by righteousness that this nation is maintained and exalted, it is the duty of the Poor Boards to give the children under their care such an education as will qualify these children to become proper subjects of the State, and in the words of the Poorhouse regulations, "to fit them for service or other employment, and train them to habits of usefulness, industry, and virtue." Hence the sin of supplying them with an education, the tendency of which is to destroy virtue, and Antichristian in its nature. We object also to any portion of our poorhouses being converted into mass-rooms; in other words, allowing altars of idolatry to be raised up within our public buildings. The utmost that ought to be done is to give the inmates of our poorhouses perfect liberty to attend Popish chapels, or to obtain the visitation of their priest on their demanding it. To go further, and to pay for the education of Popish paupers in the principles of Romanism, is sin.

It is quite useless to think that such concessions will ever satisfy the priests. The other day, a petition was forwarded to the House of Commons from the Roman Catholics of Edinburgh and Leith, headed by their Bishop and other dignitaries, demanding that inquiry shall be made into all their grievances; that Roman Catholic parents "shall be recognised and treated as Roman Catholics, and protected in their religious rights by receiving a Roman Catholic education." That is, that Popish chaplains shall be appointed in all our poorhouses where Roman Catholics are found. Here, then, the Popish Church demands, that besides our supporting their poor, we shall bring them up in their religion, and for this purpose we shall require to attach to and pay for Popish priests in our poorhouses as chaplains, and of course supply the inmates with Popish prayer-books, literature, images, and other paraphernalia.

This is something new in the history of Scotland since the Reformation. The people of Scotland have been in the habit of considering that the support of the poor should be regulated by the Church, as it was in the times of the apostles, or in the times of our reforming fathers, down to the period when the present poor-law came into force. By that law the support of the poor is regulated by functionaries appointed by the State; and now the next step is that we shall consider Roman Catholic paupers to belong to the Popish Church, and educate them as such. That is to say, that we shall place these paupers in the same condition as though Popery were the established religion of the country, with this difference, that their support shall be borne by Protestant rate-payers, and the nation shall incur the responsibility. We do trust all members of parochial boards will watch over this matter, and not

allow themselves to be hoodwinked either by Boards of Supervision or Popish priests, but will conduct the affairs of our poor-houses according to the unerring dictates of God's Word.

We desire to call attention also to a Bill\* at present before the House of Commons in regard to the removal of paupers to Ireland and Scotland. It is quite obvious from the provisions of that Bill, that it will be next to impossible to remove any pauper to Ireland if it passes into law; and hence our Poor Boards will be saddled with an enormous amount of Popish pauperism, and thus strengthen the demands of the Popish priests. This Bill should be resisted to the uttermost.

A return is being made for the House of Commons which will throw much light on this subject, viz., of the birthplace of every pauper in Scotland. We have seen the return for the city parish of Edinburgh, and out of about 5000 paupers, 1200 have been born in Ireland. We have no doubt that it will be found that an immense amount of the pauperism of Scotland is directly of Irish growth. Meantime the Irish have contrived, by a cunning and unscrupulous policy, to avoid the establishment of any law of settlement in that country. If an Irishman has resided five years in Scotland he is settled for life, but he may reside fifty years in Ireland without establishing a similar claim. This is grossly unfair, and this new proposed law to hinder paupers from being sent back to Ireland, before they are finally settled in Scotch parishes, makes the injustice outrageous, and such as only a Popish Irishman could contemplate. But if, in addition to the social mischiefs of all this—in addition to having our population corrupted by Irish ignorance and immorality, degraded by Celtic heathenism, and borne down by Popish beggary—we are to be compelled by a so-called *liberal* Board of Supervision, to set up and endow the Romish mass and all the abominations of Popery at the public expense, it is high time we were looking out. Why are our friends who are so sensitive about the least tax for Protestantism so entirely quiescent on this subject? Are they prepared to strain at a Protestant gnat and swallow a Popish camel?

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“WORK WHILE IT IS DAY.”

Soul, arise! night's shades descending  
 Even now obscure the day;  
 Swiftly life's short day is ending:  
 Christian, to thy work away!  
 Soldier! pledged beneath my banner,  
 All my foes to meet in war,  
 Pause not, till the loud hosannah  
 Hails my coming from afar.

Dwell not on the memories thronging  
 Of the past with all its pain;  
 Cherish not a weary longing  
 For the rest which shall remain.

Mourn not with a faithless spirit  
 For thy kindred gone to rest:  
 They the promises inherit,  
 They with me in light are blest.

\* The exact title of the Bill is, “A Bill to amend the Law relating to the Removal of Poor Persons to Scotland and Ireland.”

But their faith and patience follow,  
 Tread in hope the path they trod ;  
 Pray that each soul-piercing sorrow  
 Bring thee nearer to thy God.  
 In life's stormy battle ever  
 Be thou foremost in the fight.  
 Thee from me no foes shall sever :  
 Scorn the wrong, and do the right.

Swift to hear the voice of duty,  
 Stay not for to-morrow's sun ;  
 Ere thine eyes behold my beauty,  
 Much remaineth to be done.  
 Life to some is dark and dreary,  
 Shifting scenes of toil and woe ;  
 Be thy task to teach the weary  
 Of a rest which all may know.

Children of a common Father,  
 Aid the trouble-smitten poor ;  
 Bear their burdens all the rather,  
 That in them *I* seek thy door.  
 Guide the wanderer in his blindness,  
 Bid the lost of mercy hear,  
 Let no tones but those of kindness  
 Fall upon a human ear.

Lowly o'er the dying bending,  
 Cheer him in the closing strife,  
 With the hope from heaven descending  
 Of the new and better life.  
 As the mourner's tears are flowing  
 O'er the soul-abandoned clay,  
 Point him to the Lord bestowing  
 Peace which none can take away.

Keep thy lamp at midnight burning,  
 Lay not thou thine armour down ;  
 Thou shalt wear at my returning  
 Priestly robe and kingly crown.  
 Heed not though the world upbraid thee,  
 I endured its scoffs alone—  
 I am ever near to aid thee,  
 I confess thee for my own.

Pilgrim ! though the road be dreary,  
 It shall end in radiant light ;  
 Be not on the pathway weary,  
 Thou shalt walk with me in white.  
 Soon shall dawn a day immortal—  
 Thou shall share my victor throne ;  
 And at Heaven's eternal portal,  
 For thy cross receive a crown.

## THE "ESSAYS AND REVIEWS."

THE Church of England is convulsed and the Christian world astonished by the volume of infidelity which has recently appeared under the above title—a volume written by leading clergymen of the Church of England. The volume has been condemned by the Bishops with one consent—a remarkable instance of agreement on their part; the Convocation has also pronounced against them a sentence of emphatic condemnation; thousands of the clergy have indignantly protested, but as yet nothing more has been done. In the second edition of a work by the Rev. Charles Hebert, of London, to the first edition of which we called attention in last Number, the following statement appears in regard to the true purport and design of this portentous volume:—

"What are 'The Essays and Reviews?' This question is now being put by everybody, and everybody wants a true but short answer; one free from prejudice, yet thoroughly in earnest: not partisan, and yet not latitudinarian. Above all, it must be concise, condensing the matter into the shortest compass; for the multitude have not time to spare.

"First, they are seven Essays; for none of them has a good title to the name of a Review. The least like a Review of all Lord Macaulay's is as much a Review, or more, than the most like of these.

"They are by men, all but one of whom are in high position in the Church of England. Their names and dignities shall be stated, as their Essays come successively under review.

"But what is the subject of the seven Essays? In the fewest words possible, and with no mincing or shrinking, what are they? AN ATTACK UPON THE BIBLE. No less. And I should add, no more: but that other topics are added in, to give the onset the weight of learning of various kinds, and to cover their resolute assault upon the Word of God, the Citadel of Christianity.

"I make no insinuation of unfair or unusual artifice. The true aim is frequently made to appear, viz., a bringing down of the Bible from the high position which it still occupies in Christian England, in Scotland, in Protestant Ireland, and in our vast Protestant Colonies, and in America and the rest of the Protestant world afterwards. This is the real aim and tendency of the book.

"This truth is breaking on the public mind, and this is the only explanation of the height of notoriety at which this book now stands. Perhaps the authors are astonished at the emotion they have called up, and regret their own work. I for one do not. I believe that the scepticism of generations is now brought to a head, and that the body will be relieved; that the pretensions of modern unbelief will be tested, and that it will be weighed and labelled with a description of its true character; and that men and young men and Christian women will no more take its poison unawares."

Mr Hebert goes on to analyse the different essays, and thus to make good his general position. He also remonstrates earnestly, but in some instances, as we think, too gently with his erring brethren, if they ought any longer to bear that name at all. Various things in regard to such a case ought, in our opinion, to be held as axiomatic. It is clear that all the authors are equally responsible, jointly and severally, for all the obnoxious contents of the volume. It is clear, also, that an enormous and offensive moral obliquity is implied in men eating the bread of a Church of Christ, and yet labouring to subvert its very foundations—paid as friends and acting as foes. It is like watchmen becoming the partners of thieves: it is like soldiers combining to betray the camp to the enemy. In such cases the world knows at once what to do. Honied phrases and feeble dilly-dallying are discarded at once as unsuitable and mischievous, and the traitors are condemned and punished on the spot, not only without pity, but with the high moral approbation of man-

kind. There is something entirely out of joint when this is not done, or cannot be done, in any part of the Church of Christ. Protests and remonstrances are all very good, but heretics have generally very blunted consciences, and such feeble missiles pass off from them unheeded, like rain from the hide of a rhinoceros. Besides, other infidels are meantime emboldened by the impunity of the transgressors. The Church of England must, at all hazards, re-assert her liberty to cast out such flagrant offenders from her pale, or failing that, the nation must take the matter in hand, otherwise the greatest injury will be done to the cause of truth.

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### THE SIN AND FOLLY OF ENDOWING POPERY.

WE grieve to see so little of the true spirit of Protestantism amongst the people of England and Scotland, and earnestly wish that they could look at and see Popery simply as a system, judge it by its principles, its spirit, and its effects. Were they to act thus they could not fail to be convinced of the sin of which Britain has been and is now guilty in giving pecuniary aid, even to the smallest amount, directly or indirectly, to promote or encourage Popery,—a system which, by its spirit, its teaching, and effects, clearly shows itself to be the adversary of God and man.

Let us ask and answer one or two simple questions in proof of this. What is the first command of God to all mankind? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This, as well as all the other commands of God, it is the wisdom and duty of every one to obey. How does the Lord tell us to show that we love Him? His own words are (John xiv. 15), "If ye love me, keep my commandments." And in the First Epistle of John (chap. v. 3), we have these words, "This is the love of God, that we keep his commandments." The Old Testament is full of the duty lying upon Christians, to show their love to God by obedience. But a right principle of obedience to any of the commands of God, must rest upon conformity to that one of the New Testament, "Believe in the Lord Jesus Christ,"—given rather in the form of an invitation or expression of His righteous will than as a command. "He that believeth not shall be damned." Where do we find the commands of God and the revelation of His good-will to men but in the Bible? But that Bible Popery not only does not teach, but forbids and destroys, thus shutting out from man that knowledge which is necessary to enable him to serve God on earth—the end for which man was made—and to fit him for eternity, and opposing the authority and rule of the Almighty. Does not this clearly show it to be the enemy of God and man? Popery having thus forsaken God and His law, the effects are natural; by it men and women are driven or drawn from the sphere and path of duty, seduced into giving themselves up to the wiles and deceivings of priests, and confessing their sins to them—men whom every right-thinking man and woman ought to shun.

Popery calls itself by the name of Christ, but as we judge of a tree by its fruits, or of a man by his conduct, and by the general tendency of his actions; so must we judge of Popery as a system, and as the Roman Catholics as a body have ranked themselves under the banners of the adversary, we must hold them as enemies.

If any man or regiment during the late war, professing to be faithful and devoted to the cause of Queen Victoria and her allies, had insisted on joining the Russians, and fighting under their colours, what could any one have thought but that they were either open traitors, or were labouring under some

very great delusion? Would Britain have done anything to encourage that man or regiment in such a delusion? Or, when the regiment left the ranks of the British and their allies, and joined the enemy, would Britain have given £30,000 annually, or to make shorter work of it, £1,000,000 at once, or any other sum, either as a charity or a right to these deserters? Would we have given of our wealth to open enemies, while in reality strengthening the hands of the Russians, and enabling them to recruit our forces? Never! The Government that did so would have been visited with instant impeachment. Then why does Britain do in the case of Rome what no rational person would think of doing in such a case as that now stated?

Many minds get blinded by the word "toleration," and by such arguments as that the Roman Catholics pay taxes, and therefore ought to receive support from the State. Quite right that, as Queen Victoria's subjects, they should pay taxes and enjoy toleration. Let them live in peace as long as they are peaceful, engage in trade, commerce, &c., and enjoy the protection of our laws as long as they act uprightly, *i.e.*, be like her Majesty's other subjects; but do nothing, give not one halfpenny to promote their religion, which is hostile to the Almighty, to the Saviour, to the work of the Holy Spirit, and to the moral and spiritual, as well as the temporal and eternal welfare of man, and which rests on and is supported by deception, falsehood, horrid cruelty, and fearful blasphemy—may we not with perfect truth say, by all the principles of evil? Is it not as great folly as sin to aid or uphold such a system?

We would humbly but earnestly entreat those who are Christians, and those who call themselves Protestants, to be faithful to God and to His cause, which is their own.

#### THE GREEK AND PAPAL CHURCHES.

THE following article, translated from a late number of the *Star of the East*, a Greek newspaper published at Athens, by Dr. Kalopothakes, missionary of the United Synod, presents a fair outline of the chief differences between the Roman and the Greek Churches. It is well, in repelling the claim of the Church of Rome to Catholicity, to remember that an immense body of professing Christians in the East unite with us in disowning that unfounded pretence.

##### I. *Concerning the Supremacy of the Pope.*

The Papal Church holds that the Pope is the only head of the Church, the successor of the apostle Peter, and the vicar of Christ on earth, having the keys of heaven and hell, so that whatsoever he looses or binds on earth shall be loosed or bound in heaven; thus he is regarded as infallible, and his decision upon disputed points has more authority than the testimony of the Holy Scriptures themselves.

The Greek Church, on the contrary, maintains that Christ did not leave any special vicar on earth, but that all bishops are his representatives, and that the Pope is only a single bishop.

##### II. *Concerning the Procession of the Holy Spirit.*

The Papal Church holds that the Holy Spirit proceeds, not only from the Father, but also from the Son. The Greek Church, on the other hand, maintains that the Holy Spirit proceeds only from the Father.

##### III. *Concerning the unleavened bread, and the giving of the bread only to the laity.*

In the celebration of the communion, the Papal Church uses unleavened bread, and permits the laity to partake only of this; the Greek Church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

##### IV. *Concerning the rest of the Saints and Purgatorial fire.*

The Papal Church holds that in the future world there are three conditions:—  
1. That of eternal happiness for the righteous. 2. That of eternal punishment for the

wicked and impenitent. 3. An intermediate state for the souls of those who have repented, but not in time to show their repentance in the present life by good works. This last condition is called the fire of purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words, this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not had time to perform good works, and limited to a certain duration, at the end of which he permits them to enter into the everlasting mansions. The Greek Church, on the other hand, holds that there are *only two conditions*, that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have not had opportunity to perform good works on account of the intervention of death, the Greek Church declares that they are wholly forgiven at the moment of confession, and that there remains nothing for them to expiate after death. The Papists, however, in defence of their own Church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe that their souls are in torment, and that they can by these means better their condition; that is, deliver them from punishment, and introduce them into heaven; which is the same with the purgatorial fire of the Papal Church.

Besides these principal differences, which were the cause of the separation of the two churches, there are also the following secondary ones:—

#### V. *Concerning the Celibacy of the Clergy.*

The Papal Church imposes the condition of celibacy on all its priests; the Greek Church leaves them free to choose married or unmarried life. Indeed, at the present time, so far as we are informed, in free Greece, license is given to no one to be ordained a priest unless he is married.

#### VI. *Concerning the use of Graven Images in Churches and private houses.*

The Papal Church, as is well known, uses in churches and in private houses graven and molten images of Christ, of the Virgin, and of saints and angels; the Greek Church uses only pictures.

#### VII. *Concerning the Holy Scriptures.*

The Papal Church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the Church, in Naples, and in Austria, with imprisonment and other civil penalties; and in other kingdoms, where it cannot use the temporal sword, it uses spiritual weapons for the same end. The Greek Church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there are some even in the Greek Church who have declined from the right way, and who *Romanize* in respect to this subject; but the usage of the Greek Church is in favour of the Holy Scriptures.—*Watchman and Reflector.*

### FACTS IN REGARD TO THE SABBATH.

1st, The "Ten Words" were written on two tables of stone by the finger of God, deposited in the Ark of the Covenant, and given to the Jews as "*The People of God*" for their observance. 2dly, *Their* violation of the Sabbath law is repeatedly denounced in their history as a parent sin, and as the proximate cause of the heavy judgments inflicted on them. 3dly, The Fourth Commandment forms the central link of that *Divine "LAW,"* embracing love to God, and love to man; and where *it is not*, experience proves that *none are wanting.* 4thly, The distinguishing privilege and glory of the Christian or "*New Covenant,*" foretold by Jeremiah (xxx. 31-34), *is this*,—"I WILL put MY LAW (not nine-tenths of it) in their inward parts, and write it on their hearts," &c.; quoted as divinely true, in the Epistle to the Hebrews, viii. 9, 10; x. 15-17; and as fulfilled to and in "*the people of God,*" 2 Cor. iii. 3, as "*manifestly declared to be the epistle of Christ, who came to magnify the law and make it honourable,—written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.*" 5thly, *The change of the day* from the seventh to the first, was

divinely provided for at the same time when THE LAW was given to the Jews as "*The people of God*," 1500 years before the event took place; as you may read, with other places, Lev. xxiii. 10-14, 15, 16-21, and 33-38. The three great *annual* feasts of "the people of God," under that first Covenant, at each of which "*the morrow after the Sabbath*," the first and eighth days were all to be "*holy convocations*, no servile work to be done thereon." 6thly, These *divine arrangements* were accordingly carried out to the very letter; (1st), In the person of "CHRIST OUR PASSOVER, who was sacrificed for us" on the sixth day, and who buried the *seventh-day Sabbath* with him in the tomb; it being the only *entire* day He lay therein; and then, as "the Lord of the Sabbath," CONSECRATED "*the morrow after the Sabbath*"—the first day—by rising from the dead as the first-fruits of them that sleep in Him, and thenceforth meeting His true disciples on "the first day of the week." (2dly), Again, those previous *divine arrangements* were carried out to the very letter; for exactly "fifty days after waving the sheaf at the Passover (a most significant emblem)—seven Sabbaths being complete—on the *morrow after the Sabbath*," "when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts ii. 1, 4. Thus "the Lord's day," the first-day Sabbath of the Christian dispensation, was again confirmed as of Divine appointment, and inaugurated with at least *equal*, if not greater though milder glories; and "the kingdom of heaven, ON THAT DAY fully opened to all believers," and from that highest authority, "*the people of God*" have consequently honoured it accordingly in all succeeding ages. The above facts are all confirmed by *Divine inspiration*; both the Sabbath of creation and the Sabbath of redemption being distinctly recognised in Heb. iv. 9, 10, the proper rendering of which is, "There REMAINETH, therefore (*Sabbatismos*), the keeping of a Sabbath to the people of God. FOR HE that is entered into His rest (i.e., God incarnate, the Redeemer) He also hath ceased from His own works (of redemption), as God (the Creator) did from His."

So far as *personality* is concerned, the Scriptures show that the Creator and the Redeemer are the same, but under vastly different circumstances. The common rendering of this passage, rest for Sabbath, together with the erroneous interpretation of it by so many commentators, which places the believer in COMPARISON with God the Creator, instead of "the apostle and high priest of our profession, Christ Jesus," is a palpable perversion of its meaning, completely hiding what it is intended to teach, and is evidently absurd, if not impious,—the *divinely inspired* COMPARISON being between God the Redeemer and God the Creator; by which the Divine authority of both Sabbaths,—the *change of the day* in honour of redemption, and also the divine obligations of the first-day Sabbath or Lord's day, and its consequent inestimable value to "the people of God,"—are all divinely affirmed! Consequently, those who deny these characteristics of the Christian Sabbath, and vainly clamour for its abrogation, virtually reject their claim to be "the people of God!" These are *unquestionable* FACTS.

With these FACTS clearly revealed in God's holy Word, and illustrated by the example of the holiest men that have ever lived, let us ask, When the Lord Jesus Christ, "the Lord of the Sabbath," is revealed from heaven, in flaming fire, to judge the world in righteousness, what will the sophisms of Paley, Grotius, &c.,—the whole host of those who are not "the people of God,"—weigh in the balance, or do for us or for any child of man? Think of these things, and pray for salvation by faith and true sanctification.



## THE ANTI-MAYNOOTH AGITATION.

WE insert below the very influential requisition which has been presented to Mr. Whalley, M.P., in reference to the Maynooth endowment, and we are glad that this subject of paramount importance is thus to be vigorously pressed upon the attention of Parliament. Opposition to Maynooth is indeed a most effectual testing question for all professing Protestants. No man who is really opposed to the pro-Popish policy of our recent Governments can support Maynooth; and no man who can support Maynooth is really at heart an enemy to the progress of the Romish system in Britain. Maynooth, we may say, is the head and front of the folly of statesmen, and the grand fountainhead of the Romish propaganda in this country. The feeding, clothing, and training of five hundred priests of Antichrist to overrun this country and the colonies is the real centre and symbol of our national apostacy, and we are glad that a single session is not to pass without a loud protest against the gigantic infatuation.

Why should there be any difficulty in commanding a sweeping majority in Parliament against Maynooth? The answer to this question might require considerable space; but, in general, we may say that it arises from a hollow so-called expediency on the one hand, and from the corrupting policy of the Government on the other. Large bodies of so-called Protestants in this country are totally indifferent to all religion, and ignorant and reckless in regard to the true origin of our national privileges. But a much larger and more influential class are arrested by insidious difficulties. None of our churches seem prepared boldly to face the question. The Church of England is distracted and torn by questions of internal danger. For aught we know, the astute managers of the Vatican have helped to bring about this state of things for the very purpose of neutralizing both within and without her powerful influence against them, and they have largely succeeded. The mass of English Dissenters, on the other hand, with some noble exceptions, are carried away with the idea that they must oppose all endowments or none; and thus, in fact, they become active allies of Rome in protecting Maynooth. Many Churchmen, again, think that there may be danger to all Establishments from overthrowing Maynooth, forgetting that on the principle of indiscriminate endowments no man dare attempt to defend Establishments. The Irish Presbyterians have lately given little help in the struggle against Maynooth, being apparently afraid of the *Regium Donum*. In their excellent report on Popery to last Assembly this subject was not noticed at all. The indiscriminate school grants have still further corrupted and cooled very many, although without any absolute logical necessity. Still there is a powerful party in the country of out-and-out Protestants determined to overthrow Maynooth, and we hope to see a strong and determined muster in support of the brave and gallant effort of Mr. Whalley for this purpose. Let petitions then be poured without delay into the House of Commons; let a few brave men only speak boldly out in Parliament, and the old Protestant spirit of the country will soon, by the divine blessing, be roused and concentrated. The battle is not only one for all that is dear to us as individuals, but the struggle is every day becoming more and more one of life or death to the nation whose whole greatness has sprung from Protestant truth and liberty.

## REQUISITION.

To GEORGE HAMMOND WHALLEY, Esq., M.P.

SIR,—We, the undersigned, being convinced that the Protestant principles of the British Crown and Constitution, and of our civil and religious free-

dom, are seriously endangered by the political progress of Ultramontane Popery in this country, and believing that the endowment of it by the State is as impolitic as it is unrighteous, have learnt with regret that Mr. Spooner's advanced age has compelled him to relinquish the struggle which he has for so many years so vigorously and patriotically carried on in Parliament against the Maynooth Grant.

We are further convinced that the intermission of that struggle, even for one Session, would be injurious to the Protestant cause, and would be a weakening of the position which Mr. Spooner's sustained and noble efforts have already won for it.

We have noticed with satisfaction the consistent support which you have given to that gentleman in his opposition to the endowment of Maynooth; and believing that you agree with him in considering the system of Ultramontanism to be incompatible with civil government, and a conspiracy against the rights and liberties of mankind, we earnestly and respectfully beg you to continue the opposition to the endowment of Popery by the British Government, which Mr. Spooner has so perseveringly maintained.

The following names, which were appended to the Requisition, are given as a fair representation of this movement:—

- C. R. Alford, Metropolitan Training College, Highbury.  
 J. E. Armstrong, D.D., LL.D., Rector of Burslem.  
 James Bateman, M.A., F.R.S., Biddulph Grange, Congleton, V. President of the Protestant Association, London.  
 James Begg, D.D., Edinburgh, Editor of "*The Bulwark*."  
 Matthew Blakiston, Bart., Sandy Brook Hall, Ashbourne.  
 William Thomas Blair, President of the "Protestant Alliance," Bath.  
 Horatius Bonar, D.D., Kelso.  
 Isaac Braithwaite, 4 Gloucester Square, London.  
 Mourant Brock, M.A., Incumbent of Christ Church, Clifton.  
 William Brock, M.A., Rector of Bishop's Waltham.  
 John C. Burnett, M.A., President of the "Bath Protestant Operative Association."  
 John Campbell, D.D., Hoxton, Editor of the "*British Standard*," etc.  
 Henry Carey, M.A., Rector of All Saints, Southampton.  
 E. C. Carr, LL.D., Incumbent of St. Helen's, Lancashire.  
 Nicholas Chinnery, Bart., M.A., Hyde Park Square, London.  
 Charles Clayton, M.A., Senior Fellow and Tutor of Caius College, Cambridge.  
 A. L. Courtenay, D.D., Incumbent of St. James's, Pentonville.  
 Charles Cowan, M.D., Reading.  
 Henry Craigie, Falcon Hall, Edinburgh.  
 R. Dixon, D.D., Principal of King's College, Isle of Man.  
 Thomas Drew, D.D., Rector of Seaford, Ireland.  
 Alexander R. Dallas, M.A., Wonston Rectory, Hants.  
 William S. Dusautoy, M.A., Rector of Exton, Hants.  
 John Elliott, Secretary of the "Reformation Society," Southampton.  
 George Fisk, Vicar of Malvern and Prebendary of Lichfield.  
 Paul Foskett, President of the "Protestant Defence Committee," Brighton.  
 George Townsend Fox, M.A., Incumbent of St. Nicholas, Durham.  
 C. H. Frewen, Coghurst Hall, Hastings, late M.P. for East Sussex.  
 J. P. Garrett, Rector of Kellistoun, Carlow, Ireland.  
 John Carr Glyn, M.A., Rector of Witchampton, Dorset.  
 Cosmo Gordon, General, Exton, Bishop's Waltham.  
 Richard Graves, D.D., Rector of Brigown, Ireland.  
 William Harrison, M.A., Rector of Birch, Colchester.  
 Edward Harper, Editor of "*The Constitution*," London.  
 John Hatchard, M.A., Vicar of Plymouth.  
 Edward Wallis Hoare, Admiral, Holmewood, Ryde.  
 Lewis Hole, Admiral, Newport, Barnstaple.  
 Charles Kemble, M.A., Rector of Bath.  
 Henry Law, M.A., Archdeacon of Wells.

Christopher B. Lighton, Bart., M.A., Vicar of Ellastone.  
 John David Macbride, D.C.L., Principal of Magdalen Hall, Oxford.  
 C. F. MacCarthy, M.A., Irish Church Missions, Dublin.  
 William Marsh, D.D., Beckenham, Kent.  
 W. R. Tilson Marsh, M.A., Incumbent of St. Leonard's-on-Sea.  
 Robert J. McGhee, M.A., Rector of Holywell, St. Ives.  
 John Miller, D.D., Rector of St. Martin's, Birmingham.  
 J. D. Miller, M.A., Presbyterian of the Church of England, Aberdeen.  
 Edward Nangle, M.A., Editor of "*The Achill Herald*," Ireland.  
 Hugh M'Neile, D.D., Canon of Chester.  
 John Neale, Secretary of the "Protestant Institute," Reading.  
 William Niven, B.D., Incumbent of St. Saviour's, Chelsea.  
 James Robert Pears, M.A., Windlesham, Bagshot.  
 William Henry Peters, Harefield House, J.P. for Devon.  
 John Power, M.A., Secretary of the "Protestant Reformation Society," Ryde.  
 B. Richings, M.A., Vicar of Mancetter, Author of "*The Mancetter Martyrs*."  
 Hastings Robinson, D.D., Rector of Great Warley.  
 Charles Gray Round, Birch Hall, Colchester.  
 W. H. Rule, D.D., Wesleyan Church, Aldershott.  
 George Schreiber, Lieutenant-Colonel, Roden-House, Cheltenham.  
 C. H. Seymour, M.A., Vicar and Provost of Tuam.  
 Hugh Stowell, M.A., Canon of Chester; Incumbent of Christ Church, Salford.  
 W. F. Taylor, LL.D., Incumbent of St. John's, Liverpool.  
 Thomas H. Thompson, Chairman of the "Dublin Protestant Association."  
 Thomas Tyndale, M.A., Oxford.  
 Edward Upfold, Secretary of the "Protestant Alliance," Bristol.  
 George W. Weldon, M.A., 7 Norfolk Road, Regent's Park.  
 Edward Whitley, M.A., Chairman of the "National Protestant Society,"  
 London.  
 Daniel Wilson, M.A., Vicar of Islington.  
 William Wilson, D.D., Canon of Winchester.  
 Octavius Winslow, D.D., Bath.  
 George Wood, Bath, Secretary of the "Protestant Alliance," Bath.  
*See p. 305.*

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#### PROTESTANT INSTITUTE OF SCOTLAND—ANNUAL DISTRIBUTION OF PRIZES.

THE systematic instruction of students in the principles and designs of Romanism is one of the most important efforts of the Protestants of Scotland. In a few years a large number of young men in the north will be thoroughly enlightened on the subject, and we have the best reason to know that the past session of the Protestant Institute of Scotland has been eminently successful.

During the winter the Rev. Dr. Wylie has been delivering lectures, and prizes were awarded at the end of the session for the best essays on "Popery," the competition being open to all; and also for the best written examinations, by members of Dr. Wylie's class. Robert Morrison, Esq. of Harvieston, presided at the meeting held for this purpose in the Queen Street Hall, Edinburgh, and Dr. Begg opened the meeting with prayer.

Dr. WYLIE expressed the pleasure he had felt in meeting with the students from time to time during the session, and affording information on the subject of Popery. He trusted they would not consider their labours as now closed, but would regard the progress they had made as only having broken ground upon the great question which had been under consideration. They were aware that a topic had been prescribed for competition in essay writing, viz., "What effect will the loss of the temporal sovereignty of the Pope have upon his spiritual supremacy?" Essays had accordingly been given in on this subject—some from Edinburgh, but the greater number from

Glasgow. Some of these extended to from 70 to 80 pages; they were all characterized by ability, several giving a history of the Papacy from the fifth century down to the present day, so fully had they gone into the whole subject. Dr. Begg, Mr. Bridges, of Edinburgh, and himself, had been engaged determining upon the respective merits of the papers, and they had agreed that the essay worthy of the first prize of £5 was No. 4, belonging to a Glasgow competitor, Archibald Campbell, student, Free Glasgow College. He might mention that two essays had appeared to the committee of especial excellence, and they had great difficulty in deciding between them. The one to which the prize had been awarded was a thorough logical investigation of the subject; the other was characterized by finish and elegance of style, but did not display the same masterly knowledge of the system of the Papacy. They had, however, in acknowledgment of its undoubted literary merit, resolved to make a present of two valuable volumes to the author, Mr. David Crichton, of Cunmoak, Ayrshire, a student at Edinburgh University. They also resolved to mark with special approbation the essay of Mr. David Thomas, Mauchline, Ayrshire.

Dr. Wylie stated that there had been a large number of competitors for the prizes for written examinations, twenty-one having competed in Edinburgh, and eighteen in Glasgow. The answers given in by the Edinburgh students far exceeded in excellence those given by the Glasgow students, a state of matters the reverse of the previous year, when the Glasgow students were superior to the Edinburgh students. The attendance on the lectures this year had also been large, upwards of forty having attended in Edinburgh, and sixty in Glasgow.

The prizes were then awarded as follow:—1st prize, £5—Charles Jerdan, Dalkeith, a third year's student of the United Presbyterian Church, attending Edinburgh University. 2d prize, £3—Adam Welsh, Brown Street, Edinburgh, a fourth year's student of the United Presbyterian Church. 3d prize, £2—James Masson, Lothian Street, Edinburgh, attending Edinburgh University. In addition to these three money prizes, twenty-four volumes were given to students as prizes for regular attendance on the classes. Dr. Begg proposed a cordial vote of thanks to Dr. Wylie, and in doing so mentioned that Dr. Wylie was about to be set apart entirely to this work as a Professor of the Protestant Institute. Dr. Begg also intimated that there was a prospect that the Protestant Institute would be in complete and permanent working order by another year, although £2000 were still required for its completion.

A similar meeting was held in Glasgow.—Professor Gibson in the chair. After delivering the other prizes, Dr. Wylie stated that a gentleman belonging to Glasgow, who wished the study of the Papacy to be cultivated by students, last year offered the sum of £10, and when asked whether he wished it divided into two or three prizes, or given as one, requested that it might be given as one prize. The first prize, therefore, would be £10; the second, third, and fourth, £5, £3, and £2 respectively. The committee having carefully considered the essays, resolved to award the first prize to William Huie, second year's student at Glasgow University; the second, to Adam Muir, second year's student at Glasgow University; the third, to William Dale, first year's student at Glasgow University; and the fourth, to William Borland, first year's student at Glasgow University. Each student on stepping forward to receive from the hands of Dr. Wylie or Professor Gibson the reward of merit and industry, was loudly cheered. Dr. Wylie intimated that the gentleman who had given the £10 prize this year, had signified his intention

to give a similar sum to be competed for next session. Twenty-four copies of Dr. Wylie's work on the Papacy were also awarded those who had regularly attended the course of lectures during the session. Professor Gibson shortly addressed the students on the importance of still further prosecuting their study of the Papal system, after which the meeting separated.

We have much pleasure in transferring to our columns the essay which obtained the first prize. The subject is important and interesting at the present moment, and the essay will be found well worthy of perusal.

#### WILL THE LOSS OF THE TEMPORAL SOVEREIGNTY DIMINISH OR INCREASE THE POWER OF THE PAPACY? AND HOW FAR?

"Evil men and seducers wax worse and worse, deceiving and being deceived."

ONE of the most distinctly marked features of the truth is its unity. From the first indications of a coming Redeemer to Adam in Paradise, through its gradual unfolding to the patriarchs and believers under the law, up to the time when Christ came to fulfil all that was written before concerning him, it bore all the marks of one faith. Whether that faith were exercised before the law or under it, or after Christ came, it had one Author, one object, and one end.

Now, just as there is but one kind of truth, so there is also but one kind of error. No doubt there are a great many forms of error, but if we examine them all we shall find that there is one general principle which runs through them all, and points them out as parts of the same whole; and that one bond of union in error is enmity to the truth of God.

Thus, if we infer from the fact of the unity of the truth that it must have had one Author, so we infer from the unity of error that *it* too must have had one author. Wherever God, the author of the truth, makes the truth known, Satan, the author of error, sets it up in opposition to the truth of God.

There is thus in the mind of every one by nature some sense of sin, and the natural conscience dreads coming wrath; the man looks out for what will atone for his sin. And God for this end appointed sacrifices in order to show the way in which sin was to be washed out, and to prove by their inability to purge the conscience of the offender, that there was a great sacrifice which could do this, of which they were only types. Now, Satan cannot get rid of this feeling of guilt in the human mind. So, if he is to offer successful opposition to the truth, it must be by proposing a scheme of salvation, so like God's plan that he can easily persuade people to rest their hopes on it, and so *he too* recognises sacrifice, but he persuades the sinner to rest in the type without looking beyond it. He brings the sinner to feel that his own personal merits have at least some claim to a favourable hearing; that God is harsh and cruel in exacting such strict obedience from man; and so, from less to more, till, instead of sacrificing to God, man sacrifices to devils, with all the horrors of the pagan superstition. And all along this way, in which he has led the idolater, he has always taken care to bring round changes gently, the turn in the road is so long that men never suspect but that they are going in the same direction, while he has now succeeded in making them walk in a course altogether opposite from that in which they set out.

But the Old Testament form of imparting the truth was imperfect; it

\* Essay which gained the First Prize in connexion with the Protestant Institute of Scotland.

pointed forward to a fuller revelation yet to come. And when Christ came he brought "life and immortality to light;" so the error must take a new form to meet this new form of truth. And this we see in the Church of Rome. Just as the gospel is the last and most glorious revelation of the grace of God, so Popery is the last and most malignant of Satan's artifices to meet it. If Pagan superstition be the form of Satan's opposition to God's truth in lands where the Gospel is not known, certainly Popery is the form in which he opposes the truth in Christian lands.

To every one of the distinctive truths of Christianity, there is something directly opposite in Popery. Starting from the sense of sin which is implanted in the human heart, does Christianity speak of justification by faith? Rome tells of salvation by works. Does Christianity tell of one great sacrifice for sin in which the offerer was the victim? Rome shows not *one* sacrifice, once for all, but thousands daily. Do we read of one Mediator between God and man? Rome shows us many. When the sin-sick soul asks the way to peace from Rome, "That is easy to find," replies the Church. "Just put your case into my hand, and I will make it all secure;" and thus does a poor, weak, fallible mortal, who without Christ must himself perish, undertake to secure the salvation of millions of his fellow creatures, and that by a way directly opposed in every particular to the way of salvation by Jesus Christ.

But, farther, Popery shows its opposition to the truth of God in a way more daring still, and which brings out the full meaning of the antagonism between it and Christianity.

The Scriptures speak of Christ as king of his Church, ruling over the members of it, and causing them to submit themselves as a willing people to him, and for the purposes of defending his Church restraining its enemies. He is King of kings and Lord of lords, holding the hearts of all men in his hands, and turning even their wrath to his praise. Popery has dared to usurp these titles. The Pope is not only the supreme head of his church in spiritual matters, but head of his church in order that by his usurped power as king of kings he may rule over the nations for the good of the "church."

Now, it is in this last pretension, namely, that of supreme power over both the church and the world, that the power of the Papacy consists, and it serves to point out distinctly the only one who can be meant by "the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped."

One would think that after the Pope found himself supreme head over both the church and the world, he would rest content with his power, or, if he condescended to take to himself a temporal kingdom, it would be in order that thereby he might show to the world the true principles of government, and teach haughty tyrants by example as well as by precept what is the true heaven-appointed plan by which they are expected to rule. But it is only too plain, that thoughts of a more earthly nature occupied the mind of the pontiff in his endeavours to obtain for himself a name among the kings of the earth. He might think of a temporal kingdom as a sort of outer wall around the Papacy, which would leave him more free to exercise his spiritual power than if he lived at the mercy of another. And so there were, no doubt, many occasions in which it was useful to him in this way, but now many gaps appear in this that was once a wall of protection, and the question is,—Whether it would not be better to throw down the shattered and tottering wall at once?—and if that were done, What effect would it have on the

Papacy? Would the Pope be as before supreme in the Church? And would he be free to use his power as king of the kings of the earth?

*1st,* To this we answer, that the loss of the temporal kingdom of the Pope would not involve any loss to the power of the Papacy. First, Because it is not on this temporal power that the supremacy is founded by Romanists. If we had no positive evidence on the subject, we might come to the conclusion that the temporal power was not the mainstay of the Papacy, from the respect that was shown to the pretensions of Rome by the nations of Europe, at the time when these pretensions were most arrogant. The Middle Ages were doubtless times of great ignorance and superstition, but yet there were certain rude ideas of freedom abroad, which made people fully alive to any claims made upon them, which rested their right upon force of arms.

Though in their ignorance they bowed down in superstitious fear before the Papal power; yet, had they once suspected that the foundation of this lordship over the nations lay in men and arms, they would have found no difficulty in resolving to oppose force by force. Such a claim, at least, would have been level to their understanding.

We may be sure that when Robert Bruce at Bannockburn knelt with his army before the crucifix, and engaged to stand by this country in her last extremity, he did not suspect that in this he was acknowledging a religion resting on temporal power, else he would soon have cast off its galling yoke, and determined that Scotland should be free from Rome as well as from England.

Surely the legate who excommunicated him, and released his subjects from their obedience to him, did not permit him to think that his right to do this was vested in the Pope's sovereignty over Italy.

But without adducing more evidence to prove a point which is so very clear, we may be very sure that such was the state of Europe that any claim by the Pontiff of supreme power would not have been tolerated for a moment, if made on the ground of temporal sovereignty. But we are not left to rely on mere negative proof for our statement. All throughout the course of the Papacy, we have the most ample positive proof from the bulls of the Popes that they rest their claim to supremacy on quite a different basis. In almost all their bulls against temporal rulers, they set out by stating the authority by which they presume to do these things; and often in terms quite explicit.

They show us the claim and the ground on which it is rested, namely, a grant of the supremacy over all kings to Peter; and if we require proof of this for it, we are referred to Scripture. We are assured that when our Lord said to Peter, "Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven," the meaning was, that Peter was by this invested with supremacy over all temporal rulers.

But that grant, say we, does not appear from an examination of the text on ordinary principles of interpretation. "Never mind that," says the Church, "I find it there, because I am infallible." But how do you know that you are infallible? I find it from this passage. But neither does that appear from the sense of the passage. "Well, but it is there, and I discover it by my infallibility; and there is an end to the matter."

Thus, the infallibility is made the proof for the existence of the infallibility.

Now our object is not to show the fallacy of this specimen of Roman logic, but to point out that it was on this basis that the Romish claims of supremacy were rested, not only at the time when the Pope had little or no temporal power, but even when the temporal power was at its zenith, and there appeared to be the least need of any aid from any other source. Now, if Popery, at the time when it had the greatest amount of temporal power, laid no stress on it in supporting its claims to lordship over the nations, what reason have we for supposing that it will lose or diminish this supremacy when that which never supported it is taken away?

2d, But, in the second place, the loss of temporal power cannot bring about any loss to the Papal power, because that supremacy, both over Church and State, was exercised by Rome at times when the Pope had no temporal power.

Rome must admit this much, at least, that there is a vast difference between Peter and his successors as to the enjoyment of temporal power. According to the traditions of the Church of Rome, Peter died a martyr in Rome; but how he either should or could do this, if he was temporal sovereign at Rome, is not very clear. Even according to the showing of Rome herself, the supremacy must have been held for a long time by Peter and his successors before they came to enjoy temporal sovereignty, and if its virtues were preserved during that time unimpaired, they surely can exist still, although the Pope be reduced to the position of his earlier brethren. But, in point of fact, it would be as well for Rome, for the sake of consistency, to say that Peter was Emperor of Rome, as to say that he was either Bishop of the Universal Church, or that he had supreme power over the nations, since the first exercise of supremacy by the Bishop of Rome was only twenty-five years prior to his appointment as king of part of Italy.

But to leave tradition and come to facts. We find that the Pope first attained to temporal dominion in A.D. 754; that he was acknowledged by Phocas, Bishop of the Universal Church, in A.D. 606. Between which dates the pontiff had the undisputed exercise of this part of his supremacy without any temporal power. And it is curious to mark, that while the Pope consented to receive from the temporal power that spiritual authority which no civil ruler can give, because God alone is King of Zion, he assumed to himself, without leave, that authority which was held by the civil power. The earliest pretension to power over the state was made by Gregory II. over the Emperor Leo in A.D. 729, when the Pope, though without even the semblance of temporal power, caused both the Romans and Italians to recede from obedience to the emperor, and published an excommunication, in which, though the emperor was not specially named, yet he was sufficiently pointed out as "that destroyer of images."

Now, at that time, the Pope had no temporal power whatever; and if he could take such strong measures then against the most potent emperor of that age, what could hinder a future Pope, in similar circumstances, from doing the same? Of course it may be said that the Pope had the sympathies of the people of Italy with him; but if a future Pope, without temporal power, were engaged in a struggle with an earthly sovereign, would he not have the sympathies and support of his spiritual subjects? The events of last summer proved *that*; and so long as the principle of Popery remains in the hearts of men, the Pope will not want such supporters. It is interesting to notice the cause of dispute between this Pope and the Emperor, as showing either the ignorance of Gregory as to the history of his church, or his assumption of the gross ignorance of Leo (perhaps this last is the correct view), in



telling him that the worship of images had existed since the days of the apostles, and that the *spiritual* had, before this, exercised dominion over the *temporal* ruler. Well, does Popery prove its parentage when, to such a mass of falsehood, it gives the stamp of infallibility?

We have referred to this case of usurpation by Gregory at some length, because it is a case which seems to bring out distinctly the nature and the grounds of the Papal claims. But we are not left to depend on this case alone for proof of our statement, for, if we examine the history of the Papacy, we find that frequently the Popes were virtually destitute of temporal dominion, and that some of the most arrogant claims of the Popes have been advanced at times when they had not a shadow of temporal power.

Thus we find Gregory VII.—one of the greatest champions of this supremacy, besieged in the castle St. Angelo—deposing the conqueror, who had placed another Pope in his stead in the chair of St. Peter.

After his days, till the time of the exile of the Popes at Avignon, their history is one confused mass of struggles with the people of Rome, and their retirement to places of security when beaten till the Romans, grown weary of their absence, would consent to invite them back again.

Then came an exile of two centuries across the Alps, and directly after the schism of the West for forty years; and yet, during this period, the power of the Papacy was at its height, and many Princes and States, which had no fear of the Popes as kings, trembled and did penance beneath the frown of the Vicar of Christ. And to come to the reign of the present Pope. Is the publication of the doctrine of the Immaculate Conception, or the sentence of excommunication against the aiders and abettors of liberty in Italy, any proof that the Pope has lost any part of his former authority because of his straitened circumstances as to temporal power?

3d, But, again, the loss of the temporal kingdom cannot effect the power of the Papacy, because the seat of Popery is in the human heart. We have seen that there is but one kind of error, which is to be found in its fullest development in the Church of Rome, but yet is to be found in its embryo state in every human breast.

When a man's conscience tells him of his sin, his natural inquiry is, What shall I do to be free from the consequences of my sin?

Now, if the Church of Rome finds him in this case, she tells him that the Pope takes all these concerns on himself; and if the sinner will just do penance, and leave the rest to the charge of the Vicar of Christ, all will be well. Now, in making such a bargain, no man would think of introducing the question of the temporal government of the Pope. It would be felt to be a matter quite irrelevant to the question on hand. He does not expect pardon because the Pope is King of Italy, but because he is Vicar of Christ; and he has the best assurance, namely, that of an infallible Pope—for believing him to be so, and that is sufficient for him. There are many who seem to think that if the temporal power is lost to the Papacy, the various arts and sciences of civilized life, which would be brought to bear on the Papacy, would shake the confidence of men in it. Now, if it be the case that Popery is a disease of the heart, what folly is it to think of healing it by external applications? If good government, or the fine arts, or anything else that can be introduced into a country by means of freedom, can convince me, a sinner, that I can never be saved by my own works of righteousness, what need is there for the grace of God to teach me that? and would not the great sacrifice of the Son of God have been altogether needless? Now, until

each man is brought for himself to lay hold on Christ alone for salvation, he must depend on his own works, and the works of his fellow-men, to make up what is lacking in his; and where that spirit is, there is Popery; for its grand principle is, that each man should do as much as he can himself, and for the rest rely on the store of merit laid up with the Pope. And this scheme is in perfect accordance with the cravings of the natural man, who is too proud to come and beg for salvation from God.

We are too much given to regard Popery as a distinct kind of error from other forms of irreligion; but if we thought for a moment that, whatever profession a man in his natural state may make, his practice is just that of Popery, we would feel that, in the one case as well as in the other, the Spirit of God is needed to effect any reformation. But, in fact, such an objection, as the one now under consideration, labours under the mistake of confounding the cause with the effect. Civil freedom did not bring about the Reformation, but the Reformation brought about freedom, and all the arts and sciences of civilisation along with it. But wherever Popery goes, it is not long of making a physical as well as a moral desert, and then there is room enough for the setting up of its arrogant pretensions. Let the Pope be but allowed to enter as a lamb into even the most industrious of our Scottish cities, and instil his doctrines into hearts well prepared for them, as the natural heart always is, it will not be long before his handiwork will be seen in the arrest of all trade and industry, and then, watching his time, he can develop himself, by little and little, into the ravening wolf.

But, it may be said, would not the introduction of the Bible into Italy, which would follow the loss of temporal power, effect the overthrow of the spiritual tyranny? To this we answer, That it no doubt would, if accompanied with the Spirit teaching men to receive it as true. But, apart from this, the Bible is no better than another book. We may look on it as a sublime system of morals, or anything else we like, but by itself it is powerless to effect any change. And looking at the position of Romanists in our own country, surrounded at every step by the Bible and its influences, and yet not daring to look into it for fear of the anathema of the priest, those are very sanguine indeed who think that Romanists in other parts will throw off the yoke of the priest and search for themselves, because the Pope has lost his civil government in Italy. If they do so it will be because of an inward change, and not because of changes of States.

*4th*, But to proceed. The loss of the temporal power will conduce to the increase of the Papal supremacy, because Popery will thereby be less liable to be judged of by its effects. What are these effects? Look at Italy at this present moment. What was it once, even under a Pagan republic? Was it not far renowned over the earth as the great seat of law and justice? Did it not throw the ample fold of its protection over its subjects in whatever land they might be? And was it not considered as one of the highest honours conferred on any state to be admitted into the enjoyment of even some of the rights of Roman subjects? And now, who would count it an honour to say that he was a subject of the Pope? Has not the story of the cruelties of the Papal rule sent a thrill of horror through the minds of those who have heard it? so that even in France itself (suffering though it is the effects of bowing its neck to the same tyranny), they have resolved to listen to the cry of help from Italy, and to give it aid? But what sort of aid? Why, to abolish the temporal government of the Pope. They see the evils of

the case. They see that the Papal misgovernment is the cause of these evils; but yet they seem quite unable to draw the conclusion that it is the system of the Papacy which is at fault, and is the cause of these evil fruits. How true is it that Romanists are "given over to strong delusions, that they may believe a lie." Nothing else can explain their strange inability to trace up the effect to its true cause. Just let them go on in this policy. Let them take away temporal government from the Pope, and the result will not be doubtful. Rome so contrives that nothing is sooner forgotten than her persecuting policy when it is past, and so with the gradual extinction of the memory of her deeds of darkness. Her spiritual power will increase till she attains the very summit of rebellion against the truth of God.

But we may be told that the Pope and many of his supporters believe that the loss of temporal dominion will be followed by loss to the Papacy, and that *they* surely know better the consequences of such a loss than *we* Protestants do.

We are informed by the Pope's friends in the British Parliament and in the French Senate, that the maintenance of the temporal power of the Pope is necessary to insure the peace of Europe! This is just a specimen of Popery. Do such men know anything of the history of the Papacy? Is it not responsible for almost all the blood that has been shed in Europe for the last thousand years? Who is to answer for the Crusades? Who for all the blood spilt in wars against heretics? or for the great revolution in France at the close of last century, and all the wars which followed thereupon? Popery alone. And why at this moment are we in an armed attitude? What is at present hindering the advent of that period when "nation shall not rise against nation, neither shall they learn war any more?" Why, Popery—mainly Popery;—and yet it is necessary for the peace of Europe that it should be allowed to practise on the people of Italy all the cruelties and horrors of such a bloody system!

5th, Lastly, and in a few words, How far will the loss of temporal power by the Pope increase the real power of Rome? Here, if left to our own guidance, we could say nothing with certainty. But, if we turn to the word of God, we think that we can find something definite indicated on this point. In Revelation xvi. we find an account of the pouring out of the vials of the wrath of God on the earth. The object of these plagues, with reference to Babylon, is evidently not reformation but retributive justice (v. 4-8). Now if judgment does not bring about reformation, it brings hardening in sin. At the beginning of the outpouring of these plagues, the space for repentance was exhausted, and henceforth there is no hope of amendment in this way; but we find that just as the punishment goes on the blasphemy becomes more fearful, till such a pitch of wickedness is reached that utter extermination at once follows. At the pouring out of the fourth vial, we are told that the result on those who experienced it was "blasphemy." Now if, as we take the time of this outpouring to be, it was at the Revolution of 1848, what result, which might be called blasphemy, proceeded from this (the whole system is described in the next chapter as full of names of blasphemy, but this is a particular advance in this direction)? What is meant by this? When the Pope went down a trembling fugitive to Gaeta, what was his occupation there? He was employed in gathering the opinions of the Romish bishops as to the propriety of publishing the decree of the Immaculate Conception of Mary. Now, here we find the result of this plague upon Rome an advance in blasphemy more daring than any that ever preceded it—the setting up of a woman above

the God of heaven. Then comes the next vial on the seat of the beast, with the same result, "blasphemy." This we take to be the troubles in which the Pope is now involved, and that in them the temporal power, if not taken away altogether, will be as good as lost. Well, what is the result? Read the 13th and 14th verses. Satan feels that his time is at hand, and so before the end he will make one terrible death-struggle for his power. Just as if the spirits of devils had entered into the possession of Romanists, so shall their rage against the truth be. The worst passions which the human mind can foster will be stirred up, and it will be a time of fearful danger to those whose minds are not firmly stayed on the Great Foundation. This we take to be the meaning of that solemn warning, "Behold, I come as a thief, blessed is he that watcheth!" But the utmost pitch of wickedness and blasphemy has now been reached; the earth can contain them no longer, and again the vial of wrath is poured out, and, amidst terrible confusion and renewed blasphemies, the voice is heard saying, "It is done," and the kingdom of Satan passes away.

In conclusion, we have seen that every contrivance of man against Popery, either to reform it or remove it, has only resulted in defeating its own object, and causing Popery to be seen more clearly as the Man of Sin. Now if Popery, as a system, is gone too far for amendment, is there any hope for its wretched adherents? Yes, there is; but "not by might, nor by power, but by my Spirit, saith the Lord." And is not the Spirit poured out over the world at the present day in larger measure than ever it was before? No longer is there need of the question, "Watchman, what of the night?" The signs of a glorious daybreak are becoming more and more distinct in every quarter of the globe. While ancient systems are tottering to their fall, and vast empires, such as that of China, are sending over a cry for help, we feel that the Spirit is now at work which is to root out Popery, by causing men to feel that Jesus is the only Saviour.

And, feeling this, we should be stirred up to do what we can by earnest endeavour, coupled with earnest prayer, for those who are within the line of destruction, that they may leave the enemy's camp, and become a willing people to King Jesus, in the day of his power.

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#### PROTESTANT ALLIANCE, HALIFAX, NOVA SCOTIA.

THE Rev. Dr. Clarke, of Amherst, lectured in connexion with the Alliance in St. Andrew's Church. His subject was, *The right of all to read God's Word*. He showed with great power of logic, that no man could be lord of another man's conscience; that God alone is lord of the conscience; and that every man is responsible directly to HIM. Adam might as reasonably have attempted to control Eve's breathing as to rule her conscience. Adam never "confessed" Eve, but there was one older than Adam who had no wife of his own, and who, finding the woman alone, "confessed" her and led her astray. He showed how, under the Old Testament dispensation, the utmost importance was attached to the proper training of the people in Biblical knowledge. Priests as well as people had full access to the Law and the Testimony, and they were commanded by Jehovah to study it daily and hourly. He exhibited the New Testament proofs for his position, and then showed the results in various ages of the Church, and in different countries, of the neglect of God's Word. He read from Mosheim a description of the morals of the clergy during the dark ages. Like people like priest. Profli-

gacy the most unmeasured prevailed both among the laity and clergy ; and yet men were to have access to God only through those priests ! He showed that there was always a line of good men—witnesses for God—who protested against the errors and abominations of Antichrist, and loved and read the Bible. We were particularly struck with one remark made by the lecturer, —He said that one of the surest signs that dangerous times were ahead of us is the fact that multitudes cannot be persuaded that in this age of the world, in this latter half of the 19th century, Popery can make any advance. This carelessness on the part of multitudes of Protestants he looked upon as an oninous sign of the times. The truth is, either Popery must soon die, or else Protestantism must. The crisis is at hand. The death struggle will come shortly. We would not die without a struggle, neither will Antichrist. The Pope himself and his people are totally blind to the significance of present events. The learned lecturer then went at large into the subject of controversy between the Pope and the French Emperor, showing that Providence indicated the speedy and disastrous overthrow of the Antichristian power. The whole lecture sparkled with wit and humour, and indicated talent, power, and extensive reading. The Doctor kept the attention of the large audience that filled the church, from half-past seven till nearly ten o'clock.—*Presbyterian Witness*, Halifax.

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#### POPISH HATRED OF THE BIBLE.

THE *Observateur*, of Brussels, publishes a communication from Saint Trond, in Belgium, which states that four days back, at this latter place, an extraordinary scene took place. A man exposed for sale in a stall in the marketplace a number of Bibles of the Evangelical Society ; a person bought one, stuck it on the top of a pole, sprinkled it with turpentine, and set it on fire. Whilst it was burning, he loudly denounced the Society for distributing Bibles. On this, a crowd which had assembled rushed on the dealer's stall, tore the Bibles to pieces, and scattered the fragments about. This led to a tumultuous scene, and the soldiers had to interfere and to make several arrests before order was re-established.—*Star*.

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#### INDEPENDENT AMERICAN ROMAN CATHOLICS.

THERE has recently been organized, in Richmond, Virginia, a religious society or congregation, styled as above, the object of which is to dis sever all connexion with the Pope of Rome and his bishops, and, in fact, to repudiate and protest against the Roman hierarchy in every form. It is composed chiefly of French and German citizens. This is the first move to establish an Independent American Roman Catholic Church in America, and bids fair to increase in strength and importance, as we are informed that a large number of adopted and native citizens in every State of the Union are expected to organize similar congregations.

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#### POPISH TACTICS.

It may give an idea of the unscrupulous nature of Romish tactics to know that the Popish Bishop of Orleans lately announced a sermon in Paris in opposition to Lord Plunket, Bishop of Tuam, then resident in that city, on the ground of certain alleged evictions in Ireland. Bishop Plunket immediately addressed a letter to Lord Cowley, the British Ambassador, containing a conclusive reply to the contemplated slander.

SCHEMES OF THE JESUITS.

FACSIMILE OF A WRAPPER FOR TEA AND SUGAR PARCELS.



THE CONVENT CELL.

Of girlhood's happy days I dream,  
 My home the house of pray'r ;  
 As in the bosom of a stream  
 Seem'd heav'n reflected there.  
 In regal halls where oft I sigh,  
 Fond mem'ries with me dwell,  
 Of many a blissful hour gone by,  
 Pass'd in my Convent cell.

Oh ! call it not a solitude,  
 When silence reigns profound ;  
 With placid smiles the sisterhood  
 Keep angel watch around ;

The vesper hymn sings day to rest,  
 To wake with matin bell ;  
 Oh ! peace no home has like the breast  
 That sleeps in Convent cell.

The explanation of the above woodcut and verses is given as follows by the son of a clergyman of the Church of England :—

A gentleman having occasion a short time since to drive into a small town in England, near to the village in which he liv'd, gave an order, among other things, for some tea at the shop of a person who is a well-known supporter of the Bible Society, and a Dissenter. Fancy his surprise, on reaching home, to find each packet of tea wrapped up in a paper upon which was the above picture and verses.

The circumstances of the case were simply these. The master of the shop had been dangerously ill and unable to attend to business. The selecting of the subjects for the pictures, which were to ornament the parcels in which the groceries were to be wrapped, had been left entirely to the printer in London who supplied the papers. Undoubtedly priestly influence had been at work with this printer to induce him to circulate a picture which would tend to place convent life before the reader of the verses in such a pleasing light. When the master was informed of the fact, he ordered all the remaining copies to be burnt, and expressed his regret at what had occurred.

How manifold are Rome's devices ! how various the means by which she endeavours to insinuate her doctrines where she cannot openly expound them !

## THE IRISH MARRIAGE LAW.

THE Irish marriage law presents a curious mass of contradictions. In one direction the priests are unduly restrained, and for this a Bill is being at present pressed through Parliament. The *Times* says,—

“ Any marriage between a Papist and any person who had been or had professed himself or herself to be a Protestant within twelve months before the ceremony is thereby made void. It was upon this provision, as is well known, that the verdict against Major Yelverton mainly turned, and it is this disability, and this alone, which the Lord Chancellor's bill, now before the House of Lords, is designed to remove. At the same time, it provides a remedy for the abuses incident to secrecy, which had been expressly reserved in favour of Roman Catholic marriages by the Act of 1844, by requiring the same notices to the registrar, certificates, witnesses, and limitations of hours, that are specified by that Act in the case of Protestant Dissenters.”

Our readers may wish to understand the license given to the Popish priests in solemnizing marriage. Dr. Edgar, of Belfast, in a speech delivered at Ballymena on the 27th of March, gives a graphic and ludicrous description of this peculiarity. The following is an extract from this speech :—

“ I have no objection to the bill of the present Lord Chancellor of England, taking away the clause in the Act affecting Roman Catholic priests, but I have every objection to give those priests numerous advantages which no Protestant minister of any denomination enjoys. Let the Romish priest be made to stand on the same level with the Protestant minister. That we must have—and we must have it before the law for the registration of births, deaths, and marriages is passed. The priest and the minister are not now on the same level. The Protestant minister cannot now celebrate a marriage unless in a regularly licensed house: while, on the contrary, his worthy neighbour, the priest, is allowed to celebrate marriage wherever he likes—in the parlour, the kitchen, the scullery, the yard, or the back of the turf stack. The Protestant minister can only celebrate a marriage within certain hours, in broad day light, with God's honest sun shining down on his head; whereas, on the contrary, the Roman Catholic priest can marry at all hours of night and day: morning, cock-crow, and midnight are all the same to my gallant friend the priest. Just when the marrying humour comes on you—be it at full moon or change of the moon—at night or day—be you sober or drunk—the priest is your man, and he's the boy can marry you off-hand. I would be sorry to apply this to all priests, but the law should trust no man. If you are for marrying, at dark or at midnight, he is the boy for you—he's the boy to buckle two together. All you have got to do is, like Mrs. Yelverton, to oil his palm with a £10 note. All you have to say, then, to 'Father' Mooney is, 'Fire away, Flannigan'—and he is ready for half a marriage, a whole marriage, or no marriage. The Protestant minister must have proper witnesses to the marriage—there must be two witnesses. But the Roman Catholic priest does not require anything of the kind. 'Father' Mooney turns out the people, puts the key in his pocket, then hocus-pocus—he can't tell what he did—he is not just sure—whether it is a marriage or no marriage he cannot tell. The Protestant minister is obliged by tremendous penalties to make out five different registries of every marriage which he celebrates—and all right and proper—but you read in the evidence of Priest Mooney that it was not necessary for him to make out any such thing. He had some sort of a registry in his fob, or he had not. He had witnesses, or he had not. He could make or manufacture a couple of witnesses to serve his turn. What makes this still stranger is, that there have been two bills brought before Parliament, and both of these, either directly or indirectly, confirm to the Roman Catholic priesthood the rights and privileges which they now enjoy. The Protestant minister dare not marry any one until after due notice had been served, and a regular length of time gone through. Not so with his neighbour the priest. He does not require anything of the kind. He is always ready. You never find him at half-cock. He is like a spring-trigger; he is like an auctioneer's hammer—'Going, going, gone.' All you that wish to get it done quickly, he's your man. All you who 'marry in haste and repent at leisure,' he's your man. 'Young men and maidens all, turtle doves and young pigeons—all you who want to get married immediately, come to me,' cries 'Father' Mooney; 'I'm your man, and a fig for the Vicar.' What do we want on such a subject as this? Do we want to deprive the Ro-

man Catholic priest of his liberty? Nothing of the sort. Do we come here to claim anything sectarian? Nothing of the sort. We come here for equal rights and justice, and that justice we will have."

### POPIISH TACTICS IN PARLIAMENT.

*(From our Parliamentary Correspondent.)*

THE earnest Protestants of the country have good reason to congratulate themselves on having gained such an efficient adherent to their cause as Sir Robert Peel, a man who can command attention even from the most listless House of Commons. There was, perhaps, a time when the hon. baronet would have travelled over the Continent, with which he is as well acquainted as most men, for almost any purpose rather than sympathizing with persons who are suffering persecution for conscience' sake; but it is reported that a change has passed over his conduct of late. However that may be, he bears an English heart with him which revolts against every case of tyranny and wrong; and his vigorous manly tone is well fitted to express the indignation with which he burns. The very irregularity and eccentricity of his genius, if it sometimes draws down on him a rebuke, tends to secure attention; his impulses are so lively, and his volleys so unexpected, that the excitement of his audience is always kept alive, and it is rare that they are disappointed. Most men have, of course, had their minds filled with the great events that are now taking place on the Continent; but Sir Robert Peel has looked more below the surface than most men of his station. They see in the liberation of Italy only a political revolution; Sir Robert sees, and he was not ashamed in the recent debate to declare his conviction, that if the Italian movement had no deeper cause than political feeling, it would fail; but that he, having watched it, was convinced that at the bottom of the political agitation there was a deep religious feeling; and upon that foundation he believed it would live and flourish. This was a noble sentiment to avow, and it required no small moral courage in Sir Robert Peel to avow it. One would not be surprised to hear such language from Lord Shaftesbury or Arthur Kinnaid; but it was an agreeable surprise to hear it from the lips of one who was generally regarded as a fashionable man of the world like Sir Robert Peel. And when he went on to tell the House of the persecutions that Matamoros and others were undergoing for reading and circulating the Bible in Spain, and how he had visited the sufferers in their cell, and exhorted them to stand fast in the faith they professed in spite of persecution, one was tempted to ask, in delighted wonder, "Is Peel also among the prophets?"

Nor did his sympathies overflow in barren words. He has now brought the case of the Spanish confessors before the House in a more formal manner, and made an attempt to persuade the Foreign Secretary to interfere officially on behalf of the sufferers. He gracefully urged as an apology for his taking the matter up, that the name he bore was historically connected with the removal of disabilities from the Roman Catholics, and, therefore, he thought the Roman Catholics might well hear from him a request that they would extend the same liberty to Protestants. He reminded Lord John Russell that this country had often interfered in such cases; that Cromwell and William III. had in succession interfered on behalf of the Waldenses, and that Lord John himself, Lord Malmesbury, and Lord Palmerston, had all in turn interfered on behalf of the Madiai. The speech was throughout a capital one, excepting a slight ruffle he had in the course of it with Mr. Disraeli, who, he thought, was not taking that interest in the subject he ought to have



done; but it was the manly, hearty, earnest sympathy he evidently felt for Matamoros and Alhama that was the prevailing charm of his address. The sufferers for conscience' sake, all the world over, will be cheered by the thought that they have gained a new friend and protector in one who is so able, both from his hereditary position and from his own talents, to make their sufferings known. Lord John Russell, however, declined to interfere, except by private remonstrance. It is doubtful whether out of mere spite the Spaniards had not made the case of the poor prisoners worse by our intercession; for England is in bad odour just now with the Spanish Government and people. At the time of the Moorish war, they got it into their heads that we were assisting the Moors; and some of the more arrogant and ignorant among them talked of sending, in revenge, another Armada to invade our shores; and since then the severe castigation they received at the hands of Lord Palmerston for their connivance at the slave trade has so irritated them that there can be no doubt the Spaniards would only be anxious that we should ask them to do something, that they might have the pleasure of spiteing us by doing the exactly contrary. So that it is to be feared there is little to be hoped for on behalf of these poor men, but that they may be helped to bear their persecutions with patience. I must not leave this subject without mentioning that the forcible narration of Matamoros' wrongs extorted even from the great Mr. Pope Hennessey an expression of sympathy and condemnation of the persecution they endured, at the same time that he qualified it by reminding the House that they had only heard one side of the question.

On the same night Mr. Turnbull's case was brought before the House of Commons, and Lord Palmerston made his defence, which will pretty well settle all further agitation of the matter. The point in question was whether his Lordship wrote any other letters to the Master of Rolls besides those that have been given to Parliament. The Premier unhesitatingly replied that he wrote several, but that they were private letters written from friend to friend, and not from Prime Minister to a subordinate. Sir John Romilly was not his servant, and he was not Sir John's. The facts of the case were very simple. Sir John appointed Mr. Turnbull, as he had a perfect right to do, for the appointment was in his gift. All the Treasury had to do with the matter was to sanction his salary, and that was done as a matter of course. But as complaints were made of Mr. Turnbull's appointment by persons who had just as good a right to have a bad opinion of Mr. Turnbull as Mr. Turnbull had to have a bad opinion of them, his Lordship, thinking that the appointment to that particular office was injudicious, advised Sir John Romilly, as a friend, rather to set Mr. Turnbull on calendaring some other reign than that one where his prejudices and those opposed to him came into such strong collision. The Master of the Rolls declined to make any change; and in the end the Premier wrote to say that he believed the appointment was to be attacked in the House of Commons, and if so he hoped Sir John would instruct some friend of his in the facts necessary for his defence. "And," said Lord Palmerston, "why am I to be called upon to defend an appointment which I did not make, and which I did not approve when it was made? Sir John Romilly, in my opinion, had done an imprudent thing, and I told him so. Was I to come down afterwards and tell the House a contrary story?" The cheering from all parts of the House showed that all parties felt how unreasonable this was. Even Mr. Roebuck, who is not usually very favourably disposed towards the Minister and his Government, admitted that the only blame to be attached to Lord Palmerston was in his conducting the correspondence in his private capacity and not in his public. It has always been held that private letters are not

to be produced before the public; but there often rises a controversy, as in this case, what is to be considered as private, and what public. This is a controversy, however, in which the real merits of the case are in no way concerned. It is difficult to understand the conduct either of Mr. Turnbull or the Master of the Rolls. Lord Palmerston says Mr. Turnbull acted like a man of honour when he resigned, because he found there was a feeling against him; and so he might have done, but for his eager anxiety to be appointed again. The conduct of Sir John Romilly is still more unaccountable. He was so sure of the propriety of his appointment that he would not listen to any private remonstrance; but as soon as there was a prospect of a public complaint, and he found that the Premier would not speak against his own conscience to clear him, he got him to resign, and ever since he has been moving in all quarters to get him reappointed.

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### MACAULAY'S LAST VOLUME.\*

THE fifth and last volume of Lord Macaulay's history is distinguished by all the peculiar characteristics of its predecessors. The same extensive information, the same wonderful power of language, and of graphic description; the same admiration of King William and the revolution settlement, mark the volume. In looking back over the life of its distinguished author, one only wonders how a man, who knew so much of the deep trickery of Rome, and its power to curse a people by the destruction alike of liberty and religion, should himself have advocated the entire pro-Popish policy of recent governments in Britain. The following extract presents a striking account of the former glories of Spain, now shrunk, and well-nigh extinguished, under the crushing influence of the Romish system:—

“It is true that the empire which had, in the preceding century, threatened both France and England with subjugation, had of late been of hardly so much account as the Duchy of Savoy or the Electorate of Brandenburg. But it by no means followed that the fate of that empire was matter of indifference to the rest of the world. The paralytic helplessness and drowsiness of the body once so formidable could not be imputed to any deficiency of the natural elements of power. The dominions of the Catholic King were in extent and in population superior to those of Lewis and of William united. Spain alone, without a single dependency, ought to have been a kingdom of the first rank; and Spain was but the nucleus of the Spanish monarchy. The outlying provinces of that monarchy in Europe would have sufficed to make three highly respectable states of the second order. One such state might have been formed in the Netherlands. It would have been a wide expanse of cornfield, orchard, and meadow, intersected by navigable rivers and canals. At short intervals, in that thickly-peopled and carefully-tilled region, rose stately old towns, encircled by strong fortifications, embellished by fine cathedrals and senate-houses, and renowned either as seats of learning or as seats of mechanical industry. A second flourishing principality might have been created between the Alps and the Po, out of that well-watered garden of olives and mulberry trees, which spreads many miles on every side of the great white temple of Milan. Yet neither the Netherlands nor the Milanese could, in physical advantages, vie with the kingdom of the Two Sicilies, a land which nature had taken pleasure in enriching and adorn-

\* *The History of England from the Accession of James the Second.* By Lord Macaulay. Vol. V. London: Longman, Green, Longman, and Roberts.

ing; a land which would have been paradise, if tyranny and superstition had not, during many ages, lavished all their noxious influences on the Bay of Campania, the plain of Enna, and the sunny banks of Galesus.

In America the Spanish territories spread from the equator northward and southward, through all the signs of the zodiac, far into the temperate zone. Thence came gold and silver to be coined in all the mints, and curiously wrought in all the jewellers' shops of Europe and Asia. Thence came the finest tobacco, the finest chocolate, the finest indigo, the finest cochineal, the hides of innumerable wild oxen, quinquina, coffee, sugar. Either the vice-royalty of Mexico, or the vice-royalty of Peru would, as an independent state, with ports open to all the world, have been an important member of the great community of nations."—Pp. 95, 96.

The following is a graphic picture of a kind of man whom Popery flings up to represent her and rule the nation wherever she is dominant. The very essence of the system is a grasping at political power, and in truth at the government of the world under the pretence of religion. With such a political priest as is here described at the head of every State, and with the Pope at the head of Europe, the programme of Rome would be complete. Even where Popery cannot accomplish so much, she gains many of her objects through the political agency of such characters.

"Portocarrero was one of a race of men whom we, happily for us, have seen very little, but whose influence has been the curse of Roman Catholic countries. He was, like Sixtus the Fourth, and Alexander the Sixth, a politician made out of an impious priest. Such politicians are generally worse than the worst of the laity, more merciless than any ruffian that can be found in camps, more dishonest than any pettyfogger who haunts the tribunals. The sanctity of their profession has an unsanctifying influence on them. The lessons of the nursery, the habits of boyhood, and of early youth, leave in the minds of the great majority of avowed infidels some traces of religion, which in seasons of mourning and of sickness become plainly discernible. But it is scarcely possible that any such trace should remain in the mind of the hypocrite, who, during many years, is constantly going through what he considers as the mummery of preaching, saying mass, baptizing, shriving. When an ecclesiastic of this sort mixes in the contests of men of the world, he is indeed much to be dreaded as an enemy, but still more to be dreaded as an ally. From the pulpit where he daily employs his eloquence to embellish what he regards as fables, from the altar whence he daily looks down with secret scorn on the prostrate dupes who believe that he can turn a drop of wine into blood, from the confessional where he daily studies with cold and scientific attention the morbid anatomy of guilty consciences, he brings to court some talents which may move the envy of the more cunning and unscrupulous of lay courtiers; a rare skill in reading characters and in managing tempers, a rare art of dissimulation, a rare dexterity in insinuating what it is not safe to affirm or to propose in explicit terms. There are two feelings which often prevent an unprincipled layman from becoming utterly depraved and despicable—domestic feeling and chivalrous feeling. His heart may be softened by the endearments of a family. His pride may revolt from the thought of doing what does not become a gentleman. But neither with the domestic feeling nor with the chivalrous feeling has the wicked priest any sympathy. His gown excludes him from the closest and most tender of human relations, and at the same time dispenses him from the observation of the fashionable code of honour. Such a priest was Portocarrero."—Pp. 192-194.

All tales about the Pretender are now obsolete, but they were serious realities in the days of our ancestors. The influence of France in favour of the expiring Stuart dynasty, and the secret influence of Jesuits in shaping the policy of France, all excited just indignation in Great Britain, and led to that exasperation of feeling which is hardly yet abated. Lord Macaulay gives the following account of the proceedings of the French monarch on the death of the first Pretender:—

“James lingered three days longer. He was occasionally sensible during a few minutes, and, during one of these lucid intervals, faintly expressed his gratitude to Lewis. On the 16th he died. His Queen retired that evening to the nunnery of Chaillot, where she could weep and pray undisturbed. She left Saint Germain in joyous agitation. A herald made his appearance before the palace gate, and with sound of trumpet proclaimed, in Latin, French, and English, King James the Third of England and Eighth of Scotland. The streets, in consequence doubtless of orders from the government, were illuminated, and the townsmen, with loud shouts, wished a long reign to their illustrious neighbour. The poor lad received from his ministers, and delivered back to them, the seals of their offices, and held out his hand to be kissed. One of the first acts of his mock reign was to bestow some mock peerages, in conformity with directions which he found in his father’s will. Middleton, who had as yet no English title, was created Earl of Monmouth. Perth, who had stood high in the favour of his late master, both as an apostate from the Protestant religion and as the author of the last improvements on the thumb-screw, took the title of Duke. Meanwhile, the remains of James were escorted, in the dusk of the evening, by a slender retinue, to the chapel of the English Benedictines at Paris, and deposited there, in the vain hope that, at some future time, they would be laid with kingly pomp at Westminster, among the graves of the Plantagenets and Tudors.

“Three days after these humble obsequies, Lewis visited Saint Germain in form. On the morrow the visit was returned. The French court was now at Versailles, and the Pretender was received there, in all points, as his father would have been; sat in his father’s arm-chair; took, as his father had always done, the right hand of the great monarch; and wore the long, violet-coloured mantle which was by ancient usage the mourning-garb of the Kings of France.”—Pp. 294, 295.

The volume contains the following account of the death of William III. It is remarkable that these were the last words of history that Lord Macaulay wrote:—“The King meanwhile was sinking fast. Albermarle had arrived at Kensington from the Hague, exhausted by rapid travelling. His master kindly bade him go to rest for some hours, and then summoned him to make his report. That report was in all respects satisfactory. The States General were in the best temper; the troops, the provisions, and the magazines were in the best order. Everything was in readiness for an early campaign. William received the intelligence with the calmness of a man whose work was done. He was under no illusion as to his danger. ‘I am fast drawing,’ he said, ‘to my end.’ His end was worthy of his life. His intellect was not for a moment clouded. His fortitude was the more admirable because he was not willing to die. He had very lately said to one of those whom he most loved, ‘You know that I never feared death,—there have been times when I should have wished it; but now, when this great new prospect is opening before me, I do wish to stay here a little longer.’

Yet no weakness, no querulousness, disgraced the noble close of that noble career. To the physicians the King returned his thanks graciously and gently. 'I know that you have done all that skill and learning could do for me, but the case is beyond your art, and I submit.' From the words which escaped him, he seemed to be frequently engaged in mental prayer. Burnet and Tenison remained many hours in the sick room. He professed to them his firm belief in the truth of the Christian religion, and received the sacrament from their hands with great seriousness. The ante-chambers were crowded all night with lords and privy councillors. He ordered several of them to be called in, and exerted himself to take leave of them with a few kind and cheerful words. Among the English who were admitted to his bedside, were Devonshire and Ormond. But there were in the crowd those who felt as no Englishmen could feel, friends of his youth who had been true to him, and to whom he had been true, through all the vicissitudes of fortune; who had served him with unalterable fidelity, when the Secretaries of State, his Treasury, and his Admiralty had betrayed him; who had never, on any field of battle, or in an atmosphere tainted with loathsome and deadly disease, shrunk from placing their lives in jeopardy to save his, and whose truth he had, at the cost of his own popularity, rewarded with bounteous munificence. He strained his feeble voice to thank Aurerquerque for the affectionate and loyal services of thirty years. To Albermarle he gave the keys of his closet and of his private drawers. 'You know,' he said, 'what to do with them.' By this time he could scarcely respire. 'Can this,' he said to the physicians, 'last long?' He was told that the end was approaching. He swallowed a cordial, and asked for Bentinck. Those were his last articulate words. Bentinck instantly came to the bedside, bent down, and placed his ear close to the King's mouth. The lips of the dying man moved, but nothing could be heard. The King took the hand of his earliest friend, and pressed it to his heart. In that moment, no doubt, all that had cast a slight passing cloud over their long and pure friendship was forgotten. It was now between seven and eight in the morning. He closed his eyes and gasped for breath. The bishops knelt down and read the commendatory prayer. When it ended, William was no more. When his remains were laid out, it was found that he wore next to his skin a small piece of black silk ribbon. The lords in waiting ordered it to be taken off. It contained a gold ring and a lock of the hair of Mary."—Pp. 308-310.

#### THE WALDENSES AND THE BIBLE.

THERE is no more striking testimony to the divine origin of the holy Scriptures than is to be found in the history of the Bible itself. This is fully illustrated in the work of an English lady, called "The Book and its Story," recently published in London, which shows how the revelation of God to man has been preserved amid the changes which have swept nations and cities from existence. It contains much valuable information, important to every student and teacher of the Bible, and cannot fail to inspire a deeper reverence for it as "the word of God, which liveth and abideth for ever."

The history of the past shows how kings and rulers, nations and sects, have been made, in God's hand, the unconscious instrument of perpetuating and transmitting pure and entire the story of his love. We select a single illustration of the manner in which one people, the Waldenses, were made

the preservers of God's holy word, at a time when the fires of persecution were kindled to consume it.

"The Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

"It was reckoned, in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds (\$300) of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was intrusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless book, for which they often paid the price of blood. Upon this church of the Book came down, for century after century, the heaviest vengeance of the Church of Rome."

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on 21st of January 1561, having been ordered to go to mass, or be subjected to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaoned, and renewed the same oath to God and each other.

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#### THE REPORT ON POPULAR EDUCATION IN ENGLAND.

THE first portion of the Report of the Commissioners, appointed to inquire into the state of Popular Education in England, is now before the public. It contains much valuable information, and is worthy of the careful study of all who have the welfare of their country at heart. The Commissioners have gone over a very large field. They have examined the condition of education among the poorer classes, including schools under the present grant-in-aid system, pauper schools, industrial and reformatory schools, as well as schools in connexion with the Government departments of the Army and Navy, and also in connexion with charitable institutions in England. They have adduced a body of evidence of the most valuable description, bearing upon all the chief subjects in regard to the education of the people.

They state that the present indiscriminate grant system can never become a national one; that it has "great and growing defects in its tendency to indefinite expense, in its inability to assist the poorer districts, in the partial inadequacy of its teaching, and in the complicated business which incumbers the central office" in London; hence they report, "that any attempt to extend it unaltered into a national system would fail."\*

On the other hand, the Commissioners think that the present system might be so far modified and altered, while adhering to the principle of indiscriminate grants-in-aid, and by the help of county and borough boards, and rates, as to connect the whole into a satisfactory national scheme. They propose thus to supply the defects of the present system, to extract its evil tendencies, and to afford to every child in the country an opportunity of obtaining a good education.

In regard to pauper children, the Commissioners point out the injurious effects which are caused by instructing these children in close contact with adults who are also in our workhouses, and many of whom are of a corrupt character. They advocate a distinct and separate mode of treatment and superintendence for such. They do not seem favourable to ragged schools, and consider that they "cannot be properly distinguished as objects for public assistance from other humble classes of schools for elementary instruction;" and they consider that children who are "peculiarly in danger of becoming criminals would be most fitly educated in district or separate pauper schools;" that industrial schools should be, for the present, continued; and that reformatory schools should be under Government control.

The Commissioners do not advocate the separation of religious from secular education,—they state that "the religious and moral influence of the public schools appears to be very great, to be greater than even their intellectual influence. A set of good schools civilizes a whole neighbourhood;" and this is borne out in a remarkable degree by the Report on the Schools of the London Lead Company. The Assistant Commissioner says, "I met with no such exhibition of Bible knowledge as here; such readiness to prove each point by a reference to Scripture testimony, and such a complete familiarity with sacred geography." The following figures, also, show the high state of education among these schools:—Out of the adult population of 2535, of the men, 96 per cent. can read, and 88 per cent. can read and write, while only 4 per cent. can neither read nor write; and of the women 91·63 per cent. can read, 74·18 per cent. can write also, and only 8·37 can neither read nor write. The result of this on the comforts of the people is most gratifying. The balance of wages at the end of the year are invested in land or horse property, while smaller sums are committed to the savings banks. The visitor to Middleton, one of the company's districts, will see a neat row of cottages got up by the miners themselves. "These have generally four apartments, with proper outhouses, and a neat garden to each dwelling, the fountain being the only thing used in common." Pleasant though this prospect is, a still more delightful scene awaits us as we enter the cottages themselves. "I found everything clean," says the reporter, "whole, and in its place; no trumpery little ornaments as in the collier cottages; where there is a picture, it is that of some favourite minister, such as Wesley, or a copy of the 'Cottars' Saturday Night.' There are in almost every cottage some select Sunday books, besides the Bible and Hymn book, an

occasional volume of poetry, as Cowper, Milton, Burns, or some favourite local author, and not unfrequently some of the expensive illustrated books published by Fullarton, Black, or Blackie. I reckoned nineteen copies of the Imperial Dictionary. Here were no cheap periodicals, or 'people's editions;' they are not reckoned at all 'canny.' The miners like everything good of its kind. Many of them have cows, and not a few have a pony also, to draw coals from the 'west country.' The remarkable personal beauty of the children, as compared with those of the adjoining colliery districts, can, I presume, be attributed to nothing but the transmitted and reflected intelligence and refinement which has resulted to the parents through mental, moral, and religious cultivation. I saw nothing that had the appearance of a neglected brat, no dirty or undarned stockings, no unblackened clogs or unwashed faces."

Now, the question naturally suggests itself, Ought not a system of education, which produces such pleasing and delightful results, to be extended to the whole country? The great difficulty in the minds of the Commissioners seems to be the element of religion. They think that the people of England would not agree on this point. But, in the face of this opinion, they bring out a very remarkable fact, which we think ought in a great measure to solve the difficulty. They say, "There is no doubt that the managers, whether members of the Church of England or Dissenters, attach great importance to the education of the children over whose parents they have influence, in the religious creed which they themselves profess; but this feeling does not appear to exist in such strength in the parents themselves. Their selection of schools, in so far as it is affected by the character of the instruction, seems rather to be determined more by the efficiency with which such things as tend to the advancement in life of their children are taught in it, and in its general tone and discipline." We believe this is, generally speaking, a thoroughly correct opinion, and, on its basis, we cannot see why a national system ought not to be established.

At the same time, we cannot help thinking that it is mainly the Popish element that is at the bottom of all this difficulty. It is truly painful to see, as one glances over the pages of this Educational Report, the deference paid to Romanism and the honied manner in which the schools of the Roman Catholic priests are referred to. The Commissioners seem never to have thought that the Popish education which is given in all the schools of the Poor School Committee, in connexion with the Church of Rome receiving grants from the Government, is not only more injurious than in other schools from which the Bible is divorced, but that these are seminaries in which, if anything but superstition is taught at all, are inculcated principles tending to immorality and sedition, and hence to the dissolution of the commonwealth.

And we should like to ask what the country, or the Commissioners of our gracious Queen, receive in return for all this false kindness? The report of the Commissioners gives us an answer in part. Notwithstanding that the Commissioners were authorized and commanded, under the Royal Seal, to enter into all schools, and to summon all classes of persons, with the view of obtaining complete and accurate information upon the state of "Popular Education in England," the doors of these Popish schools *were shut against them*. The Commissioners state that "information was afforded to the Assistant Commissioners, upon all the subjects of their inquiry, by almost every one to whom they applied for that purpose,"—"the only exception of



importance was *in the case of the Roman Catholic schools, admission to which was uniformly refused.*" And, forsooth, it is out of deference to these schools and their priestly managers, that the Protestants of this country are to be deprived of a system of education worthy of this great nation and enlightened age!

We hope that the people of this country will regret the blind and dangerous principle that is involved in the recommendation of the Commissioners, and that the present indiscriminate system of grants, helping error as readily as truth, will be superseded by a system of education established on a sound and scriptural principle; while, at the same time, giving full religious liberty to all.

### MAYNOOTH GRANT.

THE following instructions in regard to preparing petitions against Maynooth may be found useful to our readers:—

Copy Petition against the Maynooth Grant:—

TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN  
AND IRELAND, IN PARLIAMENT ASSEMBLED;

THE PETITION OF THE

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*Humbly Sheweth*,—That your petitioners object on strong grounds of principle to the public support of the College of Maynooth. That all experience, including the late inquiry, has only confirmed their conviction of the great impolicy of upholding such an institution. May it therefore please your Honourable House to repeal the Act of 1845 as speedily as possible. And your petitioners, as in duty bound, shall ever pray.

\* Undersigned Inhabitants of the Town of —, or the undersigned Ministers, Elders, and Members of the Congregation of —, or the Magistrates and Town Council of —.

### RULES TO BE OBSERVED WITH RESPECT TO PETITIONS.

1st, All petitions to the Crown or either House of Parliament must be written. Printed petitions will not be received. 2d, They may be written either on paper or parchment. 3d, There must be at least three signatures on the sheet on which the petition itself is written. As many additional sheets of signatures as can be obtained may be appended to it. 4th, They should be addressed:—*If to the Crown*,—"To Her Most Gracious Majesty Queen Victoria, The Humble Petition of the undersigned [describing from whom and from whence it comes], Sheweth—That," &c. *If to the House of Lords*,—"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled, The Humble Petition," &c. [as before.] *If to the House of Commons*,—"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, The Humble Petition," &c. [as before.] They should all end—"And your petitioners, as in duty bound, will ever pray," &c. 5th, If transmitted by post in a wrapper with the ends open, and marked "Public Petition," they will go post free if addressed to any Member of either House of Parliament. The weight must not exceed thirty-two ounces.

### ST. PATRICK'S DAY—ROMAN CATHOLIC IDEAS OF THE SABBATH.

ON Monday, April 1st, the Roman Catholics of Edinburgh held their annual soiree, in honour of St. Patrick's Day, in the Victoria Hall, Zoological Gardens. There was a very large assemblage, the body of the hall being crowded in every part, and the galleries well filled.

The priests on the platform were—the Rev. Dr. Marshall, Rev. Mr. O'Reilly, and the Rev. Mr. Downie.

The audience was occasionally somewhat noisy, so much so as to call forth a remark from the chairman (Dr. Marshall), to the effect that if order were not better preserved, he would feel it his duty to leave the room.

Dr. Marshall proposed "The People and Mission of St. Patrick's, Edinburgh." He said he had heard with great delight the proposal, when first made, of commemorating the anniversary of their patron saint. The feast of St. Patrick had this year fallen on a Sunday, and he for one would have been very glad if it could have been held on that day, and they had spent the evening in music and in dancing. It was no wish of his that it had been postponed; but it was necessary that it should have been so, because they lived in a country in which sour Puritans still maintained their baneful ascendancy. He had wished it, however, to be postponed, not only in compliance with the laws of the country—which they must all obey; but also because last Sunday was at the commencement of Passion time. He was come, there, however, now to bid them all rejoice and continue their merriment until the hour that had been arranged for their departure.

The body of the hall was then cleared of the forms, and a space formed for dancing, which began shortly after, and was kept up to a late hour.

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#### THE EVANGELICAL ALLIANCE AND GARIBALDI.

The *Liverpool Mercury* says:—"A letter has been addressed by General Garibaldi to Sir Culling E. Eardley, Bart., President of the Evangelical Alliance, in reference to the proposed presentation to him of a copy of Baxter's Polyglot Bible by the Alliance, whose wish is also to distribute the New Testament among the soldiers of Italy. The following translation has been sent to a gentleman in Nottingham by one of the London secretaries:—'Euse et Calamo (By the sword and the pen), Caprera, Feb. 17, 1861.—Sir,—I am very grateful for all that the Christians of England have done for the welfare of man and the rights of nations. The Evangelical Alliance, over which you preside, is a good work. I shall receive with pleasure, by post, the offer which you have made me of a Bible in many tongues, and I do not consent that a deputation of members of your Society should put themselves to inconvenience for the purpose. The great majority of the people among us, if not Protestant in name, are very Protestant in fact, as is proved by the indifference—nay, even the contempt—with which they receive the anathemas of the Papacy, and the public ridicule which the miracles excite. Be persuaded, sir, that the Italian people are much less Popish than has been said. As for me, be good enough to believe me the irreconcilable enemy of hypocrisy and of all despotism, and at the same your affectionate G. GARIBALDI.'"

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#### PERSECUTION IN SPAIN.

"PETITIONS have been presented by Sir R. Peel to the House of Commons respecting the persecution and imprisonment of certain people in Spain for religious opinions from the Aberdeen Reformation Society; from members of the Carlisle Evangelical Society; from the chairman and other officers of

the Evangelical Alliance; from the mayor, magistrates, clergy, Dissenting ministers, and inhabitants of Plymouth, Stonehouse, and Devonport; also from the mayor, magistrates, ministers of various denominations, and other inhabitants of Falmouth; from the mayor, magistrates, merchants, and other inhabitants of Penryn and its neighbourhood; from inhabitants of the city of Bath; from the mayor, magistrates, clergy, Dissenting ministers, and other inhabitants of Reading; from members of the Society of Friends and others in Bristol and its vicinity; from the dean, canons, aldermen, and other inhabitants of York; from the mayor, merchants, and manufacturers of the city of Manchester; from Cheltenham; from the county of Dumfries; from Edinburgh, Nottingham, Glasgow, and Ilford, county of Essex; also from the clergy, bankers, merchants, shipowners, and other inhabitants of Liverpool; from the dean, clergy, and inhabitants of Newry, Ireland; from the inhabitants of the parish of Delgany, in the county of Wicklow; from the inhabitants of Newry parish, county of Down, Ireland; and also from the clergy and inhabitants of the parish of Upper Holloway, Abergavenny, Campbelltown, Muirkirk, and Southampton.

"Petitions were also presented by Mr. Kinnaird, from the Scottish Reformation Society, for the influence of her Majesty's Government with that of Spain to stop the persecution of certain persons for their religious opinions; and by Mr. Spooner, from the ministers of Birmingham, and other members of the United Church of England and Ireland."—*Monthly Letter of the Protestant Alliance.*

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### POPIISH INTOLERANCE IN SPAIN.

THE following letter we reckon very important, and we should like to see Lord John Russell pressed on the subject to which it relates. It is the disgrace of our statesmen that they allow the religious rights and liberties of British subjects to be trampled under foot in Popish countries by the intolerant emissaries of the Pope, whilst they subsidize the Man of Sin by the revenues of Britain:—

SIR ROBERT PEEL'S SPEECH ON RELIGIOUS INTOLERANCE IN SPAIN.

*To the Editor of the St. James's Chronicle.*

SIR,—As one who has been frequently in Spain, I would earnestly implore all the friends of religious liberty to desist from direct attacks on the established faith of the country; to try to secure toleration for our own countrymen as an international right; to plant a clergyman of our Church in every Spanish town where there are British residents, and thus to show the Spaniards that we are Christians, of which at present, from the indifference of most of the English abroad to all religion, they are quite warranted in entertaining very serious doubts.

Let me ask if Sir Robert Peel is aware that there are thousands of our own countrymen in Spain, living for the most part like heathens, or lapsing into Romanism, and that they dared not (except at Madrid and Malaga) meet for united worship, under pain of imprisonment or summary expulsion from the country, tantamount in most instances to utter ruin? I presume not, for not the slightest allusion was made in his admirable speech of Friday last to the lamentable condition of persecuted British residents in Spain. Surely the state of so many English (men, women, and children), deprived by the tyranny of the Spanish Government of clergymen, schoolmasters, Bibles, and prayer-books,\* and consequently existing without religion and without education, has a far stronger claim on home sympathies and

\* When acting as missionary to the English at Barcelona in January 1860, I found many workmen without Bibles and prayer-books. On my return to England, I obtained a grant of £5 worth from the S.P.C.K., and I wrote to the consul asking how they were to be sent. His reply was, "They must not be sent at all, as they are contraband!"

official intervention than that of one or two Spaniards who, however we may compassionate them, are after all only suffering because they have broken their own laws.

Let us begin at the right end; let our Government demand from the Spanish authorities, courteously but firmly, concession of religious freedom for our own countrymen, as one of the international rights to which, on the principles of reciprocity, we are entitled; and, that obtained, the friends of religious liberty could, with greater consistency and propriety, plead the cause of persecuted Spaniards.—I am, sir, your obedient servant,

ALEX. J. D. D'ORSEY.

C. C. College, Cambridge, March 1861.

### THE COVENANTERS.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"—JER. xii. 5.

CAN Scotland's son, who uncontrolled, may climb the heathery steep,  
Gaze scornfully where guards the cairn her martyrs' blood-bought sleep,  
And say, "a fanatic lies there;" and with a pitying smile,  
Descant on mad enthusiasts—the ignorant, the vile?

Enthusiasts!—by the freemen's step, that treads on Scottish strand;  
By the pure faith that sanctifies the altars of thy land;  
By hymns of praise, at morn and eve, unawed by fear or shame,  
Pour'd from our peaceful hamlet homes—still honoured be the name.

If on the plains where Wallace fought, the patriot's bosom swell,  
And the bold Switzer drops a tear upon the grave of Tell,  
Shall Scotland with irreverent eye behold the wild flower wave  
Above the mound once stained with blood, her covenant hero's grave?

They sleep where, in a darker day, by dreary moss and fen,  
Their blood bedewed the wild heath-flower in many a Scottish glen;  
When forced to flee their humble homes, for Scotland's covenant Lord,  
They grasp'd, to save their holiest rights, the Bible and the sword.

They rest in peace—the Enthusiasts! who, reluctant flung  
To earth the proffered gold, and scorned the lures of courtly tongue;  
They rest in peace, who knew no rest, when, with loud curses, driven  
And hunted 'mid the wintry fells, and reft of all but heaven.

Enthusiasts! would the proudly wise, who flings his scorn and sneer  
On graves and names now hallowed by the patriot's love and tear—  
Would he, when gleams, in mount and vale, the persecutor's braud;  
To quench with blood the altar-fires of his own fatherland—

When all around are fainting hearts, and falsehood's hollow smile,  
The bloody foe, the traitorous friend, fierce war and covert guile,  
No hope on earth, unless he quit the banner of his God,  
And crouch a slave upon the land where his free fathers trod.

Would he renounce all earth-born joys, and choose his wintry bed  
On howling heath, with darkness round, and tempest o'er his head;  
And trusting in no arm of flesh, undaunted face the fires,  
The axe, the torture, and the sword, like Scotland's covenant sires?

*Tait's Magazine.*

## POPISH TACTICS.

*(From our Parliamentary Correspondent.)*

LONDON, May 1861.

THE proceedings of the Romanists have been very quiet of late, so far as meets the public eye; but it does not follow that they are actually at rest when they seem so. The circumstances of the political world are not favourable to any outward display. The Pope himself is at a discount; and his satellites in the House of Commons have damaged themselves too much in defending him to hope that anything they openly advocate is likely to find much favour with the community at large; but they have their little schemes all the same.

Of course, your readers have seen the results, so far as they have been allowed to transpire, of the deliberations of the Roman Catholic Bishops lately met in solemn conclave in Dublin. One of their complaints relates to the treatment of paupers in union workhouses. In connexion with that, the application of the Rev. Mr. Bagstowe to the Court of Queen's Bench, to compel the Poor-law Guardians of St. Luke's, Chelsea, to admit him into the workhouse, will have been noticed. The decision of the Court was such as might have been expected from them. On the reverend gentleman giving his solemn assurance—whatever that may be worth—that he had not, and did not endeavour to proselytize those who were not of his own faith, they recommended that the parish authorities and he should come to some mutual understanding that might save them the pain of adjudicating between them. Well, this and kindred questions are at the present moment about to be agitated before select committees of the House. There are two committees sitting just now on the subject of the poor-law as it works in England and in Ireland; and into both of them the religious and polemical question largely enters. In the committee on the English Poor-laws there is the subject both of infant and adult paupers, on which agitation is steadily kept up. It is said that the aged are deprived of the consolations of their religion, and that the children are trained in the heretical faith. On both subjects petitions have been presented to the House from Romish congregations in the different towns where they exist, and with great adroitness they have managed to have these petitions headed—Freedom of Conscience to Roman Catholics in Workhouses. It need hardly be said, that wherever a priest conducts himself in a proper manner, he is admitted to the workhouse at all reasonable hours, and that no restraint, except such as is rendered necessary by the discipline of the workhouse, is imposed on the pauper-inmates. But the views of the Romanists go much higher than that. It is not enough that the priest should enter the house, he cannot console except when accompanied by the paraphernalia of his religion; and these cannot be displayed except in a room fitted up for the purpose, so that, in point of fact, freedom of conscience will require that every workhouse should have one room fitted up as a Romish chapel, otherwise it becomes a sort of gross persecution. With children it is just the same. They must be separated from all the others, or else all the others must be taught according to the views of their priests. Because the stout Poor-law Guardians of England refuse to submit to these insolent demands, the cry of persecution is raised; and it is not very plea-

sant to witness how readily that cry is listened to by the members of the Government. There is a committee now sitting on the subject of the general working of the poor laws, and this question of the alleged restraints on the religious freedom of the Roman Catholic inmates is one of the subjects specially referred to them. One can only hope that the Poor-law Guardians are alive to the question, and will take means to have their own case fully stated, and then there need be no fear for the result.

Something of the same kind is going on in the committee that is now sitting on the operation of the Irish Poor-law. The law there, I believe, is, that all abandoned children, whose parents or relations cannot be ascertained when brought to the workhouse, shall be brought up in the religion of the State. The Romanists chafe against that provision, and, unless they are greatly belied, it is a usual practice among them, when a child is found under such melancholy circumstances, to have him first taken to the priest for baptism, and then carried off in triumph to the workhouse, or registered as a Roman Catholic. In some respects one might give credit for sincerity of feeling to this conduct, but it is obvious what a frightful door it must open up to fraud and even kidnapping. This is a question, among others, under the consideration of the committee, and the Romanists are expected, when the question comes on in its order, to insist that the religion of these poor, stray children shall finally be determined by the majority of the guardians of the union where they are to be brought up.

Closely connected with this subject is a bill that Mr. Maguire, the member for Dungarvan, has introduced on the subject of Reformatory Schools. The subject of the national education of Ireland has not yet been under discussion this session, though more than one notice has been given on the subject; but pending that discussion, Mr. Maguire has introduced a bill which in Roman Catholic eyes will go some little way to amend that in the system which they condemn. It must have been very galling to them to find that under the present Government the resolution has been come to, that no more of the Convent Schools shall be added to those that are already on the list as recipients of the Government grant. This was done from the proper feeling that these schools were essentially religious and proselytizing schools, and that they could therefore have no claim to assistance from a fund which slenderly aimed at holding the balance impartially between the two religions. Therefore, although the schools which had been inadvertently received into the list were not disturbed, yet it was resolved that no more of the kind shall be admitted to the benefit of the national fund. But now the honourable member for Dungarvan has hit on a plan which will bring every one of the religious Romanist schools, with a very little ingenuity in management, into the pay of the State—not perhaps out of the National Education fund, but on the more lax system of the Reformatory School fund. He proposes, in plain terms, that every one of these schools, where a little sewing for girls, or manual labour for boys, is taught, that they shall be admitted to the Reformatory scale of allowances. It farther appears that the honourable gentleman, fearing that the Protestants will retain their present precarious hold on abandoned children, intends to set up competing receptacles where these children may be brought; for one of the clauses of his bill provides, that where a child is found straying, and its parents or relations cannot be found, it may be lawful for the finders to take such child to the nearest of these schools, where it shall be received, and educated in the Roman Catholic religion. It need not be pointed out here what frightful facilities such a

measure would open up for the abduction of the children of Protestants;— then keeping hold of them, not as in the case of the poor little things whose abduction recently formed the subject of judicial inquiry, by spiriting them away from observation, but by holding them in one of these schools and pleading this Statute, should the bill ever become one, as the warrant for their detention. The bill has not yet been read a second time; and in the present temper of the House towards private legislation, it may be said that it has small chance of passing, even were it more harmless than it is. But for all that it will require to be carefully watched. It is right to say that both political parties bid pretty high just now for Roman Catholic support. It is one of the wretched conditions of the present evenly balanced state of parties, that a small knot of intriguers hold the scale in their hands, and acquire an importance utterly disproportioned to their real merits. And so it is at the present crisis, when great political crises are determined by narrow majorities of from a dozen to a score of members, the necessity of conciliating the support of men who, however contemptible in themselves, are able, from their determination to act together, at any time to turn a majority into a minority is felt by all; or it would not be surprising if both sides were to make a bid for Romish support by voting for Mr. Maguire and his bill, to sweep up all the children of Ireland, and educate them in his own narrow sectarian system at the expense of the Protestant people of England.

There is another demonstration coming which, though not directly connected with the Romish religion, has so much to do with it in an indirect manner, that it is worth mentioning. The Irish papers make great mention of some monster petition that is coming over, if indeed it has not already made its appearance in our metropolis, referring the House of Commons to Lord John Russell's celebrated despatch on the nationalities, and urging the Parliament to give practical effect to these principles, by respecting the nationality of the Irish people, repealing the Union, and leaving Ireland to the Irish. We are told that this petition has obtained 600,000 signatures, and that such a number was never before appended to a single document since the world began. The fact is, that the petition for the five points of the charter, presented in 1848 by poor Fergus O'Connor, amounted, if I recollect right, to double the number. It is true that above a half were signed in ridicule; but in the present case, though the names may be genuine, yet their appendage to a petition is still more ridiculous, as it appears that great numbers of signatures have been obtained from Irishmen in England, in Scotland, in the colonies, and even in foreign countries, such as the Brazils and North America. This precious document is to be presented by the O'Donoghue, who is also to have a dinner from his sympathizers in honour of the presentation, at which I doubt not much magniloquent sedition will be spouted.

## THE SHAKING OF THE NATIONS.

DANIEL II. 44.

HEAR, O Christ, the world's heart throbbing  
 How the pulses quiv'ring start!  
 With a thrill of expectation  
 Over court and camp and mart.

Nations heave, and thrones are shaken  
 With a strange prophetic fear ;  
 Anxious despot-hearts are trembling  
 Lest their final doom be near.

Yet they grasp the sceptre firmer,  
 And the strong oppress the weak ;  
 Still the poor remain unheeded,  
 And the proud still scorn the meek.

Still Thine enemy is boasting  
 That the world is all his own,  
 While he hides the glorious Gospel  
 From the creatures round his throne.

And he teaches them to worship  
 Popish saint and Virgin mild ;  
 Thus obscuring all the glory  
 Of the Father's Holy Child.

Others of a bolder nature,  
 Pope and priest and saint despise,  
 They would scorn all mere emotion,  
 And to Reason's height would rise.

Then they proudly spurn the Bible  
 As the guide to heaven from earth,  
 And deny the great Atonement,  
 And the need of second birth.

But they know not whose the leading  
 That they madly follow on,  
 Blinded by the pleasing fancy  
 That the thought is all their own.

All their wayward proud endeavours  
 Lead them blindfold on to death,  
 While they will not take the guidance  
 Of the Christian's holy faith.

Send Thy Spirit now to gather  
 All Thy children out of Rome ;  
 And from every path of Satan  
 Bring the wand'ers to their home !

Prince of Life and Lord of Glory !  
 Hasten soon to come again,  
 Earth is weary waiting for Thee,  
 Thou whose right it is to reign.

R. G.

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### SCHEMES OF THE JESUITS.

(To the Editor of "The Bulwark.")

SIR,—I have read the statement in this month's *Bulwark* about a wrapper for tea and sugar parcels, which contained a blasphemous picture and Popish verses appended, without any surprise. It is, however, a good illustration



of the schemes of the Jesuits, who are now resorting to the most extraordinary devices to entrap the unwary. Perhaps neither your correspondent nor yourself know the source whence the verses are derived. They are taken from Balfe's new and popular opera, entitled *The Rose of Castille*, and from the words of the celebrated song known as the *Convent Cell*, of which nearly half a million copies have been sold since the opera was brought out. This opera was the opera selected for performance before the Queen and Court on the occasion of the marriage of the Princess Royal. During the last few years the conviction has been gradually growing upon me that there is a systematic plot on the part of the Jesuits to lay hold of the fashionable world, knowing very well that there are thousands of nominal Protestants among the middle classes who are ready to adopt ever the religion of the aristocracy. For this purpose the operas, plays, and novels are deeply impregnated with Popish leaven, and thus the seeds of Antichrist are sown in the haunts and resorts of fashionable society. A play has recently been produced at the Adelphi Theatre, London, which has had a run (as it is called) quite without a parallel in the theatrical world. The piece is entitled *The Colleen Bawn*, and one of the principal characters in it is an Irish priest, into whose mouth are put sentiments which would disgust any thorough Protestant, but which are precisely of the sort calculated to captivate those who are Protestants only in name. Thus, he lifts the oath from a man who had taken one not to divulge a certain secret, and when he himself is told by the magistrate that the law will compel him to disclose certain matters that had come to his knowledge through the medium of the confessional, he exclaims,—"I should like to see the law that can compel a priest of the Catholic Church to disclose the secrets of heaven!" This invariably is received with the loudest plaudits on the part of the audience. I have seen the play performed twice, and my deliberate conviction is that it has been written for the express purpose of extolling the Romish religion. It is well worthy of note, too, that nearly all the opera singers in London are Papists. Many of these performers receive four hundred pounds a week, and by far the greater part of these enormous sums comes out of Protestant pockets. It has often been a matter of wonder where the Romanists got their money for the numerous cathedrals, chapels, and convents which are springing up all over the country. Is it not possible that these singers are under some sort of an engagement to devote a certain portion of their salaries to the support of their Church? Of course we can hardly blame these people for devoting part of their property to support that Church which they believe to be the true one, but at the same time we should warn all true Protestants against supporting a set of people who are the deadly enemies of our national religion. I know for certain that the expenses of building a certain chapel in the neighbourhood of London were defrayed almost entirely by an eminent foreign singer, who had reaped a rich harvest at the Birmingham Musical Festival. In this way you perceive that Romish chapels are actually built with Protestant money. In this very city of York, the Choral Society performed at their last concert Mozart's *Twelfth Mass*. The Latin words were sung by the choir, precisely as they are sung at the Popish chapel, but an English version was given on the opposite column, in which the words *Jesus Christ our Saviour* were given as the rendering of *Domina Maria, mater Dei*. This Society is almost entirely supported by Protestants, but our wonder ceases when we are told that the conductor is also organist at the Roman Catholic Chapel. Our novels, too, bear traces of the same pestiferous infection. *The trial of*

*the serpent is over them all.* The novel is, at the present day, a most powerful engine for good or evil. This the Jesuits well know, and accordingly make it their business to instil, through the medium of the novel, sentiments which they have no chance of instilling in any other way. The Jesuits have thus proved themselves "wise as serpents," even as the old serpent, but, alas! not by any means "harmless as doves." They well know that the great Protestant champions are never seen in a theatre, and seldom are found reading a novel. Here, then, is the place for their operation. *This side of the camp is totally undefended.* But already the need of erecting fortifications on this quarter is beginning to be perceived, and if the tea-paper which suggested this letter prove the means of directing attention to this subject, the whole Protestant world will be under the deepest obligations to them.

J. C. K.

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#### A SIMPLE PRIEST.

"MR. WELD, in his delightful travels in the Pyrenees, says, 'I sat for an hour in his study with the curé of Mont Louis, sipping chocolate, while we chatted on various subjects. He was very desirous to know how many converts to his religion had been gained in England, and was much surprised when I declared my entire inability to give him the required information. He believed, in common with many French priests, that England would soon be a Roman Catholic country, and that the majority of Englishmen had embraced Popery. His great hope was, that the revenues of the Protestant Church would be applied to the endowment of Roman Catholic establishments. Of these revenues he had magnificent ideas; and no wonder, when he contrasted the living of an English rector with his own modest stipend—less than £20 a year.' The error of this poor priest was only one of quantity and of time; if Popish errors speed their way over the minds of the people, poor and rich, during half a century to come, as they have done during the half century passed, by the year 1900 mass will be performed in St. Paul's Cathedral, and the successor of the present so-called Archbishop of Westminster will be enthroned in our Westminster Abbey. Providence may, however, see fit to stop all this by some wise interference."—*Gospel Magazine.*

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#### POPISH PAUPERS IN THE WORKHOUSES OF ENGLAND.

THE following statement has been drawn up with great labour and care from a very important return lately presented to Parliament. Our readers will find that the facts thus brought out completely overthrow the allegations that have been made by the Popish priests in England, in regard to the so-called religious persecution in workhouses, and we trust that the Boards of Guardians throughout the country will persevere until they defeat entirely the efforts at present put forth by the Romanists. The object of these efforts is simply that a Popish chaplain be appointed to every workhouse, a Popish mass-house set up in every union, and all the children whose parents may have been Romanists handed over to be educated by monks and nuns at the public expense. If Maynooth continues to be endowed to train the priests, if schools are planted throughout the three kingdoms to teach the better class of children in Popery, if workhouse schools are supported to teach pauper children and pauper adults the same creed, if the Popish soldiers are trained by Jesuit chaplains, it only remains that a Popish chaplain be appointed to every prison, and then we shall have a public establishment of Popery in a more national and dangerous form than has ever existed in this country, at least since the Reformation. Let our readers study the following instructive table:—

	Number of Persons belonging to the Church of England in receipt of in-door relief on 1st January 1860.		Number of Roman Catholics in receipt of in-door relief on 1st January 1860.		Number of Persons of other religious denominations in receipt of relief on 1st January 1860.	
	Adults.	Children under 16 years.	Adults.	Children under 16 years.	Adults.	Children under 16 years.
<b>ENGLAND—</b>						
The County of Bedford, . . . . .	411	319	...	...	57	15
Berks, . . . . .	1033	856	5	3	20	5
Bucks, . . . . .	582	418	...	...	23	18
Cambridge, . . . . .	836	654	19	11	157	51
Chester, . . . . .	858	603	64	59	93	40
Cornwall, . . . . .	594	463	4	3	355	214
Cumberland, . . . . .	623	497	60	25	37	9
Derby, . . . . .	436	290	21	8	94	54
Devon, . . . . .	1649	1086	16	4	147	47
Dorset, . . . . .	518	437	3	...	24	10
Durham, . . . . .	676	491	76	40	173	44
Essex, . . . . .	2042	1240	68	19	156	25
Gloucester, . . . . .	1827	1046	60	16	87	37
Hereford, . . . . .	351	258	5	...	8	...
Herts, . . . . .	1078	511	10	3	97	38
Hants, . . . . .	212	185	2	...	14	4
Kent, . . . . .	3960	2021	136	41	158	28
Lancaster, . . . . .	5466	2648	2109	1181	587	146
Leicester, . . . . .	577	332	13	8	146	96
Lincoln, . . . . .	1107	976	30	20	110	44
Middlesex, . . . . .	10,631	3537	1650	292	464	20
Monmouth, . . . . .	293	225	36	21	96	19
Norfolk, . . . . .	1693	1287	13	8	53	21
Northampton, . . . . .	545	511	7	8	39	8
Northumberland, . . . . .	549	400	95	81	189	63
Nottingham, . . . . .	529	313	35	22	336	174
Oxford, . . . . .	655	459	2	2	11	2
Rutland, . . . . .	78	55	...	...	12	3
Salop, . . . . .	769	424	14	7	10	3
Somerset, . . . . .	1455	1201	15	3	35	3
Southampton, . . . . .	2342	1484	38	14	166	37
Stafford, . . . . .	1142	748	96	65	204	64
Suffolk, . . . . .	1520	1020	5	1	64	33
Surrey, . . . . .	4397	1591	459	87	75	14
Sussex, . . . . .	1873	1309	17	10	137	25
Warwick, . . . . .	1426	669	130	56	41	23
Westmoreland, . . . . .	217	146	4	...	2	...
Wilts, . . . . .	964	785	8	2	78	70
Worcester, . . . . .	1042	579	39	29	66	26
York (East Riding), . . . . .	554	479	44	39	113	47
" (North " ), . . . . .	408	262	26	10	62	21
" (West, " ), . . . . .	1819	1045	271	125	679	199
<b>WALES—</b>						
The County of Brecknock, . . . . .	106	85	1	...	37	21
Cardigan, . . . . .	11	4	...	...	24	16
Carmarthen, . . . . .	53	41	...	...	63	44
Carnarvon, . . . . .	38	46	...	...	60	36
Denbigh, . . . . .	114	93	1	1	57	33
Flint, . . . . .	50	70	1	..	60	76
Glamorgan, . . . . .	255	184	53	37	144	81
Merioneth, . . . . .	21	11	...	...	41	28
Montgomery, . . . . .	148	136	...	...	42	63
Pembroke, . . . . .	64	95	1	2	35	55
Radnor, . . . . .	20	34	...	...	...	...
District Schools, . . . . .	...	933	...	10	...	...
	60,632	35,592	5762	2378	6033	2257

Thus the total number of paupers belonging to the Church of England in all the workhouses throughout that country is,—	Adults, . . .	60,632
	Children, . . .	35,592
	Making in all, .	96,224
And if we add the number of paupers belonging to other religious denominations, excluding Romanists, we have as follows:—		
	Adults, . . .	6033
	Children, . . .	2257
	In all, ———	8,290
There may be stated generally as Protestant the total number of		104,514
Contrasted with the Romish elements, which are:—		
	Adults, . . .	5752
	Children, . . .	2378
		8,130

It will thus be observed that the Popish paupers are nearly equal to the number of paupers belonging to all other religious denominations, excluding those in connexion with the Church of England. This is a very important fact to bear in mind in the present workhouse question. On the surface of it, it might fairly be said that this is a great grievance to rate-payers, and if there be any hardship at all in not supplying Popish instruction in consequence of the large number of Popish paupers, the same grievance might be conjured up by all the other religious bodies. If Popish chaplains and teachers are to be appointed, and Popish mass-houses and Popish schools built in connexion with our workhouses, why should there not be the same things done for Presbyterians, Methodists, Wesleyans, Independents, Baptists, Unitarians, Latter-day Saints, Jews, Moravians, and a great number of other denominations? Nay, have some of them not a much stronger claim?

But there is another fact which should be borne in mind, and which is brought out by the above figures. Why are there so many paupers in England belonging to the Church of Rome? The large number of 8,130 in contrast with 104,514 (that is, for every thirteen Protestants there is a Popish pauper), is out of all proportion to the relative population of Protestants and Romanists in England. If we take the accommodation in religious places of worship, as indicated by the number of sittings in census of 1851, as the ground of comparison, we find that Roman Catholics should stand to all other religious denominations in England as 1 in 91; but we find that with Popish paupers the proportion, as we have stated, is 1 in 13. The inference, of course, is, that Popery in England, as in all other countries, and in its whole history, produces rags and beggary.

Let us now look more narrowly into the claims put forward by the Popish priests. Their chief allegation is, that religious liberty is denied to Popish paupers. In answer to this charge, the Parliamentary return, to which we have referred, and which is now before us, contains the answers from all the unions of England. One of the questions put is as follows:—"Whether or not the Roman Catholic inmates of the workhouse and workhouse school have liberty to attend their own worship?" We have gone over the answers to this question from all the unions of England and Wales, and we find they are all substantially in the affirmative. In some of the unions where there are no Roman Catholic inmates the answer is, "If there had been any they would have had liberty to attend their own worship;" or again, where there are such inmates, the answer is, "Yes, upon application, none ever made;" or again, "A (Roman) Catholic priest always admitted when requested by any inmate of that denomination. No stated times, but

admitted at all times when requested ;” or again, “The (Roman) Catholics have liberty to attend their own worship, the boys go regularly one Sunday, and the girls the next. The adults do not often go, except one with the children, but they may go if they like.” Again, from one of the unions is the following answer :—“During these years (1858, 59, 60) there has been but one Roman Catholic inmate (a female adult). She was admitted on account of illness, and the Roman Catholic priest visited her without restriction.” The answers from a few unions are neither in the affirmative nor in the negative. They simply state the fact that there have been no Roman Catholic inmates, or, if there are, “no application ;” or, “none have ever requested such liberty ;” or, “they never have expressed a wish to attend their own place of worship ;” or, “no order has been made to permit or prohibit.” In one case there is an answer in the negative, with this explanation, “In the only instance that I have known where paupers have desired religious instruction by Roman Catholic priests, their wishes have been communicated to the nearest resident priest by the chairman, and they have been admitted to the workhouse to see the paupers desirous of seeing them.” In another union (Faneham, Southampton), where the answer is likewise in the negative, the following explanation is given :—“The Guardians had one application in 1859 from a Roman Catholic to be allowed leave of absence on the Sunday to attend a Roman Catholic place of worship at Gosport, a distance of six miles. The man was a notorious drunkard, and otherwise a disreputable character, and the Guardians, doubting the sincerity of his request, refused to grant permission to leave the workhouse.” “It is a very rare thing to have another Roman Catholic in the workhouse besides the man referred to, and he, it is supposed, claims to be a Roman Catholic merely to escape the ordinary religious services in the workhouse.” Another answer from another union (Romsly, also in Southampton) is equally instructive. It is as follows :—“The only Roman Catholics in this workhouse during the three years, from 1858 to 1860, were a woman and four children, who were only inmates of the house for ten days. The mother did not desire a (Roman) Catholic priest, but rather preferred that her children should be educated in the principles of the Established Church.” There are answers from twenty-one unions apparently in the negative, but fifteen of these state that Popish priests are admitted into the workhouse when requested. The sixteenth (Northwich, Chester), having only one Popish pauper, states that the Popish priest is at liberty to “visit the sick.” The seventeenth (Chesterfield, Derby) says the same thing, and adds, “allowed to visit the (Roman) Catholic adults.” The eighteenth (Wimborne and Cranborne, Dorset), having no Popish pauper, states, “there being no place of worship within three miles of the workhouse ;” and adds, “the priest visits when there are any Roman Catholics, at any time not interfering with the routine of the house.” The nineteenth (Ringwood, Southampton) has only one Popish pauper, and couples the negative answer with this statement, “No place of worship for Roman Catholics within eight miles.” The twentieth (Milton, Kent) states, “It is very seldom we have a Roman Catholic in the workhouse of this union. There is no Roman Catholic place of worship within ten miles.” And the last of the negative answers is Patrington (York, East Riding), having no Roman Catholic paupers, and states, in answer to the question whether any application had been made for admission by a Popish priest, “Such an application was made some time ago, so far as the children in the school were concerned, and, in lieu of consenting, the Guardians agreed to

permit the (Roman) Catholic children to receive instruction out of the work-house."

Thus, then, the unanimous evidence of all the unions of England is, that the Popish paupers have either liberty to attend their own places of worship, or to receive visits from their priests, should they make application; and we trust the Boards of Guardians will not go a single step further. This is complete religious toleration. It is a sin if we go farther in relation to Popery. But we regret to see that in Manchester and Salford separate rooms are provided for Popish services, and that such services are "now conducted in the dining-hall of the workhouse" of Liverpool. The answer from Salford states that the separate room there is "used for no other purpose" (than Popish services), "and has been furnished by the priests with images and pictures. A service is held here on every Sunday." Again in the workhouse of Bermondsey (Surrey), nuns are allowed to visit three times a week. Such visitations and setting apart separate rooms for idolatrous worship are altogether inconsistent with Protestant institutions, and are sinful concessions to the Man of Sin.

We also condemn the practice, which is now prevalent, of sending Popish children out of the workhouse to attend Popish schools, to be instructed by Jesuits, or monks and nuns, at the public expense. The State is *in loco parentis* to these children, and if we believe in the religion on which the State is founded, we are violating the first and most sacred principle of our constitution, and setting at defiance the precepts and whole dealings of the Almighty by supporting Popery. The King of nations will not allow such acts to pass unpunished. "If his children forsake my law, and walk not in my judgments. If they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes."

## ROMISH RIOTS AT FLORENCE.

(From the *Athenæum's* Correspondent.)

FLORENCE, April 4.—Some events have recently occurred at Pisa which ought to be known in their true likeness to English readers, were it only for the curious illustration they present of the religious feuds now rife in Italy, as well as their connexion with the priestly rancour exhibited but lately, at Pisa, by Cardinal Corsi, on occasion of Salvagnoli's illness and death.

It appears that about two months since, the Italian evangelical congregation of Pisa preferred an earnest request to their brethren at Florence to the effect that regularly-appointed ministers should be sent there to officiate in their place of worship. In consequence of this application two clergymen of the Italian Protestant persuasion, Signor Magrini and Signor Gualtieri, took it by turns to go to Pisa by the early train every Sunday, and, after performing the service and preaching there, to return to Florence in time to deliver an evening sermon at one of the two temporary chapels, now fully attended by worshippers after the Protestant form. As may easily be supposed, the "black" party looked on with no very charitable feeling at this embodiment of the new liberty of conscience wisely promulgated by the late Minister of Ecclesiastical Affairs; and rumours were afloat more than a fortnight ago of an intended riot and onslaught on the "heretics" as soon as plausible pretext could be found for it.

On Palm Sunday, Signor Gualtieri, on arriving at the Pisan place of worship, as usual, was met by a request from one of the congregation that he would that morning baptize his new-born infant according to the Protestant rite. The news of the intended ceremony, it seems, had been zealously circulated, and had furnished the very excuse for which the Jesuit party were eagerly waiting. Scarcely had the congregation assembled in their chapel, than a considerable crowd began to gather

outside the house; a crowd of the lowest and most ignorant of the people, evidently primed for mischief, and armed with stones and bludgeons. As soon as the carriage appeared in which were the child, its father, and some other persons, the horses were stopped and unharnessed by the mob, the father dragged out and maltreated, and ultimately compelled to accompany the crowd of fanatics, who, led by his own brother, bore off the infant to the Duomo, and there caused it to be baptized according to the Romish rite, in spite of all expostulation. Not yet content with their triumph, the self-elected deliverers of this luckless little Tuscan Mortara from the pains and penalties of heresy, bore him away to the Foundling Hospital, thereby providing for his temporal as well as spiritual welfare, and there left him, rescued, as they supposed, from the pernicious influence of heretical parents.

Meanwhile, the prayers at the Protestant place of worship had come to an end, and Signor Gualtieri was in the middle of his sermon. The congregation was as large a one as the room would contain, and several English were present, among whom was Lord Vernon, who is just now residing at Pisa. Suddenly, a chorus of yells from without, and a crash of glass in the windows, announced the return of the furious mob, to the no small anxiety of those assembled, who hastily attempted to close the shutters, and barricade the doors and windows with benches, not, however, before two or three stragglers had forced an entrance, one of whom struck Signor Gualtieri a violent blow across the shoulders with his bludgeon, and could only be ejected by main force. A few gendarmes now came up, and attempted, utterly in vain, to disperse the crowd, which had greatly increased in numbers, and which has been represented (erroneously no doubt) as amounting to between four and five thousand people; while it is asserted, with far greater show of truth, that a messenger was continually passing and repassing, with orders, between the archbishop's palace, close at hand, and the scene of action, during the whole two hours the attack lasted.

The master of the house at this period of the matter somehow got speech of the chief of the police, and informed him that three English families were among the number of the besieged. The officer promptly offered to send for carriages, and get them off from their dangerous position; but our countrymen and women, to their honour be it spoken, rejected the offer, and declared they would in any case share the fate of the rest of the congregation. Upon this, as the rioters gave no signs of retreating, a pressing message was sent off to the Prefect, who, resolving at last to do his duty, called out a battalion of the national guard, and sent them to the aid of the Protestant *detenus*. The mob, however, refused to disperse until the commanding officer ordered his men to load and fire, on hearing which threat they slowly broke up. The next morning Signor Gualtieri waited on our new Governor, Marchese Sauli, and was assured by his secretary that his Excellency was deeply grieved by this outbreak of fanatical violence; that religious freedom was now the law of the land throughout Italy; and that an equal measure of protection must, and should be extended to all her citizens. He was also told that he might continue preaching as before, for that the Government would take fitting measures to insure order.

There is little doubt that an attempt to get up a reactionary movement in Pisa was masked by this skilfully devised outbreak of religious disturbance. The Government, however, seems to have had little fear of any ill consequences from a repetition of the ferment. For when Signor Magrini, the clergyman whose turn it was to preach at Pisa on Easter Sunday, declared that he should only do so with the full approval and consent of the Government, and that in nowise would he suffer his sermon to be made a tool for political purposes in the hands of the reactionists, he was most cordially reassured, and told that no such scruple need withhold him from this part of his duty. On Easter Sunday, therefore, he preached in the usual place to an overflowing congregation, whose numbers filled not only the room itself, but the stairs and the garden before the house. Not a shadow of disturbance took place. The most reverent silence was preserved during the sermon by all except one man, who was instantly pounced upon by the police, and placed under arrest for his pains. The Prefect, *apparently* at least, with a good grace, has published an address of thanks to the national guard, for their efficient conduct in dispersing the rioters; the ringleaders of the disturbance have been arrested,—nay, several persons belonging to the first families in Pisa are said to be implicated in the charge of having stirred up the tumult. A trial is about to take place, which, it is to be hoped, will open up the secret trains that fired the whole commotion, and some curious revelations may be expected.



## RELIGION IN NAPLES—PRIESTS BUYING BIBLES.

EXTRACTS from a letter written by an officer on board one of Her Britannic Majesty's ships stationed in the Bay of Naples, dated December 28, 1860, and printed in the *Protestant*, Prince Edward's Island.

"MY DEAR C—, I have news to tell you which I am sure will delight you. First of all, the sale of the Bible in the Italian language here and in Sicily, since the arrival of Garibaldi, baffles all description. There are several stalls in the principal street, called 'Strada Toledo,' for the sale of Bibles and Testaments exclusively; others at which controversial tracts are sold, such as 'Why am I a Protestant?' 'Is the Church of Rome Unscriptural?' 'Is it Lawful to Read the Bible?' and many such, of which the sale is great. But that of which the sale is greatest of all, is a little book, partly an almanac, called 'Amica Della Casa' (House Friend), which tears the Saints'-days, etc., of the Romish calendar to pieces. The sale of this has been so great, that it has elicited an answer from a priest, also published in Italian. It is a most glorious opening. Sometimes I have taken up my position at a little distance from a Bible stall, to see to what class the purchasers belonged. I always observed that they were respectable persons, such as professional men or shopkeepers, and occasionally a priest. I saw one buy a Bible (Diodati's translation), and hide it forthwith under his frock. The old laws enabling the Church to call in the aid of the civil power to punish refractory priests are still in force, and will remain so until the meeting of the national Parliament, when I hope they will be repealed. Meantime, I am told there are one hundred priests ready to become Pro-



testants when their liberty will be secure! Gavazzi told me of two men of high moral standing (one of them a doctor of theology), who have been excommunicated, and are going to Malta to wait the opening of the Italian mission here, when, the law being changed, they will return to the great work of preaching salvation full and free in Christ alone—through faith alone. The good done here will not be so much among the poor, who are ignorant and superstitious, but among the educated, who see through Rome, and yet cannot do without a faith. Many people in a respectable position of life cannot even read! So much for the enlightening and fostering care of the Roman Church."

## SIR ROBERT PEEL'S SPEECH.

### RELIGIOUS PERSECUTIONS IN SPAIN.

WE call the special attention of our readers to the eloquent speech of Sir Robert Peel on the religious persecutions which are at present being carried on in Spain. It is well fitted to rouse the indignation of the Protestants of this country, and should lead to the most urgent and importunate appeals to our Government in behalf of the principles of religious liberty so foully outraged. Let our Foreign Minister never cease to remonstrate with the Government of Spain in regard to the atrocity of such proceedings, until they are shamed into better behaviour. Why should the Spanish Government, bad as it is, be regarded as more hopeless than were the Governments of Tuscany or Naples? Our readers should see in Sir Robert Peel's harrowing description of actual facts what the Church of Rome would do in this country if it had only the power which it at present so eagerly covets, and is so rapidly regaining:—

On Tuesday, April 30, a public meeting was held in St. James's Hall, for the purpose of giving expression to the public opinion of the Metropolis on the subject of the religious persecutions in Spain. The hall was densely crowded. On the platform were—Marquis of Tweeddale, Lord Overstone, Lord Radstock, Bishop of Ripon, Sir Robert Peel, Bart., M.P., Hon. A. Kinnaird, M.P., Hon. Locke King, M.P., Sir Morton Peto, Bart., M.P., Arthur Mills, Esq., M.P., T. B. Horsfall, Esq., M.P., E. Ball, Esq., M.P., J. Hadfield, Esq., M.P., E. Baines, Esq., M.P., W. Tite, Esq., M.P., J. A. Turner, Esq., M.P., A. Black, Esq., M.P., E. Baxter, Esq., M.P., C. S. Bytler, Esq., M.P., J. Tollemache, Esq., M.P., N. Candall, Esq., M.P., J. H. Gore Langton, Esq., M.P., Sir H. Verney, Bart., M.P., E. Cranford, Esq., M.P., T. W. Evans, Esq., M.P., C. N. Newdegate, Esq., M.P., A. Kingslake, Esq., M.P., W. Stirling, Esq., M.P., D. Fortesque, Esq., M.P., S. Gurney, Esq., M.P., T. Mills, Esq., M.P., Right Hon. J. Napier, Hon. Canon Yorke, R. N. Fowler, Esq., S. Worrall, Esq., G. H. Davis, Esq., LL.D., Rev. Dr. Campbell, Rev. Dr. Cumming, Colonel Crawford, T. Chambers, Esq., Q.C., J. G. Sheppard, Esq., Rev. W. Owen, Rev. E. Holland, Colonel Sutherley, Rev. S. Minton, Mr. Reeve, J. Braithwaite, Esq., Rev. M. Thomas, — Phipps, Esq., Rev. E. Forbes, Hon. and Rev. B. W. Noel, Hon. W. Tollemache, Rev. S. A. Walker, T. Phinn, Esq., Q.C., Rev. Dr. Leifchild.

The chair was occupied by the Earl of SHAPTESBURY.

The BISHOP OF RIPON having offered up prayer,

The CHAIRMAN addressed the meeting in an eloquent speech.

SIR ROBERT PEEL, M.P., who was received with loud applause, then said:—Ladies and Gentlemen, the Noble Earl has well said, this meeting has no political object. There is nothing political or sectarian in the influences that have drawn us together in this common bond of sympathy; for upon this platform you have a patent proof that there can be a unity of purpose without an exact uniformity of doctrine, and that, laying aside our political and religious differences, we, in this free country, can unite for the purpose of manifesting our sympathy with the glorious principles of civil and religious liberty. (Cheers.) Now, we are not assembled to-day to advocate

national rights, to plead the doctrines of a cold philosophy, but with honest heart and conviction to advocate liberty of conscience and the laws of charity and of human society. And if, in the course of my observations, I shall endeavour to show with what circumspection in cases of religion the sword of temporal power should be used, I think we shall unanimously agree to condemn every attempt that may be made to force the conscience or to propagate religious doctrine by the aid of sanguinary persecutions. (Cheers.) An eminent writer, John Stuart Mill, whose works are obtaining a wide circulation, not only in this country, but throughout Europe, has well remarked, in his great work, in the chapter on liberty of thought and discussion:—

“Truth may be thrown back for centuries, and nothing can be more mischievous than to deny a hearing to opinions because we, in our judgment, condemn them. The claims of opinion to be protected from public attack, particularly on questions of religious controversy, rest not so much on their truth as on their importance to society.”

There is also a very interesting expression of a French writer, which clearly explains the sentiments that animate us:—“On prêche toujours le Christianisme avec succès quand on le prêche avec charité.” It is that charity which we now recommend to the Government of Spain; it is to that charity that we now appeal in this vast assembly of free Englishmen, when we come forward to plead the cause of men who are suffering, not for any political opinions, not for the infringement of the laws of God, but solely for their belief in the Scriptures, for their possession of a copy of the Scriptures, for reading those Scriptures in communion with others—suffering in Spain at this moment the bitterest pains and penalties of a most unrighteous persecution. (Loud cheers.) I am strengthened in the course which I, in common with my friends on the platform, propose to take, by the fact that this persecution has excited very general feelings of horror and amazement in this country—not merely in the Metropolis, but in the provinces of this great empire. I speak in the name of thousands of my fellow countrymen. (Cheers.) I have presented petitions to Parliament from almost all the important towns and cities of England. This very day I have a petition to present from Exeter signed by more than a thousand persons; and I have a petition from Dublin, signed by his Grace the Archbishop and a very large number of residents in that city. I believe I speak, too, not only in the name of Protestants of the Established Church, but of Protestant Dissenters, and of many estimable and enlightened Roman Catholics, who have heard of these proceedings with horror and amazement, and who cordially unite with us in condemning them. Now, this matter is one which had an exact parallel some ten years ago in the case of the Madiai, who were imprisoned in Tuscany on very similar grounds. What was the conduct of our Government on that occasion? Three Foreign Ministers—Lord Malmesbury, Lord John Russell, and that most patriot of all ministers, who so well interprets the feelings of his countrymen, Lord Palmerston—urged in the most vigorous manner the Government of Tuscany to take some steps with the view of releasing those people; and I say, we are entitled now to urge the Government, willing as they are to act by the force of public opinion, to intercede in behalf of these poor people in Spain. At this very moment I read in a Gazette from Madrid of the 17th of this month, that there has just been discovered in Malaga an Association of Protestants, formed for the promulgation of their faith, and that nine persons connected with it have been arrested. (Shame!) Such is the state of liberty in that country. The Noble Chairman spoke of civil and religious liberty being a great blessing to a country. Having travelled so much, nobody knows better than I do the great advantages that a country derives from the blessing of civil and religious liberty. Grant it to a country, you grant everything. Deny it—vain are the gifts of nature; there is no thought in the understanding of man; abused, disinherited, deprived of his attributes, he ceases to exercise the functions which Providence has given him to discharge. (Cheers.) Now let me say—and I believe I speak the sentiments of every one on this platform—that we do not wish to say one word disrespectfully of the Roman Catholic religion. As we desire respect for the opinions we entertain ourselves, it is our duty to respect the opinions of others, and in advocating this cause not one word shall fall from my lips which can possibly be twisted into an accusation against the religious feelings of men who differ from me upon religious subjects. I think I am also justified in saying that in pleading the cause of these poor Protestant sufferers in the South of Spain, we do not wish to accuse the individual ministers of that country. Marshal O'Donnell is the present Prime Minister of Spain, and a more disinterested patriot and enlightened statesman has not for many a day ruled the destinies of that great country. We see every day the enormous progress which Spain has made in the hands of an able minister.

Therefore, when we talk of these persecutions, let it be understood that we attack the fundamental laws of that country which are atrocious, and which are most persecuting. Why, what is the penal code of Spain? The 125th Article makes the profession of dissent from the Church of Rome—and that in the nineteenth century—a penal offence! Any man who professes the Protestant Dissenting religion is looked upon in the eyes of the law, not as a murderer, not as a thief, not as an assassin, but as a great deal worse—as a heretic. He is condemned to ten or twelve years' penal servitude, and he is almost sure to perish in the galleys. (Shame!) Well, ladies and gentlemen, I think that we in this country have a right to speak in favour of the expansion of civil and religious liberty elsewhere. How do we act towards those who differ from us in religious opinions? How has this country always acted for many a year in matters of religious faith? How did Cromwell act? He did not go to war for a case of religion, but he declined to make a treaty of peace until the Protestant Dissenters in the valleys of the Vaudois were set at liberty. (Cheers.) And did he not, when he was the supreme ruler in this country, raise an enormous sum of money to assist those suffering Christians? They were not English, but he sympathized with them, as we sympathize with these persecuted men in Spain, because to a certain extent they entertain religious doctrines similar to our own. Now, as regards those who are of an entirely different persuasion from ourselves, how have we acted? There is a very notable instance, showing how generous English sympathy is, and how right it is that we should expect the same return from countries that are in friendship with us. At this moment there is a London Relief Committee for the persecuted Christians in Syria. Enormous sums of money have been collected—for whom? Not for Protestants; for the starving families of Maronites, for the Moslems, for the Druses, and for the different sects of the Greeks, who have, one and all, been recipients of English bounty. That is how we act towards those who suffer in foreign countries. Have we not, then, a right to use our moral influence through the Government of this country, and demand of Spain a little conciliation and kindness in these matters? Now, there is a very remarkable contrast, which I cannot help submitting to this assembly. I hold in my hand an official circular issued by the Government of Montevideo (which might be supposed to be not so liberal as European Governments) and I will contrast it with an order which has recently emanated from an Episcopal see in Spain. The first circular, bearing the signature of the Home Secretary, says,—

“A considerable number of foreigners are resident in your department, who contribute largely by their industry towards the development of the wealth of the country. It appears to me unnecessary to call your attention to the duty imposed on those who act on behalf of the executive power to give all the protection required to the worship of our holy religion. I will nevertheless observe, that in giving to the religion of the State the protection that is required, you must bear in mind that those persons who profess a different one should be guarded from ridicule and outrage, for whatever their belief, public morality and the peace of the country require that due respect should be shown to that which every civilized country regards as an object of veneration.” (Cheers.)

Now, contrast that with this pastoral from the Bishop of Santander, which appeared at the same time, in the year 1856. (There is an English railway, remember, in Santander, where a number of English workmen are employed):—

“I have been informed that some foreigners, employed on the railway, meet together with the object of turning into ridicule, after the manner of their country, the worship of the true God, but in this kingdom of Spain no other worship than that prescribed by God himself, may be acknowledged as lawful or tolerated; so neither should these meetings be tolerated, much less should any true Christian take part in them; but rather any act of this class should be denounced, and we, for our part, with the help of the law, shall perform the part which belongs to our pastoral ministry, and we shall require from the civil and judicial authorities the help which they are charged to give us.” (Shame!)

I will venture to say that there is no government in Europe at the present moment half so intolerant as the Government of Spain. Austria was looked upon a little while ago as eaten up by despotism, by the self-will of a monarch, under a Concordat of the most stringent character. What is it now? The Emperor has issued an edict in which he says that the rights of Protestants to regulate their ecclesiastical affairs in an independent manner is guaranteed; all the old restrictions are removed, and the Bible is permitted to be circulated. (Cheers.) Now, that is advancing in the path of progress, and it leaves Spain the most intolerant as regards religious matters, and the most obnoxious in the execution of its laws, of any country in Europe.

Perhaps some of you do not know what is taking place there. Lord John Russell said the other night, in answer to a question which I put to him, "The Spanish Minister has expressed his desire to give to British subjects every indulgence compatible with the law." Now, shall I tell you what the law of Spain is? A letter appeared in the *Times*, in October 1858, containing a statement, which I believe to be literally true, "That the Alcalde of Bilboa, at the head of a number of officials, whilst the service of the English Church was going on, stopped the service in the middle of the Litany, and required a promise that the *offence* of Protestant worship should never be repeated." In 1831 there was an English vessel cruising on the northern coast of Spain, commanded by Lord John Hay. The cholera broke out at that time in Santander, and the assistant-surgeon of the ship landed, and did everything he could to alleviate the sufferings of the dying Spaniards. He perished in the attempt, and when the captain asked the authorities to allow him to be buried in consecrated ground, they replied that he might be buried below the low-water level of the sea-coast, and nowhere else! At Valencia, Alicante, Carthage, and other places in Spain, Englishmen have said, "We desire to obtain the blessings of religion and education; we are willing to subscribe sums to the utmost of our means; but our efforts would be entirely unavailing in the present state of the law." Lord Howden, in 1851, wrote officially to our Government:—

"By the law of the land there is but one religion professed in Spain—the Roman Catholic—and no other form of worship is tolerated; therefore until this law, which is declared also in the Constitution of the country, is changed or modified, no facility for the establishment of Protestant places of worship can be given, for it is not a matter which depends on the private individuals in power, or on the aggregate degree of liberality pervading any Cabinet."

This is the way our countrymen are treated, who have sacrificed their lives on the battlefields of the Peninsula in order to protect the liberty of the country. A Royal decree from Madrid, in reference to the burial of the dead, says, "No foreigner shall be at liberty to profess in Spain any other religion than the Roman Catholic religion. No church or chapel, or other sign of a temple, or of public and private worship, will be allowed to be built in the aforesaid cemetery." All acts of Divine worship are prohibited, and no pomp or publicity is allowed in the conveyance of the bodies to the burial-ground. Nothing can be more atrocious than such a system of intolerance and persecution. I have travelled all through that country, and there are but two English burial-grounds there: one at Madrid—a desert, unsurrounded by a wall, and open to every insult; and the other at Malaga, which is tended in the most excellent manner by Mr. Marks, Her Majesty's Consul in that town. I was there the other day, when the cholera broke out with the utmost virulence. It broke out in the hotel where I was staying, and almost everybody was seized. I happened to be absent at that moment. One man died, then two others died. Then an Englishman was seized—that Englishman a member of the British House of Commons, the member for Leicester. He would have been altogether neglected, and died as a dog, had it not been for a noble Englishman, whose name deserves to be mentioned, Captain Hamilton, who carefully tended him during his illness, deserted as he was by every other living soul. I, in common with one or two others, attended the funeral; but we were denied the privilege of taking his body in the day-time from the hotel to the cemetery; it had to be taken at night, and put into the ground without any service, and only the following day were we permitted to go and perform the last beautiful rites of the Church over the grave of that English Member of Parliament. (Shame!) I cannot refrain from remarking here, that these persecutions are giving rise to the most earnest expostulations on the part of the Liberal press of that country, which is doing all it can to show how anti-constitutional and degrading they are. But how does the Government escape from that accusation? "Oh," they say, "these men, though professing religion, are members of a secret society, who desire to overthrow the Government." As the noble chairman well remarked, that is the old plea brought against professing Christians who dissent from the established religion of a country; but it is perfectly groundless. True, they found on some of these men who are in prison a petition to the Cortes, urging the Government to grant liberty of worship, but that is the only document which they possessed; yet the Government have the insolence to say that these poor fellows, now dragging out their existence in the dungeons of Granada, are not there for their religious opinions, but because they are members of a secret society. I deny it entirely. (Hear, hear.) What have these violent persecutions cost Spain in the past? What lost Spain the Indies? Its miserable persecutions. What lost Spain the Netherlands? Mr. Motley, in his charming work, recently published, says: "The great cause of the revolt which in a

few years was to break out through the Netherlands, was the introduction of the Inquisition and the persecution which Philip of Spain, in 1561, had arranged for exterminating that religious belief, which was already accepted by a large portion of the Netherland subjects." Let Spain take care that its intolerance even now, in these days of revolution, be not pushed too far. (Cheers.) When Matamoros was at Barcelona, he was dragged to Malaga, and from Malaga to the dungeons at Granada. I, in company with two ladies, travelled with him into the mountains of Granada to the prison cell of that town. I learned to admire his simple piety; and I and the ladies with me were determined to use every effort, although we were strangers, to ameliorate his condition. (Cheers.) Now let me read you one or two extracts from letters written by these men, Alhama and Matamoros, by which you can judge whether they are suffering because they are excited Socialists, or because of their religious belief. Matamoros says, in one of his letters:—

"The tribunals in this place are acting in a satanic and inquisitorial manner with us; but my physical powers are rapidly sinking, and the thread of my life appears nearly spun out. The dampness of these prisons is killing me; but every step I take towards the tomb strengthens my faith."

Is that the language of a Socialist or a political agitator? I have here a letter from Alhama, which is still more touching:—

"Yes, I suffer very, very deeply. You will imagine all if I tell you a little. They are constantly trying to make my poor wife ashamed of her husband. They call me thief; they assail me with insults and opprobrium. These priests, who are called ministers of Christ, how can they be his priests? Oh, my poor children! your father will probably die the death of a felon and a galley slave, but he will die confessing his faith. Nicholas, be the protector of my poor orphans. My poor mother, at her great age, cannot long survive my misfortune; and my poor wife, only just convalescent when I was arrested, is, they tell me, dying.

"I suffer with patience all that is hardest in our undeserved captivity. Be firm; grow in faith; we put our trust in God."

I will read only one other extract:—

"Of our misfortunes and sufferings here in prison I will say nothing. The cruelty they practise upon us, the extreme severity they treat us with, is almost without an example in the annals of tyranny. The jailers have received strict orders not to allow us to speak in the prison. The governor calls us heretics. The other prisoners frequently wish to speak to us, but they are told to pass by. Formerly we were allowed to see our friends, and my patient Alhama was permitted to see his mother and wife and children. All the prisoners still have this liberty, be they even robbers or assassins; but we are allowed nothing, and we are not permitted to speak to any one. I asked to walk a little while when the sun was shining, and was refused. The jailer said he had strict injunctions to use all rigour towards me. Indeed, were I to write many pages, and to use the strongest language, I could not explain all that I am suffering."

I ask, is not that the language of a martyr? Matamoros has heard that the Government pretends that they are Socialists, and this is the way he answers the charge:— "Our cause has nothing of a political nature; it is completely separated from every political and worldly movement; it is the holy cause of the Gospel." That is the answer that, upon this platform, in the presence of a thousand free Englishmen, I give to the Government of Spain when they dare to taunt these people with being imprisoned for their connexion with secret societies. (Cheers.) I have seen these men in prison with my own eyes. Their cell was no larger than that table. I paced it in three steps. They had no light, no table; everything was denied them. Do you recollect Byron's description of the prisoners of Chillon? One of them is dead, another is chained to a pillar, and the third is dying. The description conveys to my mind what I should imagine to be the feelings of these men. The man chained to the pillar says of the other one:—

"He, too, was struck, and, day by day,  
Was withered on the stalk away.  
Oh, God! it is a fearful thing  
To see the human soul take wing,  
In any shape, in any mood:  
I've seen it rushing forth in blood,  
I've seen it on the breaking ocean  
Strive with a swollen convulsive motion,  
I've seen the sick and ghastly bed  
Of sin delirious with its dread:

But these were horrors—this was woe  
 Unmixed with such—but sure and slow ;  
 He faded, and so calm and meek,  
 So softly worn, so sweetly weak,  
 So tearless, yet so tender—kind,  
 And grieved for those he left behind :  
 While all the while a cheek, whose bloom  
 Was as the mockery of the tomb.”

That is what I saw in the dungeon of Granada. I have seen in my own experience the terrors of the “heaving ocean.” I have been with four other men upon a plank in the mid ocean, the sole survivors from a terrible shipwreck. I have seen men, one by one, perish at my side, but it did not move me : I awaited my destiny. It was horrible, but it was not woe. I have seen the battlefield of the defeated : it was horrible, but it was not woe. I have seen the prisoner expiating his offence, and receiving his last sentence for his defiance of the laws of God and man ; it was horrible, but it did not affect me. But I have seen the prisoners in the dungeon at Granada, and I admit that I felt, perhaps as many of you have felt often, or, it may be, only once in your life—felt

“What I can ne'er express, yet cannot all conceal.”

(Loud cheers.) Would to God that any words of mine could remove one iota of the burden that presses down these poor fellows in Granada ! But they shall be relieved. (Cheers.) We have a patriot Minister who knows how to interpret the feelings of his countrymen, and he will be prepared to carry out the desire not only of the metropolis, but of every province of this empire, that Her Majesty's Government should take some step in the matter. (Hear, hear.) We do not ask to go to war with Spain. The power of this country does not depend upon earthworks and barricades, and lines of defence. The power of this country is in the exercise of its moral influence. (Cheers.) It was so in the time of Queen Elizabeth. For twenty years she never fired a gun, and yet England had then a character and *prestige* in Europe. Never was this country so much respected abroad, as in the time of Cromwell. Why was it ? Not because of sanguinary wars, but because Cromwell knew how to maintain the character and *prestige* of his country amid the nations of Europe. So shall it be now. We ask that the moral influence of this country, as a friendly power, may be exerted in alleviating the sufferings and calamities which have befallen these poor Christians in Spain, whose doctrines are not those of a mere sect, but the doctrines of many millions in this country and in Europe. (Hear, hear.) The resolution I have the honour to move will, I am sure, meet with the assent of every man and woman in this assembly, and will receive the support of public opinion not only here, but throughout Europe. For, by the friendly sympathy of a free press, which is the worst enemy of oppression, the sentiments we here express will be carried far beyond these walls, and will animate the hearts of many in Sweden, and France, and Germany, and I believe in Spain itself. We would have them know, that as our institutions secure unlimited liberty to every class of professing Christians, so they give us an indisputable right to intercede with other nations in favour of our fellow Christians who are suffering, not for their political, but for their religious opinions ; a persecution, which is not only an insult to Europe, and an outrage to the spirit of the age in which we live, but which to my mind is totally incompatible with the mild and charitable principles of Christianity. (Loud and long continued cheers.)

Mr. EDWARD BAINES seconded the Resolution.

The BISHOP OF RIPON, in supporting the Resolution, said he should be ashamed if he did not feel willing, at the shortest notice, to express his heart's sympathy in favour of the object for which the meeting was convened. There was in the English breast an instinct which abhorred oppression, especially of a spiritual kind. (Hear, hear.) The Hon. Baronet in his eloquent address appeared to draw a distinction between the laws of Spain and the laws of the Church of Rome. It appeared to him (the Bishop of Ripon) that the two were identical (cheers) ; and when the Spanish Government were interfering to punish persons for no other crime than that of reading the Bible and being Protestants, they were acting in strict accordance with the laws of the Church of Rome. (Hear, hear.) He challenged any man to say that the Church of Rome was not a persecuting Church. There were laws which had never been repealed, and which made it obligatory upon the Church of Rome to persecute those who differed from her ; and hence he was not surprised at the suffering to which Protestant Christians in Spain were exposed. Still it was our duty, as Chris-

tians and philanthropists, to exert all our moral influence for the correction of those tremendous abuses which were an outrage upon Christianity.

The Meeting was then addressed by the Rev. Dr. CUMMING and Mr. T. CHAMBERS.

On the Motion of the Hon. ARTHUR KINNAIRD, seconded by Sir R. PEEL, a vote of thanks was unanimously accorded to the noble CHAIRMAN, who, in acknowledging it, said the Hon. Baronet had, in the presence of his country, pledged himself to perseverance in the good cause; and it was his duty to go forward and not desist, till his life should be terminated or his work be achieved.

The proceedings then terminated.

### THE PRIEST AND THE RAIL.

"In Protestant Great Britain there are 10,000 miles of rail, and a population of 30,000,000.

"In Romish Tuscany, at the close of the Grand Duke's reign, only 151 miles of railway, and a population of 1,800,000, or one mile of rail to every 3000 inhabitants here, as compared with one mile in Tuscany for every 12,000 inhabitants. Four for one.

"In Tuscany there were 17,543 ecclesiastics, priests, monks, nuns, and the like, which is 1·4 per cent. of the adult inhabitants. In England and Wales, in 1851, there were 27,000 clergymen and other religious teachers, which is about 1 in 370, or say 1 in 27, or very nearly four for one. The more priests the shorter the rail, the longer rail the fewer priests.

"This is a world of work, and surely the God of busy nature—nature which is ever at work—the sun, the moon, the stars, the tiny ant, and the tiniest plant, is better pleased that His servants should work with grateful hearts, rather than they should lead lives of lazy, useless, and unproductive devotion: shut up in convents and monkeries, or in making genuflexions before graven images, the work of men's hands."

—*Gospel Magazine.*

### POPERY AND "MUD-CABINS" IN IRELAND.

A CURIOUS and instructive fact is brought out in the General Abstracts of the Agricultural Statistics of Ireland, laid before Parliament the other day in regard to the dwellings of the labouring classes. These abstracts show the number of "mud-cabins," with one room only, in each province, according to the census of 1851, and it will be found by the following figures that the most Popish province, Connaught, has, in proportion to families, the greatest number of these mud-huts. Munster, the less Popish, comes next, then Leinster, and last of all, the comparatively Protestant province of Ulster. We shall give the provinces and the figures in the order in which we have named them.

Province.	No. of families in 1851.	No. of mud-cabins having one room only.
Connaught, . . .	184,030	31,586
Munster, . . .	320,250	50,187
Leinster, . . .	321,991	30,203
Ulster, . . .	380,731	23,613

Thus, for every 16·1 families in *Ulster* there is a mud-hut; for every 10·6 families in *Leinster* there is a mud-hut; for every 6·3 families in *Munster* there is a mud-hut; and in *Connaught* there is a mud-hut for every 5·8 families. This reveals a sad state of degradation; and it is well known that in these mud-huts in Ireland there may often be, besides the family, a cow, an ass, and a number of hens and pigs. The following is the description of these cabins, as quoted in the Parliamentary paper to which we have re-

ferred:—"The cottages of the Irish, which are called cabins, are the most miserable-looking hovels that can well be conceived; they generally consist of only one room; mud kneaded with straw is the common material of the walls. . . . They have only a door which lets in light, instead of a window, and should let the smoke out instead of a chimney. . . . The furniture of the cabins is as bad as the architecture; in many, consisting only of a pot for boiling their potatoes, a bit of a table, and one or two broken stools—beds are not found universally, the family lying on straw."\*

### THE SHERWOOD KIDNAPPING CASE.

THE following appeal is deserving of the serious consideration of our readers. The Protestants of the United Kingdom should not allow those who have been so grievously wronged to fight such a battle alone:—

"It will be in the recollection of most persons that a daring case of kidnapping occurred in Ireland about a year ago, by which a widowed mother was cruelly robbed of her four children. The children were on their way to a Protestant school in the county of Galway, to which their mother desired to send them, when they were forcibly carried off in a car from the railway station in open day, by some Roman Catholics who were sent for the purpose. The car was traced to a house kept for lodgers, and to this house the mother, accompanied by a clergyman, went to seek her little ones. She was refused admittance; and so furious a mob gathered around, that she was glad to escape with her life.

"As soon as the case was made public in the papers, every one expressed indignation at the outrage, and sympathy with the mother, and it was felt that unless some steps were immediately taken to vindicate the law, there would be no security for the person of any child, and no limit to Roman Catholic kidnapping for proselytizing purposes. The matter was accordingly at once placed in the hands of an attorney, and an action was commenced in the Court of Queen's Bench, in the full confidence that the Protestant public would not suffer those who undertook the responsibility to be at any loss.

"Vigorous steps were taken to discover the perpetrators of the outrage, and five individuals were apprehended, and ultimately committed to prison by the unanimous concurrence of the judges, for their contempt of Court, when they failed to give any information concerning the missing children.

"Thus far all that was possible has been done, but the end has not yet been attained—the children are still undiscovered. Public attention has been called to the case, and thus a great benefit conferred on society. The practice of Roman Catholic kidnapping has been exposed, and public opinion brought to bear against it. The interest of all Protestant families, the honour of British law, and the claims of common benevolence, demand, however, that the matter should not rest thus, but that further steps should be taken. Two important questions are now to be decided:—

"*First*, Are those who generously undertook to promote the action on behalf of the poor widow, to suffer the loss of the heavy expense which has been already incurred, amounting to upwards of £300?

"*Secondly*, Is no further effort to be made still to pursue this important case, in order that British law and parental rights may be fully vindicated, and the missing children restored, if possible, to their injured mother?

"For both these purposes it is obvious that funds will be required, and an appeal for this object is confidently made to those who value Protestant liberty and Protestant truth.

"Subscriptions to the Sherwood Kidnapping Case Fund will be thankfully received in Ireland by Rev. Hamilton Verschoyle, De Vesci Terrace, Kingstown; Rev. C. Wolseley, 23, Upper Leeson Street; Espine Batty, Esq., 59, Stephen's Green, Dublin; and Robert Franks, Esq., 18, Upper Mount Street, Dublin; in England, by Rev. Alexander R. C. Dallas, Wonston Rectory, Micheldever Station, Hants; or at the Office of the *Bulwark*."

Let our readers peruse the following in connexion with the above appeal.

\* *Agricultural Statistics (Ireland)*, 1860. Pp. 18, 19.



It manifests the extraordinary favour shown by our public authorities to Romish culprits:—

“THE ‘IMPRISONMENT’ OF MISS AYLWARD.—Some time since we published, from the *Daily Express*, an article describing the ‘imprisonment’ of Miss Aylward, or rather the nice little retreat that the Board of Superintendence of Grangegorman Prison had turned the place of her intended incarceration into, where they allowed her to hold levees of her friends, the jail officials being obliged to attend to her in addition to the servants who were allowed to reside with her. Special rules and regulations were made for her. But the public heard of the matter, and the Board, chiefly Roman Catholics, was not only alarmed, but indignant. Inquiry was made as to which of their officers dared to let out on them. A Roman Catholic magistrate went round the prison, and made every official swear whether he or she did or did not make the matter known, and when he came to the deputy-governor, Mr. Rawlins, he confessed that it was he who gave the information. Before an hour had passed over his head, Mr. Rawlins was dismissed. But we read in the *Daily Express* that ‘the Board of Superintendence of the City Prisons was specially summoned to meet on Saturday, in order to hear a letter read from the Inspector-General of Prisons, written by the authority of the Lord Lieutenant. The letter stated that the law officers of the Crown had advised that the decision of the Board was not warranted by the Act of Parliament, and that the dismissal of Mr. Rawlins was consequently an illegal act. It was then moved and seconded that the decision should be set aside, and the former resolution rescinded. The majority objected to this, in the absence of Dr. Gray and Mr. J. Dunne, members of the Board, who are now in London. This postponement was objected to as a contempt of law, and of the authority of the Lord Lieutenant. An amendment to postpone the question was, however, carried by a majority of five to three. It will be seen from this course that the majority are determined to contend against the law in their own case, as well as in that of Miss Aylward. But it may be asked, as the members of the Board have each taken the oath of allegiance, and as they act as grand jurors, whether they are not morally, if not legally, bound to the same purport as grand jurors, to act strictly according to law, and not to do anything or omit anything from favour or partiality toward any person or persons whatever? It would have shown much more discretion and good taste if they had at once retraced their steps when their conduct was shown to be illegal, and their acts were repudiated by the Government, especially as Mr. Rawlins sent them a letter expressing regret at having done anything displeasing to the Board.’”—*Downshire Protestant*, 9th April 1861.

### WORKHOUSE PERSECUTION.

At the last weekly meeting of the Castlebar Board of Guardians, the admission of nuns to visit the workhouse was the principal subject for discussion; but before going into that question, the following letters, addressed to the chairman by the Rev. Mr. Stoney, the Protestant chaplain of the workhouse, were opened and read by the clerk:—

“**STR,**—I request you will lay the complaint of an old man, named Vizarde, before the guardians. He says that he was beaten, assaulted, and severely hurt by the paupers; he was abused, persecuted, and reviled, and told that all his sort would go to hell. From abusive language they proceeded to blows, pelted him with turf, clods, and rubbish, and pushed him about. He complains that, amongst other assailants, Tom Walsh and Anthony M’Hale struck him on the head, when he was reading his book, away from them, with a broom and a dirty foot-mat, from the effects of which he suffered much, and is still suffering. The paupers drove an ass over the bed. He could not take his meals in the dining-hall, from the jolting and shoving of the paupers. He left the house in consequence of the cruel treatment he received. This poor old Protestant has nothing to eat or a place to lay his head. He is, as he states, in his 99th year, and was born in the year 1762.

“Permit me to mention another case, that of a large Protestant family who left, but are now again in the workhouse. The letter written in the midst of the terrible winter will explain the case:—

“**REV. STR,**—Me and my little family had to leave the workhouse on yesterday;

one of the children was very much beat on yesterday morning; I had to leave, or they would murder them at night. I beg of your reverence to do something, or we shall perish with hunger and cold. We have not a place to put our head for shelter. May God look on me and my weak little family. I beg your reverence to send me some relief or we shall famish with hunger and cold. 'MARIA HALLIGAN.'

"One of the children had his head very severely cut with stones, or other weapons, and was obliged to go into the hospital. I entreat the guardians to give redress and protection to poor Protestants, compelled by want and misery to seek a refuge in the workhouse—a place which the laws of the country provide for the poor of all denominations.—I am, Sir, your obedient servant.

"CASTLEBAR, April 13, 1861.

"The Chairman, &c."

"GENTLEMEN,—I beg leave, as the chaplain of the Castlebar Workhouse, respectfully to request the persons called nuns, or sisters of charity, will not be admitted. It will be impossible to protect the defenceless Protestant sick poor and children from their persecuting cruelties. They have stirred up hatred, ill-will, and persecution in the public institutions where they exercise their system. In proof of which I beg to refer to the investigations held in the various workhouses, and in the infirmary of the county, as the following depositions of a Protestant, made on oath, will show:—'Deposeth that he was lying sick in the infirmary of Castlebar. After being some time in hospital, two nuns, or sisters of mercy, with black dresses on and white bands across their foreheads, came to my bedside. They began to call me a jumper. They said that I jumped in hell, and used a great deal more of such language. They took up a cross with a figure stretched out on it. They held it up with the back of it to deponent, called him a jumper, and said he turned his back on Christ. The nuns then warned the patients in the hospital against the 'jumper.' They said they would come to him again. Deponent was from time to time abused, persecuted, and called names; he was not molested before; he had peace and quietness until the nuns came to his bedside, and spoke to the other patients against him. Deponent shortly after left the infirmary.'

"Depositions on oath were made in Tuam of nuns stirring up ill-will, and persecution of poor Protestants, threatening to cut the hair off children for handing a book to a sick girl. In consequence of their persecutions in the infirmary, cruelties, and proselytizing efforts, I felt it my duty to direct Scripture-readers to follow their footsteps there, to warn sick Protestants against the errors of these females, and to strengthen and support them under the trials and persecutions they met with from the nuns. It will be necessary to do the same should they be admitted into the workhouse. No promise made by them, or for them, could be relied on. I respectfully submit to you, gentlemen, that the female agents of the Church of Rome should not be admitted into the workhouse, where Protestants cannot be secure against their persecuting and cruel machinations; and that the religious instruction of the poor inmates be left to the legally appointed chaplains.—I am, gentlemen, your obedient servant,

"WILLIAM B. STONEY.

"April 12, 1861.

"To the Board of Guardians, &c."—*Mayo Constitution.*

[The inquiry into the former complaint was adjourned for a week. The admission of nuns as visitors was carried without a division.]—*Downshire Protestant.*

### SOCIETY FOR IRISH CHURCH MISSIONS.

THE twelfth anniversary meeting of the society for establishing and maintaining missions in connexion with the Established Church for the conversion of the Roman Catholics of Ireland, was held on 8th May 1861, at St. James's Hall. The Bishop of Ripon, the Rev. W. Tate, of Rugby, Rev. W. C. Plunkett, Rev. A. Dallas, Major-General Alexander, and many other prominent supporters of the missions were upon the platform.

Major-General Alexander presided, in the absence of Mr. J. C. Colquhoun, who had been announced as the chairman, but was unable to attend in consequence of severe illness.

The Bishop of Ripon having opened the proceedings by offering up a prayer,

The Rev. A. Dallas read the report of the society's operations, which described a state of progress in the work demanding gratitude to God, and stated that the result of the operations of the society during the twelve years of its existence had been to break down prejudices in the minds of the Roman Catholic population, and to create such a change in public feeling as promised to have an important effect in loosening the hold of Romanism on that country. The receipts of the society during the past year amounted to £26,196, 17s. 6d., which is less than those of the previous year by £1988, 10s. 9d.; but the contributions from Ireland herself, amounting in the whole to £5052, are £402 more than they were in the previous year. Including a balance of £1880, 2s. 2d. brought forward from last year, the committee had passed through their hands during the year, £27,357, 0s. 6d. The expenditure of the year had been £27,263, 15s. 5d., which was less than the previous year's expenditure by £376, 19s.; and the balance left in hand on the 1st January was only £34, 10s. 4d. The committee had, under these circumstances, been compelled to draw upon their reserved fund to the extent of £1300. The number of agents employed in the work of these missions in Ireland were stated at 571. The report concluded with an appeal to the Christian public for contributions to enable the society to maintain the efficiency of its work.

The Chairman, in calling attention to the objects and purposes of the society, said that it possessed a certain distinctiveness of character—its distinctiveness being to carry on the holy controversy of the Word of God against all unrighteousness, and especially the paramount unrighteousness of the apostasy of Rome. Of the satisfactory progress of the society's labours he was able to bear personal testimony, having recently visited the missions in various parts of Ireland. There was a mighty work at this moment going on in that country—a mighty power in operation, which was tending to break up that apostasy which had so long darkened the earth and stained it with blood. The controversy was not now as it had been in olden times, which was the true church and which was not—it was no question now of ecclesiastical doctrine or theological science—the question was, which was the true God, the Christ set forth in the Bible, or the mixed deity of the last new dogma of Rome—the deity of a hidden Christ and an exalted woman—the mingled deity invented by Rome in 1852? (Cheers.) The consequence of the society's exertions was that a great movement was taking place in the Irish mind—a spirit of inquiry which the priests found it impossible to stop, and from which the most satisfactory results were already apparent. The great difficulty the missions had to contend against was not the hostility of Romanism, but the direct or indirect opposition of cold indifference and compromising Protestantism. (Hear, hear.) He had seen so much of this spirit, especially in what was called the Protestant north, that he longed for the time when the words Protestant and Romanist would be merged into the more comprehensive and amalgamated term of Christian. He especially complained of the laxity with which Protestant principle and gospel truth was maintained by the Government, and asked where else was there to be found a Protestant kingdom and a Protestant ministry giving such active and open support to Popery as to endow a college for the education of Popish priests—where else a nation which so compromised its system of education as to promote by grants of the public money that which the Sovereign, the Peers, the Parliament, the Government, and the ministers of religion had alike pledged themselves by oath to hold as false and idolatrous? (Cheers.) What could be so inconsistent as that the National Board of Education should require from every Protestant minister who received a Roman Catholic child into his school a pledge that he would withhold from that child the truth of God? (Hear, hear.) He contended that the effect of this inconsistency in Ireland reacted in India, where the Government found themselves compelled to pursue a similar system, which would not be the case if they determinedly upheld the religious principle upon which the Government of the nation was founded, and urged that the public, who were in a great measure responsible, because of the apathy they had exhibited, should bring their influence to bear upon Parliament and the ministry, to establish a state of things more consistent with the Protestant character we professed.

Addresses on behalf of the society, and setting forth its special claims to support, were afterwards delivered by the Rev. Mr. Collis, the Bishop of Ripon, the Rev. Mr. Wilkinson, and the Rev. Mr. Owen, and a £50 note, handed in by a lady to the secretary, and several smaller donations, proved the success of the appeal.

## PROTESTANT ALLIANCE.

## ANNUAL MEETING.

THE annual meeting of the Protestant Alliance was held in St. James's Hall, on Friday, May 17th, the Earl of Shaftesbury in the chair. The substance of the annual report was stated by John Macgregor, Esq., and the meeting was addressed by the Right Hon. Chairman, the Rev. Wm. Arthur, the Rev. Scott Moncrieff, Dr. Davis, Mr. Whalley, M.P., and Dr. Begg, from Edinburgh. The resignation of the Earl of Shaftesbury, as chairman of the Association, was explained to be simply on the ground of leaving both his Lordship and the Alliance more at liberty to prosecute the great Protestant struggle in and out of Parliament. We shall refer more at length to the annual report of this valuable association in our next number.

## SERIES OF STANDARD DIVINES.—PURITAN PERIOD.\*

A MORE important service can scarcely be rendered to the British Churches at the present moment than that which Mr. Nichol has projected and commenced in the re-issue, at a cheap rate, and in a handsome form, of the works of some of the more famous Puritan theologians of England. If anything more than another marks the present theological age, it is perhaps its superficiality, a certain flimsy and imperfect acquaintance with divine truth as the greatest of all the sciences, a scarcely concealed ignorance, often even in the pulpit itself, of the great doctrines and life-giving principles of the Word of God. On the other hand, if ever a class of men made the Word of God and the profound doctrines of grace and mercy through a crucified Saviour their undivided study, these men were the Puritans. Endowed with great natural talents and vast learning, being themselves under the strong and abiding power of the truth as it is in Jesus, they consecrated their entire lives to the great work of expounding and illustrating the Bible. They were the true antagonists to Rome; and just in proportion as our modern ministers breathe their spirit may we expect them to be "workmen that need not be ashamed rightly dividing the word of truth."

Mr. Nichol has wisely begun his series of republications with the illustrious Thomas Goodwin, and with one of the most powerful commentaries that ever was written on part of the Epistle to the Ephesians. The preface to the new and handsome volume, also by Canon Miller, is excellent and appropriate. We strongly advise all our readers to purchase the series, which is amazingly cheap, and we know will be uncommonly excellent. At present, these works are rarely to be obtained in a complete form, and are always very costly. But we especially recommend the idea of securing this series as the nucleus of a permanent library in connexion with every congregation for the use of the ministers of all Protestant Churches. Ministers without books must generally make poor sermons; whilst with a rich store of practical theology around them, such as is here presented, they can "bring out of their treasures things new and old." To secure this, therefore, is as much the interest of the people as of the minister.

\* *Nichol's Standard Divines.—Works of Thomas Goodwin*, vol. i., with a general Preface by the Rev. Canon Miller, Birmingham. Edinburgh: James Nichol,











